

ROSICRUCIAN
QUESTIONS
and
ANSWERS
WITH COMPLETE HISTORY
of the ROSICRUCIAN ORDER

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for North America*



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Dedication



To the Memory of
BROTHER JULIUS SACHSE, F. R. C.
Historian,

*last descendant of the First American
Rosicrucian Colony, whose History of
their achievements will remain as a
monument to the Faith and Love of their
great leader, Magister Kelpius,*

THIS BOOK IS DEDICATED
that I may place a flower among the
many at the side of
his grave.

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COMPLETE, AUTHENTIC HISTORY OF THE ROSICRUCIAN ORDER

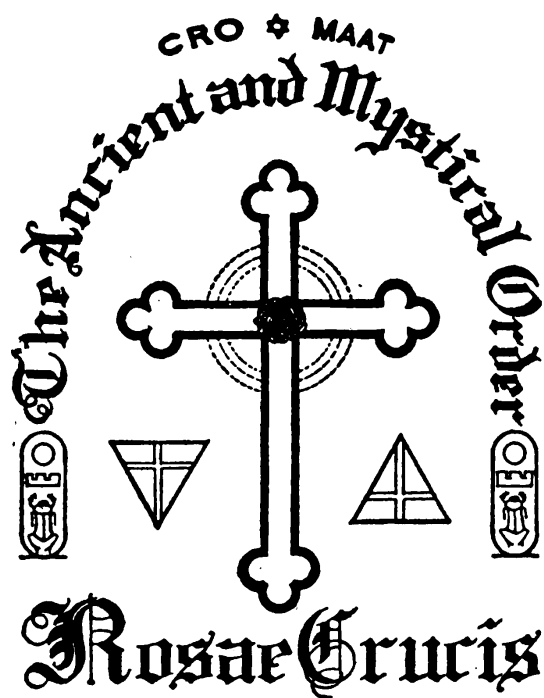
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PART TWO

QUESTIONS AND ANSWERS

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*The True Name and Emblems of the
International Rosicrucian Order*

Registered in the U. S. Patent Office
Exclusively in the name of AMORC

PREFACE

The mystery which has always surrounded the origin and history of the Great White Brotherhood has probably been one of its fascinating attractions, even with those who had no interest in its teachings or its activities. The mystery is not eliminated by a revelation of the *real* as well as the *traditional* facts associated with its origin; and in its history one will find romance, intrigue, astounding achievements, fascinating exploits, and alluring inducements.

The history of the Brotherhood must be divided into two general classifications. First, that which is traditional, and which has come down to the present time by word of mouth, supported by more or less definite references in ancient writings or symbolical passages in the rituals or teachings; and second, that which is truly historical and supported by the records found in the various branches of the organization throughout the world.

It is realized that the traditional history of the organization is very often cast aside or accepted

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with considerable doubt by those who hesitate to believe in the antiquity of the organization. Persons of this type prefer to have the history of the organization begin with its first definite, printed records. But they forget that everything of human construction had a beginning, and that there must have been an origin and beginning of the Order which antedates the first definite, printed, or written records.

It was generally believed, several hundred years ago, that the *historical birth* of the Rosicrucians did not antedate the seventeenth century. It was likewise believed that the *traditional birth* of the Order began some time in the Christian Era, and ended at the time of the historical birth. In other words, the attitude was taken that all the stories, reports, and references to the Rosicrucians as existing prior to the seventeenth century belonged to the *traditional history* of the Order. But, the many discoveries of documents, books, manuscripts, and references of an authentic nature in the past century have taken the actual origin and existence of the Order backward step by step,

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year by year, into the very heart of the so-called traditional period.

The demand on the part of Rosicrucian students throughout the world and the search on the part of thousands of others for more facts regarding both the traditional and actual periods of the Order's existence, have warranted this history. Parts of this history appeared for the first time in the official Rosicrucian magazine called the "American Rosae Crucis," beginning with the January, 1916, issue. That history was at that time considered the most complete outline of the traditional part of the Order's existence ever presented, and has been widely utilized by other writers who found therein the clues which enabled them to verify many of the statements made. Since 1916 a number of other histories have appeared in the French, Dutch, German, and English languages by eminent officers of the organization. In most of these, the facts presented in the articles which appeared in the "American Rosae Crucis" have been utilized and appreciation expressed for the publication of hitherto concealed records.

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The present history is an extension of the one published in the magazine and considerably augmented by documents, books, and papers sent to the author by other historians or members of foreign branches of the Order, who were able to find the further details because of the clues given in the original articles. Credit must also be given to the researches made by the official historian of the Order in America, *Fra Fidelis*, who, through his editorial association with one of the largest newspapers in North America, and his connections with the Order and with foreign libraries and records in many languages, has been able to make extensive researches covering a number of years, thereby bringing to light many important and intensely interesting facts.

Whether one accepts all of the points of the traditional history or not, one is certain to feel that the origin of the Rosicrucian Order is found in the early mystery schools of the Great White Brotherhood. A study of the schools of philosophy and arcane wisdom in the Oriental lands preceding the Christian Era reveals that there is but one land in which the Rosicrucian organization could

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have had its birth. That land is Egypt. And even the casual student of Egyptian history is impressed with the probability of the birth of the organization in that land.

If one sets aside the traditional history entirely, and accepts only that which is based upon very definite records in printed or official manuscript form, one must reject the popular and entirely fictitious claim that the Rosicrucian Order had its origin in the seventeenth century in Germany. The very positive references to the Order in printed books dated centuries earlier in other lands conclusively prove that the Order was very old and very well established when it had a form of revival in Germany in the seventeenth century. Likewise, one discovers at once that the romantic or symbolic story regarding *Christian Rosenkreuz* and his foundation of the first Rosicrucian body must be rejected, unless one associates that story with similar stories found in many earlier records.

The author, therefore, presents the following history as the most modern version and perhaps the most complete outline of the history of the Rosicrucian Order, with the hope that the mem-

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bers of the Order will find between the lines the facts which are carefully concealed; and the inquiring mind, seeking for a mystery story and nothing more, will also find in the printed words a mystical romance prepared to his liking.

INTRODUCTION

It is no violation of secrecy to give the outer, objective details of the various activities of the Great White Brotherhood, but the genuine conservatism of the Eastern Councils until recent years has acted as a barrier against such publicity as we in America believe necessary for the growth of any public or semi-public institution.

After twenty years' study of the doctrines and principles, and a very careful examination of all matters pertaining to the history of the Order, one does not find a single prohibition against the general publication of the history except in such minor details as are closely associated with the working or manifestation of some of the R. C. doctrines. While these exceptions are few, although of vast importance to the higher students, they have undoubtedly caused the subconscious attitude on the part of all R. C. Brothers and Sisters that it is safer, in the face of their individual sacred oaths, to refrain from all mention of either the antiquity or progression of the Order.

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There is also the element of mysticism which explains the attitude of even the most advanced Brothers and Sisters. Realizing as most of them do that the complete history of the Brotherhood has never been given to the public and has for centuries defied the casual researches of scientists, historians and archivists alike, they feel a certain pride in having been able to mystify the profoundly inquisitive minds. Even the grossly erroneous and biased *raisonne* of the history of the Brotherhood given in various encyclopedias, reference books, and histories only adds to this feeling of pride and victory.

Such secrecy is not only uncalled for, but is positively detrimental to the Order in *America*. We are a people of frankness; Americans are lovers of the true, and have a natural antipathy toward that which may be characterized as "mystically mythical;" and precisely such is the general impression of the origin and existence of the R. C. Order in the minds of many thousands today.

Nor is it necessary to enshroud the history of the Order with a cloak of blackest mystery to make the Order itself appeal to the thinking mind.

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One will find that the true history of the Order arouses, even commands, such deep respect for its noble birth, grand growth, and wonderful increase of power, that this is a greater attraction to the thinking American than the element of mystery.

Inexactness and indefiniteness are the principal faults to be found with all the published accounts of the origin and present status of the Order. The few instances of wilful and inconsistent deception shown by some writers on the subject may be ignored in any consideration of the matter, for no mind can explain these things nor account for them aside from the writer's own personal bias which we are always led to believe has had no influence upon the honesty of the work.

Still, there are many very definite and exact facts easily within the reach of an analytical mind bent upon historical research, even when such mind is uninitiated into the secrets of the Order.

The claim has been made that the AMORC is the oldest fraternal or secret order known to man. This claim makes the Order antedate Freemasonry and the latter has always claimed great antiquity.

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Here again the investigator is confronted with a mass of details purporting to be the history of Freemasonry, but gradually classifying itself into two groups which one may label "facts" and "traditions."

On the point of its connection with the Rosicrucians, Freemasonry is more or less silent. It traces its antiquity to Solomon's Temple, and refers to characters whose history, if not actual existence, is cloaked with mystery. Its published history is very esoteric and mystical, although its actual history, as known to all advanced Rosicrucians, is a living testimonial to the truth of the notable principles of Brotherhood which actuate Freemasonry.

So closely are the two Orders allied in some lands that many of the great exponents of the one are active workers in the other. Freemasonry has acknowledged its debt to the ancient White Brotherhood by adding a Rosicrucian Degree to the Ancient and Accepted Scottish Rite.

H. SPENCER LEWIS, F. R. C.

CHAPTER I

THE TRADITIONAL HISTORY OF THE ORDER



THE Rosicrucian Order had its traditional conception and birth in Egypt in the activities of the Great White Lodge. In giving the story of the origin, the writer realizes that to an exceptional degree will exactness be demanded by the reader, and in return pardon must be granted for reiteration.

Space will not be used in describing conditions in Egypt as they existed at the time of the conception of so wonderful an organization as this. The reader is requested to read either a brief or extended history of Egypt, which will prove highly illuminating on this subject.

One will find, however, that the Egyptians had reached a high state of civilization and advanced learning at the beginning of the XVIII dynasty comparable only with the Renaissance of France. Many were the means adopted to preserve the

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knowledge attained that it might be correctly given to future generations. The hieroglyphic markings on the pyramids, obelisks, and temple walls give us evidence of the first desires to make permanent the knowledge and learning of the Egyptians.

But the more profound secrets of nature, science, and art were not to be entrusted to the masses nor were they susceptible to preservation through writing upon papyri. For this reason classes were formed by the most learned, attended by the select minds, at which the doctrines and principles of science were taught.

These classes or *schools*, as history refers to them, were held in the most isolated grottos at times, and again in the quiet of some of the temples erected to the many Egyptian gods. In some cases classes of a very select nature were held in the private chambers of the reigning Pharaoh.

The members of such assemblies became more and more select, the teachings more profound, and the discussions so dialectic that there arose a most autocratic and secret society of the truly great

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minds of the day. Thus was laid the foundation of the Great White Brotherhood.

The first Pharaoh who conducted the class in his private chambers was Ahmose I, who reigned from 1580 B. C. to 1557 B. C. Because he was capable of conducting the great school as well as ruling the people with more civilized and advanced principles (due to his training in the school, no doubt), he is referred to as the “deliverer of Egypt” by some historians.

He was succeeded as Pharaoh by Amenhotep I, who became a teacher in the secret school for three years.

On January 12th (approximately), 1538 B.C., Thutmose I was crowned succeeding Amenhotep I. He owed his position to his wife, Ahmose, who was the first woman to become a member of the class on equal terms with the men. The discussion regarding her admittance (preserved in the Rosicrucian Archives) forms an interesting story and reveals the origin of some of the doctrines of the equality of the sexes.

Thutmose I was succeeded by Hatshepsut, his daughter, who ruled as a “king” independently

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and as co-regent with her half-brother Thutmose II, a son of Thutmose I by his marriage to Isis.

It was Thutmose III who organized the present physical form of the secret Brotherhood and outlined many of its rules and regulations. He became ruler upon the deposition of his father, Thutmose II, in 1500 B. C. He ruled until 1447 B. C., and his reign is unimportant to us except for his establishment of the Brotherhood.

He appears to have been quite original in his application of the doctrines of mysticism, but held to the existing external form of religion, possibly because of political conditions. Egypt was not free from the danger of the "grasping hand" of adjoining nations and the life of this ruler was constantly tormented by outbreaks of war; the co-operation of his military forces depended considerably upon permitting the populace to indulge in all its fanciful beliefs—the idolatrous religions especially. For this reason an immediate change in the fundamentals of their religion—such as was made by Thutmose's descendant, Amenhotep IV in 1355 with such reactionary results—did not seem advisable or even necessary.

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A gradual development in the existing mystical beliefs could be more easily and permanently accomplished by establishing a secret school of philosophy, the students of which would put into practice the high standards decided upon.

As in all ages there were those who might be called *advanced thinkers*, true philosophers, sages, and scholars. Many of these were students of the mystical doctrines as taught by Thutmose's predecessors, and they evidently had great faith in the final success of the principles; for when Thutmose proposed that the "class" which had been meeting in his chambers become a closed and secret order, "there was no dissenting voice, and articles of limitations were established ere the assembly dispersed in the early hours of dawn."

This grand "Council Meeting," for such it is considered in all official records, occurred during what would be the week of March 28th to April 4th of 1489 B. C., according to our present calendar. It is generally conceded to have been on Thursday, April 1st, but this may be associated with *Maunday Thursday*, a later establishment. However, Thursday has become the usual day for

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Rosicrucian meetings, and "Maunday" Thursday has become the occasion for special Temple Services in many AMORC Lodges of the world.

Twelve known Brothers and Sisters were present at this first Supreme Council, the Sisters being the wife of Thutmose III, known in the Order as "Mene"; the wife of one of the Brothers; and another who was descendant of one of the rulers of a preceding dynasty. Therefore, there were nine Brothers and three Sisters at this Council, a combination of numbers very significant.

No worldly name was decided upon for the Brotherhood, the records showing that the predominating thought was the maintenance of secrecy. The organization had no publicity, required no propaganda other than personal advice to those whose presence was desired, and as the one word, translated into *Brotherhood* (a secret, fraternal body), was sufficient name for all purposes, we do not find any other term. This accounts for the widespread diversion of the name as adopted later. In so many of the documents issued by the Supreme Magi to the Grand Lodges throughout the world, the name of the Order is

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seldom mentioned. The writer has noticed this especially in such documents as are given to a newly established Grand Lodge and which are translations of ancient documents. In these the element, the idea, of secrecy is so strong and predominant that the Order is referred to indirectly and sometimes erroneously (or perhaps diplomatically) as it, the *school*, the *brotherhood*, or the *council*. Furthermore many of these documents begin with the announcement: "I, *Brother of the Illuminati*, with power decreed, do declare this Manifesto," or with the Salutation: "I, F. Illuminati of the 12." (I, Frater Illuminati of the 12th degree.) Very often these official manifestos are signed: "With Peace Profound" and sometimes "F, Profundis" or "F, 12."

These words not only show that the twelfth or last degree has been the last circle within the Order, and known as the *Illuminati*, even to this day, but they also explain why some references are made to these documents as "Instructions of the Illuminati," which may easily be misinterpreted as "Instructions to the Illuminati" as one sees them referred to in works published abroad in the 15th,

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16th, and 17th centuries A. D., where the *Order Rosae Crucis* is designated solely by the term "Illuminati."

Furthermore, if one considers for a moment the prejudice—even the prohibition—against such secret Orders, one will appreciate the very evident attempts at subterfuge. Not only did certain bigoted religious organizations condemn all secret orders as "works of the devil," but those orders or schools which claimed to have *rare knowledge* of the sciences were severely criticised by the various scientific bodies of the day. As soon as learning became very general and competition arose between schools and students, the secret orders were widely condemned even though many of the most unfair critics of some were oath-bound members of others.

Though the Order had no definite name, Thutmose saw that it had very definite principles, rules, and modes of procedure, all of which have come down to us today without material change.

At the close of his reign in 1447 there were thirty-nine Brothers and Sisters in the Council, and the meetings, which had become regular and

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systematic, were held in one of the halls of the Temple at Karnak, outside of which Thutmose III erected two obelisks bearing a record of his achievements.

Thutmose signed most of the decrees of the Council with his own *cartouche* and it became the Seal of the Order "in testimony of the great work of our teacher (Master) to be forever a mark of honor and loyalty." As was customary with these rulers when any event of national importance occurred, Thutmose issued a *scarab* bearing his *cartouche* on one side, plus a mark which has a special meaning to all mystics. One original scarab, which was used for hundreds of years in Egypt, by various officials to impress the Seal of the mystic fraternity in wax on all official documents, was given to the Grand Lodge of America with other jewels and papers of an official nature, and it is considered one of the rarest antiquities of Egypt now in this country. The Order here is to be congratulated on having in its possession one of the *oldest*, if not the most *sacred*, of all mystic jewels, one which has never been used by others than the Masters in Egypt; for it means virtually the pass-

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ing of the Master's Spirit from Egypt to America, as was planned by the founders centuries ago.

This Seal appears on the official documents of the Order in America together with the American R. C. Seal, and its illegitimate use constitutes a forgery, according to the By-Laws of the Order throughout the world, punishable by a special decree of the Masters.

In this connection it may be explained that the Obelisk in Central Park, one of the two erected in Egypt by Thutmose III and intended to stand some day in "the country where the Eagle spreads its wings," bears this Cartouche or Seal as well as many other authentic and instructive signs now used by all Rosicrucians of the true order. In Egypt today the Rosicrucian Order, descending from very ancient lodges, uses this Cartouche as its official emblem above all others.

Before his transition, Thutmose III made his son (by Hatshepsut) co-regent. Thus Amenhotep II took up his father's work in the Brotherhood about the end of September, 1448. In the month of March—the seventeenth to be exact—1447 B. C., Thutmose passed to the Great Beyond, having

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been king for nearly 54 years and being but one week less than 89 years of age. His mummy was found in the Cachette at Deir el Bahri, and history acclaims him "the greatest pharaoh in the New Empire if not in all Egyptian history."

Amenhotep II ruled from 1448 to 1420 B. C. and he in turn was succeeded by his son Thutmose IV, who ruled from 1420 to 1411 B. C. Amenhotep III, son of the preceding, occupied the throne from 1411 to 1375 B. C. and was the last of the truly powerful pharaohs or emperors.

Upon the transition of Amenhotep III the Empire fell to his son Amenhotep IV, with whose history all Rosicrucians are greatly concerned. He was the last Great Master in the family of the founders and the one to whom we owe the really wonderful philosophies and writings used so universally in all Lodge work throughout the world.

Amenhotep IV was born in the Royal Palace at Thebes, November 24th, 1378 B. C. His mother Tiy or Tia was of Aryan birth, but both he and his father paid the most sincere respects to her and were ever proud of designating her "Queen Tia" upon all monuments.

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He was only eleven years old in 1367 B. C. when he was crowned and immediately began a career unequaled by any pharaoh of Egypt.

His father, having been the Master of the Order for a number of years, built the great Temple of Luxor and dedicated it to the Brotherhood. He also added to the Temple of Karnak and in many ways left "monuments of testimony and praise."

The Brotherhood numbered two hundred and eighty-three Brothers and sixty-two Sisters at this time, and at the time of the crowning of young Amenhotep IV, the Master was one Thehopset who remained in the office until 1365 B. C. Amenhotep's installation as *Master-by-Council-Decree* occurred in the Temple of Luxor, April 9th, 1365, at sunset, in the presence of his bride and her parents.

Amenhotep being the only descendant it was deemed advisable that he marry as early as the customs then permitted in order that an heir to the throne would be assured. But though Amenhotep had a number of children, unfortunately they were daughters, and this proved disastrous to the throne.

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The life of this great man is too easily found in various histories of Egypt, especially Breasted's, to warrant space in this work, but his accomplishments for the Order must be treated at least briefly.

Born in a country where peoples were given to idolatry, where the chief endeavors were those of building Temples to gods of all kinds, it is easy to appreciate his attitude toward the existing religion (or religions) after he had been thoroughly instructed in the secret philosophy. His mind and understanding were unusually keen, for in his fifteenth year he composed many of the most beautiful prayers, psalms, and chants used in the organization today, as well as contributing to the philosophy and sciences.

To him came the inspiration of overthrowing the worship of idols and substituting the religion and worship of one God, a supreme deity, whose spirit was in Heaven and whose physical manifestation was the Sun—the *Symbol of Life*. This was in accordance with the secret doctrines and it changed the worship of the Sun as a god to the worship of *the God* symbolized by the sun. This

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was the beginning of ~~Monotheism~~ in Egypt and the origin of the worship of a spiritual deity which “*existed everywhere, in everything, but was nothing of the earth*” i. e., had no physical existence on earth in the form of inanimate or nonspiritual images.

Arthur E. P. Weigall, Chief Inspector of the Department of Antiquities, Upper Egypt, in writing of the religion inspired by Amenhotep IV, says: “Like a flash of blinding light in the night time, the Aton (the sun-symbol of the true God) stands out for a moment amidst the black Egyptian darkness, and disappears once more—the first signal to the world of the future religions of the West. One might believe that Almighty God had for a moment revealed himself to Egypt.”

Truly the religion of Amenhotep did not endure for long. Compared to the years of darkness, it was but a flash, for it ceased as a *public* and *general* religion when Amenhotep passed beyond the veil in 1350 B. C.

He, too, left many monuments to the glory of the Brotherhood. First he removed as far as possible all “pillars to Ammon” and all references to

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Ammon as a god. So thorough was his work that he did not hesitate to mutilate the work done by his father at Karnak and Luxor of effacing all reference to the god Ammon, put there to appease the heathen priesthood, even to removing the name of his father and mother where they were connected with such idolatry. This naturally provoked the populace, especially since Amenhotep substituted beautiful monuments to the "living God."

In the fifth year of his reign—when he was only sixteen years of age—a sweeping reform was initiated throughout Egypt by his decree, which prohibited any other form of worship except that already mentioned. In one of his decrees he wrote: "This is my oath of Truth which it is my desire to pronounce, and of which I will not say: 'It is false,' eternally forever."

He then changed his own name so that it would not be inconsistent with his reform. Amenhotep meant "Ammon is satisfied"; this he altered to Akhnaton or Ikhenaton meaning "pious to Aton" or "Glory to Aton."

He built a new capital at El Amarna in the plain of Hermopolis on a virgin site at the edge of

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the desert and abandoned Thebes because it was the *magnificent city of Ammon*. At El Amarna he also built a large Temple for the Brotherhood, in "the form of a cross," and a large number of houses for his Council. Here was the beginning of monastic life, for within the boundaries of El Amarna lived two hundred and ninety-six Brothers of the Order, each having taken an oath never to pass "beyond the shadow of the Temple."

These Brothers wore special costumes which included a "cord at the loins" and a covering for the head, while the priest in the Temple wore a surplice of linen and had his head shaved in a round spot on the top.

It is from this institution that all monastic orders, especially that of St. Francis, derive their methods, even their costumes.

During these years at El Amarna the Brotherhood was being made into a concrete organization, and the Brothers at this community outlined the initiations and forms of service as used today.

Akhnaton (Amenhotep IV) not only built his Temple in the form of a cross, but he added the cross and the rose as symbols and further adopted

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the Crux Ansata, in a special coloring, as the symbol to be worn by all teachers (Masters). In fact, the last year of his life was spent in evolving a wonderful system of symbols used at this day, to express every phase and meaning of the Rosicrucian sciences, arts, and philosophies, and while some of these have become known to the uninitiated through the researches of Egyptologists, many remain secret and all are understandable only to the initiated.

As a ruler of Egypt our master failed utterly to check the desire for war and by his attacks on the popular religion he left the way open for invasion through lack of cooperation on the part of his subjects. As the crisis approached our Master foresaw the result and sad at his neglect of political matters in his enthusiasm for the spiritual, he weakened his health and he was finally forced to take to his bed in the month of July, 1350 B. C. Instead of using his mighty knowledge to regain his health it appears from his last dictated writings that his constant wish was to be spiritualized, that he might be *raised up to that plane* from which God's symbol shone down upon him. He fasted—

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practically starving himself—refused the services of the physician in the Order, and prayed constantly. Then, on July 24, late in the afternoon, with his right hand upstretched to God pleading to be taken into the *nous* he was seen by his Brothers and Sisters of the Order watching there, to be actually raised for a moment and then to drop back in “sweet repose with a smile of illumination upon his countenance.”

Thus, passed to the beyond our Great Master, who did so much and left so much for our organization.

He may have neglected Egypt politically, but she will always remember her young Pharaoh whose twenty-eight years left its art and architecture, its sciences and philosophies so greatly changed and improved. His reign was like unto the Renaissance of France, and even the hieroglyphics and arts show a vast improvement based upon the principles of Truth. At the time of his crowning he took the title of “Amenhotep, King, *Living in Truth*” which was the Rosicrucian phrase of fidelity as it is today, and he passed onward to the other life in *truth*.

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Perhaps the most summary of all testimonies to Amenhotep IV found outside of the Rosicrucian literature, is that paid by James Breasted, Professor of Egyptology, University of Chicago, who says in his *History of Egypt*: "The modern world has yet adequately to value, or even acquaint itself with this man, who in an age so remote and under conditions so adverse, became the world's first individual."

CHAPTER II

THE GROWTH OF THE ORDER IN THE ORIENT



AT the close of the first epoch of the Brotherhood's history, ending with the transition of Amenhotep IV (Akhnaton) in 1350 B. C., there was but one secret assembly, that which met in the Temple at El Amarna; and the Brothers and Sisters numbered four hundred and ten, which number included the Officers of the Lodge and the members of the Supreme High Council.

Plans had been made for years for the establishment of other assemblies or Lodges in various countries; but in those countries where a Lodge could have been established by one of the Egyptians who would have traveled there, war was raging and conditions were against any such institution.

Greeks were coming to Egypt to study its philosophies and become acquainted with its learning.

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Many of them sought entrance into the Order but it appears from various Council decisions that they were not admitted because of unpreparedness.

Benedictus Figulus, a Brother of the Order, who made a very exhaustive study of the growth of the Order, wrote: "About the year 1680 A. M. the Greeks went to Chaldea and Egypt to learn this philosophy—but after learning a little they became so puffed up and proud, depending more than was meet on their own understanding." This seems to have been the result most feared by the Council there, just as it is today. So many are ready to grasp at the first principles and then, thinking their minds capable of building a philosophical structure upon the foundation, cease to be students and at once become teachers, each having a distinct, incomplete, and erroneous philosophy or "ism." Naturally there will be heretics in every school of thought; but a heretic is one who diverges from the established teachings only because of a *thorough knowledge* of such teachings and to such we may turn for helpful criticism and suggestions at times. But we must be deliv-

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ered from the bigoted *student* who rises above his fellows and places his *superior* mind and judgment above the experienced understanding of his teachers.

For many years the Order progressed but little. Amenhotep IV left the work in the hands of competent teachers and as the years passed by a few were admitted and initiated while the great teachings were being transcribed into symbolism and a special secret alphabet.

There being no male descendants of Amenhotep IV, he was succeeded by his son-in-law as Pharaoh and at the close of the XVIII dynasty. The religion of Ammon had been established once again, while the dreams and hopes of our Master were confined to the Order and its succession of teachers.

During the XIX dynasty under Seti I and Ramesses II considerable tolerance was granted to the Order in Egypt; but gradually a feeling arose against its "secret power" and the lines of activity had to be drawn closer and closer.

Fortunately, in the Order at the time of the transition of Amenhotep IV, there was a sage

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named Hermes. So great was his learning and yet so mystical his many writings, purposely veiled so that they might be of value only to the future initiates, that the uninitiated minds of future years arose and acclaimed Hermes a myth, and there are those today who try to establish his identity with that of the Egyptian god "Thoth." However, it is the author's pleasure to state now that which has never appeared in print before and which has perplexed investigators for centuries—the birth date of Hermes—the Thrice Great Man. He was born in Thebes, October 9th, 1399 B. C. He lived to the age of one hundred and forty-two years, dying in the Rosicrucian Monastery at El Amarna, on March 22nd, 1257, B. C., and his mummy lies among others in a cachette in the vicinity of El Amarna.

He was "thrice great" because he lived to attend the installation of Amenhotep IV as an R. C. Master, became Master himself upon the latter's transition, and in 1249 installed one Atonamen as Master of the Order.

It was at this time that Hermes completed his writings, especially the seven books and tablets

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which were found and brought to light in 400 A. D., and which were upon diverse chemical and physical subjects.

In 1203 several of the Brothers of the Order who were of the *Illuminati* were commissioned to go into other lands and spread the secret doctrines by the establishment of other Lodges. It was quite apparent that Egypt was to be subjected to a devastation and that its great learning might be lost. Confidence seems to have been the keynote, however, for one may read a long argument, reminding one of a speech in Congress, delivered by one of the Brothers at a Council held in El Amarna on June 8, 1202 B. C., in which he reassures all present that the "stars shew naught but trial, and test, by air, fire, and water, which we hold to be the elements of the crucible from which the precious stones will bring forth its own." And again: "who among us will rise and predict defeat for that which our Masters have labored over 29 cycles (two hundred years)? Is not this *Truth*? Are we not assembled in *Truth*? Are we not living *Truth*? And, can *Truth* ever die? Is not transition the gateway of progress? And can the

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crucible do more than bring about a physical and spiritual transition, a transmutation, of the principles for which we have pledged our lives?"

It was finally decided that "no undue haste should be sanctioned in permitting the Brothers who have gone abroad to establish Lodges, but rather that those who travel here in search of the Light should be tried, and to those found qualified shall be given the commission to return to their people and establish a Lodge in the name of the Brotherhood."

It was this dictum—known as the "*Amra*"—that in later years proved the wisdom of the Councilors at this meeting, for it not only became a hard and fast rule, but made for the success of the plans of propagation.

It was in this wise that the phrase "travel East for learning or Light" first came into use; for those who soon began to travel to Egypt came from the West.

About the year 1000 B. C. there came to Egypt a character whose name is recorded as Saloman but who was identified in later years with Solomon.

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The records show that he had come from the West, had traveled over many lands and across waters. He was of a nation which was large and important, situated in some very distant land. All this is indicated from the report he made to the representative of the fraternity whom he interviewed at Thebes "whither he had gone immediately upon his arrival in Egypt accompanied by his slaves (!) and his *najah* (a word unknown to the translators)."

He desired instruction in the higher Egyptian sciences and philosophy, and was directed to El Amarna with a letter of introduction from the *intendant* at Thebes. He reached El Amarna on the 4th day of June, 999, under the name of Saloman, the youthful seeker.

Saloman did not complete his studies, for it is reported that he left El Amarna "before the fourth examination." He left with his Brothers and Sisters a definite feeling of love, wisdom, and virtue, and all were grieved at his sudden but announced departure.

The next word of him is as a resident at the royal home in Bubastis in the Delta where Shishak

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I (or Sheshonk) had established himself. This was in the year 952 B. C., and Saloman is referred to as an instructor to the Pharaoh's son. This is probably a mistake in translation, for in another place he is referred to as advisor in political matters, and this seems more probable in the light of future developments. Whether he had been at this residence all the intervening years from 999 to 952 B. C. is not definitely established, but there is a record of his presence at Thebes in the year 980 when he visited some *games* in company with the *intendant* of Thebes, and a group of scholars with whom he seemed on the most intimate terms.

Saloman seems to have been greatly influenced in Thebes and Bubastis by the religion of Ammon and conceived a form of philosophical religion which was a mixture of the Rosicrucian monotheism and the Egyptian idolatry. To him the *sun* became more than the mere symbol of a God; it was the living vital spirit of God, and while not the God, it was God's ethereal body. This would indicate that Saloman conceived God as being (a) personal, rather than *impersonal* as Rosicrucianism

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taught, and (b) dual, body and spirit, Father and Holy Ghost.

Shishak I secured Thebes in 951 B. C. and appointed his son priest in the religion of Ammon, and gave his daughter, Aye, to Saloman to wed. This is the first mention of any of Saloman's wives and she may have been his first wife. At the close of 951 or early in 950 Saloman departed for Palestine where he became a mighty power, and with a prearranged plan, permitted Shishak I to rule over his people. The history of Saloman or Solomon in Palestine is too well known to warrant any further comment except on one point.

Five years after Saloman began his rule in Palestine, or about 945 B. C., he completed a Temple there in which to house a "society" or brotherhood such as he had found at El Amarna. An examination of the plans and cross-section views of the so-called Saloman's Temple shows it to be not only typically Egyptian in architecture and decoration, but copied after the mystic Temple at El Amarna, even to the location of the Altar, with the exception that the side structures which made the orig-

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nal building a *cross* were eliminated in Saloman's plans.

Saloman had the assistance of two who had traveled in Egypt as architects and artists—Hiramabi of Tyre and one Hiram Abif.

The Saloman brotherhood was closely watched by the fraternity in Egypt, which had removed its headquarters to Thebes again because of political changes and the warring invasions in the territory of El Amarna, which eventually reduced the entire community to ruins.

It was found that Saloman restricted his order to males and adapted a great many of the details of the Rosicrucian initiations and services. At first it was believed that he would apply to the Grand Lodge in Thebes for a charter and make his work a branch of the R. C., but it became apparent before the first assembly was held that he was not adhering to the Rosicrucian philosophy, for he used the sun as the exclusive symbol of his order.

Of the growth of the Saloman brotherhood, as it was officially called in all ancient documents, one may read in all literature bearing upon Free Masonry. It has evolved into a semi-mystical, specu-

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lative, secret, fraternal order of power and great honor, gradually altering the principles laid down by Saloman, it is true, but doing so for the greater benefit of man.

The Greeks were now coming to Thebes to study, and it was at this time that the world-wide spread of the organization began.

Pythagoras is so often mentioned as one of the earliest Messiahs of the order, but in truth there were many who preceded him. Among the first to become worldly famous in the order was Solon, who became the first chaplain who was not an Egyptian. He entered the order in 618 B. C., and remained a true Messiah until his transition in 550 B. C., leaving for our use some of the most beautiful and inspiring prayers ever spoken by a yearning soul. Contemporary with him was Anaximander, who came from Miletus to study at Thebes preceding the coming of Pythagoras.

Pythagoras was born in Samos on November 26th, 582 B. C. He entered the Order at Thebes on the second of April, 531, and having passed through all the initiations and examinations he entered the Illuminati, October 16, 529, and left

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at once for Crotona (Krotono), Italy, with jewels and documents to found a Grand Lodge there. There were a few so-called secret cults in existence at that time in Italy, and when Pythagoras began to promulgate his plans and admitted that women might not only become members, but could hold office, he attracted the attention of the most advanced thinkers of the day. Theano, the wife of Pythagoras, was one of the principal officers for three years. The Grand Lodge eventually had 300 brothers and sisters and issued many charters for local lodges of the order throughout Italy.

From this time onward toward the Christian period, great minds from many countries journeyed Eastward and Westward and *Crossed the Threshold*, and having completed the work and studies, passed again into the world's darkness to spread the *light* as they interpreted it.

As a historical record and a guide to the student who delights in research and antiquarianism, there will be given the names of those who came to Thebes to study, became Masters of Rosicrucian Lodges in other lands, and during their lifetimes


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published at least one book, an official work, treating on the Rosicrucian philosophies or sciences.

Many of the books or manuscripts to be listed are still extant in the original, or translated, and quite a few of them are in America. A perusal of any one of them convinces one of the author's real knowledge and experience in Rosicrucianism.

CHAPTER III

THE WORK OF THE DISCIPLES

UTER activities of the Great White Brotherhood, during the pre-Christian Era, were centered in a number of branches controlled by one group of supreme officers who constituted the Rosicrucian Fraternity of Brethren of the Rosy Cross. The Supreme Masters of the Great White Brotherhood withdrew from public activity and with a council of eminent advisors constituted the esoteric body known thereafter as the Great White Lodge.

Notable among the phases of the spread of the work of the Rosicrucians to other lands was the establishment of two branches known as the *Essenes* and the *Therapeuti*. The *Essenes* constituted that branch which went into Palestine and adopted a distinct name in order to veil its preliminary work while the *Therapeuti* was a similar branch established for the same purpose in Greece.

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In Palestine the Essenes established a community of members and associate members at Galilee where they had many homes in this non-Jewish, Gentile part of the country, and built their principal monastery and temple on the top of Mount Carmel where Elijah, as one of the descendants of the Great White Brotherhood, had previously established a retreat and had taught many of the mysteries of the Brotherhood.

Just before the Christian period, the Great White Brotherhood had also established a new monastery and temple and other structures for a great central point of their activities at Heliopolis, and the temple here was known as the Temple of Helios, or sometimes called "the Temple of the Sun." The intercourse between the temple at Heliopolis and the one on top of Mount Carmel was intimate and frequent, and many of the philosophers who journeyed from European points to Egypt to study spent some of their time at Mount Carmel.

Just about the time of the birth of Jesus the great library and archivist records maintained at Heliopolis were transferred to Mount Carmel, and

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the Essenes Brotherhood in Palestine together with other branches of the Great White Brotherhood were preparing for the coming of the great Avatar who was to be the reincarnation of Zoroaster, one of the famous Avatars of the Brotherhood in centuries past.

The birth of Jesus in the family of Gentiles living in the Essenes community at Galilee fulfilled the expectations of the Brotherhood, and from this time on the outer and inner activities of the Brotherhood became centered around the ministry of the great Master Jesus. The details of the birth, preparation, ministry, and culminating events of the Master Jesus are all set forth in a separate volume entitled "The Mystical Life of Jesus" wherein are given details from the records of the Essenes and the Great White Brotherhood and which have never been published before. Therefore, I will not take space in the present record to recite these many and important matters.

At the close of the life of Jesus the Christ, the disciples of Jesus and the high officers of the Great White Brotherhood planned to carry on the new cycle of illumination and revelation of doctrines as

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presented by Him, and an outer congregation or public movement was established known as the Christine Church. This movement gradually evolved into a more or less independent public organization, and while it was sponsored by the Great White Brotherhood, and all of the principal workers like unto the original Apostles were men chosen from the Essenes Gentile community at Galilee, the Great White Brotherhood did not establish the Christine Church as a part of its activities, because it was interested in the work of all religious movements in all lands, and did not become a part of any of them.

Several hundred years after the foundation of the Christine Church, and while it was being actively promulgated by the representative of the Great White Brotherhood in those lands where the doctrines and teachings would do the utmost good, the Supreme Temple and monastery, as well as the library and archivist records, were transferred from Mount Carmel to new structures built in an isolated section of Tibet where the Headquarters of the Great Masters of the organization is still maintained.

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During the time of the organization of the Christine movement, and throughout all the centuries thereafter, the inner circle of the Great White Brotherhood continued to function as a non-sectarian, non-religious school of mystical, occult, and scientific teachings. All of the outer activities such as the Essenes movement, the Christine movement, and similar bodies in various lands, represented the outer congregation of the Great White Brotherhood while the secret schools and temples with their high priests and instructors and large membership of students represented the inner congregation. All through the ages up to the present time the Great White Brotherhood has continued to function in this dual manner.

It was during the period of contentions and strife that the Christine movement faced, that the Great White Brotherhood found it advisable to establish another organization composed almost exclusively of men, and called the *Militia Crucifera Evangelica*. Its purpose was to protect the cross as a mystical symbol, against its misuse by those who attempted to carry on crusades of persecution against others who would not accept a

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sectarian interpretation of the symbolism of the ancient emblem. It was in the foundation of this Militia that we find the origin of all the militant organizations which became defenders of the faith in later years, but it is notable that the Militia Crucifera Evangelica never became an active body of prosecutors or crusaders, but merely of silent defenders who were pledged never to unsheathe the sword except in absolute defense. The organization became greatly enlarged in later centuries and continues to exist at the present time, not as a true military organization, but as defenders of the Rosicrucian emblem and the cross with their moral strength rather than with any physical strength.

Throughout the centuries preceding the Christian Era, and thereafter, the Great White Brotherhood and its centers of learning and its libraries and monasteries became the centers for pilgrimages on the part of great minds seeking illumination and the highest advancement in culture and ethics. The records of the Brotherhood are replete with the life stories of many eminent characters known in general history who became students in the mystery

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temples of the organization in Egypt, at Palestine or elsewhere, and later presented outlines of modified philosophies and principles which the public could understand and apply, and authors of books which have been valuable contributions to the advancement of learning.

Among the very earliest of the philosophers who contributed to the Rosicrucian philosophy were: the fellow-workers of Hermes—Mena, Busriris, Simandius, Sesostris, Miris, Sethon, Amasis, Adfar Alexandrinus, and King Calid.

Then there was “Maria Hebraeae,” a Hebrew woman supposed to have been Miriam, a sister of Moses.

But after the going of Pythagoras to Italy many came from Greece and other lands to be initiated in Egypt and from there returned to their native lands or elsewhere to establish branches of the mystic school and become Masters and Officers therein.

Most of these—whose names are listed below, published during their lifetime one or more papers dealing with various principles of the Rosicrucian philosophy or science.

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Some of these writings were kept secret—others were written for public reading with the true doctrines carefully veiled. In order that the Rosicrucian students may study such writings as are extant today these philosophers' names are given and sometimes the name or title of their work which is especially recommended.

Solon, 640 to 550 B. C.

Anaximander of Miletus, 610 to 540 B. C.

Pythagoras

Anaximenes of Miletus, 520 B. C.

Heraclitus of Ephesus, 520 B. C.

Parmenides, born 515 B. C.

Empedocles of Agrigentum, 500 B. C.

Democritus of Thrace, 460 B. C.

Socrates of Athens, 470 B. C.

Euclides of Negara, 399 B. C.

Plato of Athens, 428 to 347 B. C.

Aristotle of Thrace, 385 to 322 B. C.

(Read: "De Anima," the "Metaphysica" and the "Quinta Essentia.")

Epicurus of Athens, 341 to 270 B. C.

Metrodorus, Hermarchus, Colotes, Leonteus and his wife Themista, and Leontium, all of whom

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were pupils of Epicurus in his R. C. Lodge in Athens in 306 to 301 B. C.

Philo, 110 B. C.

Antiochus of Ascalon, 100 B. C.

Cicero, 79 B. C.

Nigidius Figulus, 70 B. C.

Seneca, 70 B. C.

THE CHRISTIAN PERIOD

After these came philosophers from the Christian period beginning a new line of writers.

From this time on the work spread very rapidly throughout many lands and only a brief list of the most prominent can be given. The following not only contributed interesting writings to the future R. C. literature, but were either Masters of various Lodges or assisted in bringing the mystic fraternity into their respective countries.

Geber (or Yber) of Haman in the VIII century A. D.

(Read: "Fragmentum de Triangulis Sphaericis" and "The Sum of Perfection or THE PERFECT MAGISTRY.")

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Rhasis (or Razi), an Arabian, born in 850 A. D.

(Wrote many treatises on planetary correspondences and alchemy.)

Alfarabi, of Farab, Asia Minor, born about 910 A. D.

(He compiled the first Encyclopaedia of R. C. science and arts.)

Avicenna (or Ebn Sina) of Bacara, Persia, born about 980 A. D.

(Read: "Tractatulus Alchemiae.")

Morien of Rome (who after his Initiation in Egypt remained there as the chief Alchemist for 49 years). Born about 1120 A. D.

(Read: "Liber de Compositione Alchemiae," published under the auspices of the Rosicrucian Order in France.)

Albertus Magnus of Subia, born in 1205 A. D.

(Read: "Secretum Secretorum.")

Thomas Aquinas (St. Thomas) of Italy.

(Read: "Thesaurus Alchemiae.")

Roger Bacon of England, born 1214 A. D.

(Read: "Book of Six Sciences," and others.)

Alain de Lille.

(Read: "Dicta de Lapide Philosophico.")

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Raymond Lully of Spain, born 1229.

(Read: "Clavicula, or the Little Key." He wrote over 400 R. C. treatises.)

Arnold de Villanova, of Montpellier, France.
Born 1245.

(Read: "Rosarium Philosophorum.")

Jean de Meung of France, born 1250.

(Read: "Roman de la Rose.")

Ferarius, The Italian Monk, born in Italy, 1303.

(Read: "Thesaurus Philosophiae.")

Nicholas Flamel, born at Pontoise, France, 1330.

(Read: "Tresor de Philosophie.")

Peter Bono of Lombardi, born 1330.

(Read: "Margarita Pretioso.")

Johannes de Rupecissa, born 1336.

(Read: "The Book of Light.")

Basil Valentine, of Mayence.

(Read: "Currus Triumphalis Antimonii.")

Isaac, of Holland.

(Read: "Opera Minerali.")

Bernardi Trevisan of Padua, born 1406.

(Read: "La Philosophie Naturelle des Metaux.")

John Fontaine, of France.

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(Read: "Aux Amoureux de Science," a poem.)

Thomas Norton of Briseto, died in 1477.

(Read: "Ordinall of Alchemy.")

Thomas Dalton of England.

Sir George Ripley, died 1490.

(Read: "Twelve Gates of Alchemy.")

Picus de Mirandola (John Picus, Earl of Mirandola, born February 24, 1463.

(Read: "De Auro.")

Philippus A. T. Bambas Von Hohenheim (known in the Order as "Paracelsus"), born 1493 in Switzerland.

(Read: "Kabbalah of the Spiritual, Astral and Material Worlds.")

Johann Trithemius.

Denis Zachaire of Guienne, born 1510.

(Read: "Opusculum Chemicum.")

Berigard of Pisa (Claude Berigard), 1614.

(Read: "Circulus Pisanus.")

Thomas Charnack, of Isle of Thanet, born 1524.

(Read: "Breviary of Philosophy," and "Enigma of Alchemy.")

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Giovanni Braaccresco of Brescia, 1580.

(Read: *Legno della Vita.*)

Leonardi Fioravanti of Italy, 1571.

(Read: "Summary of the Arcana of Medicine, Surgery and Alchemy.")

John Dee (or Dr. Dee).

(Read: "Diary of Dr. Dee.")

Sir Edward Kelly (or Talbot) of Worcester, born 1555.

(Read: "Theatrum Chemicum Britannicum.")

Dr. Nicholas Barnaud and Thaddeus de Hozek, Imperial Physician at Prague, 1585.

Henry Khunrath of Saxony, born 1560. Established first Rosicrucian Library in Germany.

(Read: "Amphitheatrum Sapientiae.")

Michael Maier, Grand Master of the R. C. Order in Germany for many years. Born in Holstein, 1567. Died 1622.

(Read: "Revelatam de Fraternitate Rosae Crucis.")

Jacob Bohme of Old Seidenberg, born 1575.

(Read: "True Principles," and *Mysterium Magnum.*) Bohme's books are especially

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recommended to all Rosicrucians. They contain many R. C. Keys.

J. B. Van Helmont, of Boise le Duc, born 1557.

(Read: "De Vita Eterna.")

Dr. (Ralph) Butler of England, 1557.

Jean d'Espagnet.

(Read: "Arcanum Philosophiae Hermeticae," also known as "Canons of Espagnet.")

Alexander Sethon of Scotland (known as "Sethonius", born in Molier.

Michael Sendevogius of Moravia, born 1566.

(Read: "New Light of Alchemy.")

Gusenhover of Strasburg, 1603.

"Baron Chaos" (Busardier) of Prague, 1648.

Albert Belin (Benedictine), of Besancow, born 1610.

(Read: "Adventures of an Unknown Philosopher.")

Eirenaeus Philalethes of England, born 1623.

(Read: "Fame and Confession of the Fraternity R. C.," also "Euphrates, or the Waters of the East.")

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Thomas Vaughan of England (a Welshman),
born 1621, died 1665. He translated the early
Rosicrucian papers into English for the English
R. C. Order.

(Read: "Lumen de Lumine.")

Pierre Jean Fabre of Montpellier, Grand Master
in France from 1610 to 1620.

(Read: "Alchimista Christianus.")

Dr. John Frederick Helvetius of Amsterdam.
Grand Master in 1667.

Guiseppi Francesco Borri (Chevalier), born in
Milan 1627.

(Read: "The Key to the Cabinet.")

John Heydon of England. He translated the
famous "Atlantis" into the Rosicrucian story
intended by Francis Bacon, who was also a
Master in the Order.

(Read: "Atlantis," and "Rosae Crucian In-
fallible Axiomata.")

Delisle, of Provence, 1710.

John Herman Obereit of Switzerland, born in
1725.

(Read: "La Connexion Originare des Es-
prits.")

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“Count Cagliostro” of Sicily, born 1743. He was Initiated in the Temples of Egypt, and became a Continental Master and established many Lodges in Europe. Recent historical researches prove that he was *not* the notorious “Joseph Balsamo” nor guilty of the charges made against him by the enemies of “Light.”

When the Rosicrucian movement reached France, early in the Christian Era, it found there its greatest welcome.

The Pilgrims to the Holy Land had brought back to the Counts and Lords of the South of France reports of the activities of a certain secret society devoted to science and brotherhood. Charlemagne was at the time conducting his great school of learning. History will tell the lay mind considerable regarding this famous school. Charlemagne realized that through education alone could he build his power and hold the reins of government. He gathered around him the brightest scholars of the day, the learned men of many countries, and offered them excellent remuneration if they would devote all their time to the teaching of the pupils in this school. These pupils consisted of

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himself, his family, his relatives, and a few of the officials he had appointed.

Nor were these learned men limited to teaching. Charlemagne desired to promote learning. He gave his tutors every opportunity to make extensive researches in every field, and provided them with an experimental laboratory. The philosophers—among them was the famous Alcuin—were permitted to travel to other lands and bring back the cream of all knowledge. In this school the great St. Guillem received his education, being a nephew of Charlemagne.

One of these philosophers, Arnaud, was directed to go to Jerusalem in the year 778 A. D. to learn all he could of this wonderful secret society which possessed the key to all science and all art. Arnaud journeyed to Jerusalem and was there directed to Egypt. It is recorded that he made humble application for admission into the Order in Thebes, and then, in accordance with the Law "AMRA," applied for permission to establish a branch Lodge in France.

Arnaud completed his study in Egypt in approximately two years and one month. Because of

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the difficulty of communication his several letters and reports to Charlemagne failed to reach their destination and in France he was given up as dead—a fate which fell to many who journeyed far in those days. One of his letters to Charlemagne, written on a papyrus in Thebes, was afterward found in a monastery near Milau in France, where it had been deposited in a vault among other rare papers for some unknown reason. In it Arnaud makes a very glowing report of his discoveries, and refers to the body of “silent students clothed in white as pure and spotless as their characters but diligent in their mastery of God’s laws and privileges.” In closing his report he says: “Should it be my privilege, my great honor, to bring to our land the seal and signs of this great school, we shall have in our midst the power which our beloved Master may use in destroying all ignorance, provided, of course, our Master shall deem it wise and beneficial to humble himself, not to those who ask it, but to God, and thereby become as one of the disciples of our Lord Jesus.”

The significance of this closing sentence will be brought to mind when it is recalled that the re-

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ligious feeling in Charlemagne's school was very intense and sincere. And, bear in mind, Arnaud was trying to diplomatically and respectfully state that it would be necessary for Charlemagne to become a humble suppliant for admission into the Order if he wished to become a Master of the Order in France—a position and honor which Arnaud and his colleagues would certainly have insisted upon.

Arnaud returned to France in 802, however, and was given a very interesting ovation in the chamber of Charlemagne's throne. Charlemagne did not become a Master in the Order, but after two years' delay permitted a Lodge to be established in Toulouse. The original Lodge was founded in a temporary monastery on the outskirts of Tolosa—the ancient city—which is now in ruins some little distance from the present city of Toulouse. Part of the Altar of this first Lodge in France was still preserved by the archivists of the Order in France in 1909, though it was much the worse for very severe handling during the many religious wars in the Provinces.

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Arnaud became the Master in that first Lodge which held its opening convocation about 804-805. (The difficulty with exact dates is due to the many changes in the calendar and in interpreting the various methods of keeping records in those days.)

The first Grand Master of France was Frees, who reigned from 883 to 899 A. D. Until that time Grand Masters were not appointed. There was to be only one Lodge in any country, according to the original plans, and the Master of that Lodge held no other power or authority than rule over the one Lodge. The granting of charters was still in the hands of the Supreme Council. But it was Frees who brought before the Council the advisability of establishing a Grand Lodge in certain countries and giving to its Masters the right to grant charters to other Lodges within the same national confines. It was only one year before Frees passed to the beyond—898—that he received his authority and instructions to establish other Lodges in France and the second Lodge was immediately established in Lyons.

There were many devout students of the Order in Toulouse who lived in Lyons and they lost no

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time—after years of waiting—in getting a very flourishing Lodge established there. Many years later—1623—the Masons in Lyons organized a Rose Croix degree in the same city to please the many Rosicrucians who were Masons. The Masonic body was organized at a Council held there July 23rd, 1623.

In the meantime the Order in France had spread very rapidly and had attracted wide attention. Some of the Monks in the various monasteries in the South of France became interested, and without mentioning names at this time—let it be known that some of these Roman Catholic persons, devout and sincere, rendered a great service to the upbuilding of the sanctity of the Order by contributing many beautiful moral and spiritual creeds and dogmas.

Finally in 1001—the year when all the South of France was expecting the end of the world—according to an old Biblical prophecy—the Order in France established a Rosicrucian Monastery—the first in the world—in the old Roman city of Nemausus, now Nimes.

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This Monastery became the nucleus for the great Rosicrucian College or Ecole R. C. which flourished in France from the twelfth century to the middle of the sixteenth and which was revived again in 1882 in Montpellier.

The history of the Order in France is very interesting. The most minute facts of the early history were recorded by Phonaire, who was the Official Historian of the Order in 1132 to 1134. The later history was compiled by a number of Masters of the R. C., R. F. and preserved in the archives in the Dongeon at Toulouse. This latter city has been the meeting place of the French Supreme Council since 1487. France held second place in strength of number of members, Germany holding first place, and England third. Egypt of course, was the great Supreme Center, but had only a comparatively small number of members.

In France today—at this very hour—the loss of membership through the great war is seen to be enormous. Of the French Supreme Council of twenty-five, there were living in December of 1915 only seven. But the loss in Germany has been even greater. So many of the Brothers of the

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Order in France were living in the South of France, that although they were called upon to bear arms, they did not reach the front. Then, again, a great many of the French Brothers were older men and men who held high offices in the army, navy, and general government and they did not participate in the actual conflict.

The Order spread into Germany shortly after the Grand Lodge was established in France. Charlemagne himself was the first to introduce the Order in Germany, for by his command one Mause settled somewhere along the Rhine near Coblenz and there began a propaganda for members in a quiet dignified manner. He never lived, however, to see his work bear fruit, for the restrictions placed around membership were severe and too stringent. But in 1100 a Lodge was established in Worms, which became the Grand Lodge.

The work grew rapidly in Germany during the twelfth century, but it remained so secret and so inactive in its outward manifestations during its 108 years of inactivity that little was known of the Order or its members. Toward the beginning

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of the fifteenth century a spell of quietude—of dormancy—came again to the Order and as its members passed on few were admitted. Religious controversies and other troubles not of interest here threatened the complete destruction of the Order. At the beginning of the fifteenth century there were only about seven hundred Brothers and Sisters of the Order living within the jurisdiction of the German Grand Lodge at Leipzig.

But in the fifteenth century—at almost the last moment—the great revival came again. And whilst this great revival brought new life, new vigor and new hope to the Order in Germany, it has proved to be the most perplexing one that ever came to the Order anywhere throughout the world. It has left a question, a doubt, unanswered and unsettled, in the layman's mind and has caused more misunderstanding of the Order's true history and ancestry than this humble attempt by me will ever be able to make clear.

CHAPTER IV

THE 108-YEAR CYCLE AND "C. R-C."

IT is necessary, just at this point in the history, to refer to one of the very mysterious and puzzling laws of the organization, the origin of which is lost in the traditional history, but the general acceptance of which accounts for many of the peculiar breaks in the activities of the organization.

It appears from many ancient writings that in the first centuries preceding the Christian Era the organization complied with a regulation which may have been established centuries before, or may have been tried at this time as a new regulation. This regulation called for a periodicity of active and inactive cycles, each of 108 years. The number of 108 is significant in itself to all occult students, but just why this new regulation was brought into effect is not known.

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According to the terms of this regulation, every branch jurisdiction was to select a certain year as the anniversary of its original foundation, and from that year onward operate in accordance with the periodicity of cycles.

A complete cycle of existence from birth to rebirth was to be of 216 years. Of this cycle, the first 108 years was to be a period of outer, general activity, while the second period of 108 years was to be a period of concealed, silent activity, almost resembling complete dormancy. This period of inactivity was to be followed by another 108 years of outer activity, just as though a new Order of the organization was born without any connection with the previous cycles. This regulation seemed to be a close analogy to the cycles of birth and rebirth for the human family, except that the number of years in each cycle was different. Just as man's rebirth on earth was considered a reincarnation of his previous existence, so each new birth of the organization in each jurisdiction was to be considered the birth of a new organization as a reincarnated soul in a *new body*.

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So we find in the first few centuries preceding the Christian Era the Order seemed suddenly to disappear from all outward existence and all outward activity in some of the older branches in the Orient. So far as the uninitiated were concerned, and so far as the casual historians recorded the events, the older branches forming a part of the foundation of the Rosicrucian Order suddenly ceased to exist without any explanation, or any indication that they would be revived. The members of the branches, and the great leaders, did not cease to carry on their *individual* activities, and we know from the records of the organization that, according to the rules and regulations regarding these periods of silence, during the 108 years of inactivity the members of the organization privately initiated their own descendants in their immediate families, but accepted no new members from the profane world. Thus several generations of Rosicrucians, initiated within the privacy of homes or secret temples, continued to carry the heritage of the Order in some lands, while outwardly and in all of its general activities the Order seemed to have gone out of existence.

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Then for several years preceding the time of the new birth, many prepared themselves by getting in contact with an active branch of the organization in other lands, and at the proper time announced in their own land the birth of a new cycle of the Order.

In most of the foreign lands the periods of dormancy and the periods of activity were not coincidental. Therefore, we find, for instance, that Germany was in the midst of a period of dormancy so far as the outer activities of the Order were concerned, during a time when the Order was very active in France and Holland. And again we find that the Order was inactive in France just at the time that the Order had its new birth in Germany, and the Order in England was in the very center of its period of activity.

The Mystery of C. R. C.

As the time approached for each jurisdiction or country to have its new birth of the Order, arrangements were made for the usual issuance of a manifesto or pamphlet setting forth the beginning of a new cycle. Just when this custom was

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adopted it is difficult to say, and of course in the early pre-Christian days, the issuance of pamphlets or printed matter was impossible, and so a decree was promulgated or disseminated by word of mouth and by the display of a certain symbol among the people. This manifesto, decree, or symbol, announced the opening of a "tomb" in which the "body" of a great master, C. R.-C., was found, together with rare jewels and secret writings or engravings on stone or wood which empowered the discoverers of the "tomb" to establish the secret organization once again.

We will find later on in our history that when the time came for the new birth in Germany, the incident of the opening of the "tomb" was given wider circulation than had ever been given to a similar incident in any land before. This was due to the invention of the art of printing, which made possible the distribution of the manifestos and the announcements in the form of pamphlets issued in five different languages, and disseminated through many nations at the same time. Coming at a crucial hour, as we shall see, in the evolution of religion and philosophy, and being so widely dis-

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tributed, the pamphlets of the seventeenth century attracted such universal attention among persons who had never heard of the organization before that a common impression was created and recorded to the effect that a *new* organization, never known in the world before, had come into existence through the discovery of a tomb, and the body of a person unique in history. This false impression was recorded in so many later histories, that even today we are required to explain the misconception.

It must be apparent to the reader of this history that the discovery of a "body" in the "tomb," or the finding of the "body" of a person known as C. R-C., is allegorical, and is not to be taken in a literal sense. In the first place, the word "body" in the language in which it was first used, was symbolical of something entirely different than the *physical body* of a man. In the second place, the initials C. R-C., did not mean *Christian Rosenkreuz*, except as the words represented by those initials were translated in the *German* language. The initials C. R-C., standing for the *Christus* of the *Rosy Cross*, may be translated into the Latin,

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French, and other languages without any change; therefore the initials C. R-C., when first used were not the initials of either *German* or *French* words, but of Latin words.

Those writers of mystical and fantastical stories who have tried to present the story of C. R-C., by stating that these initials were those of an individual, are wholly unacquainted with the facts. Even if the spiritual person represented by the "body" of C. R-C., were the same in each cycle, through a series of reincarnations, such a reincarnated person would be a different *earthly individual* in each incarnation. For that reason it must be understood that there was no one earthly person who was *uniquely* and *exclusively* known as C. R-C., in any cycle of the Order's existence. Our records refer to at least twelve discoveries of "tombs" containing the "body" of C. R-C. in different lands preceding the greatly popularized incident in Cassel, Germany, in the seventeenth century. And there have been similar incidents in the history of the Order since the one in the seventeenth century.

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Therefore, when the student of the history of the organization finds the various breaks in the outer activities of the organization he soon notices that there is a periodicity to the breaks, and almost unconsciously sets down the dates of the cycles of activity and dormancy. We shall note a few of these dates as we proceed with the history in the different lands.


However, everyone who reads in some of the modern mystical books, and even in those that claim to be Rosicrucian, the story of "Christian Rosenkreuz" being the *original founder* of the Rosicrucian Order in Germany (speaking of C. R-C. as though he were an earthly person who invented and established the first lodge of Rosicrucians anywhere in the world) will know at once that the writer of the account is unfamiliar with the facts and has mistaken the allegorical story for an actual event. The other explanation of the Rosicrucian work, by an author of this calibre, may be easily placed in the same category of reliability. And, when the seeker comes in contact with a mystical organization, or a "Rosicrucian" group, that claims that it has its *authority* and

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power derived from the organization started by "Christian Rosenkreuz" in Germany, or that it is a descendant from the original lodge established by C. R-C in Germany, he will know also that the claim must be fictitious and wilfully misleading; for the facts contained in this history will show that the Order was in existence in many lands before the popular new birth of the Order in Germany in the seventeenth century, and that any Rosicrucian student and most certainly any leader of Rosicrucian activities connected with the genuine organization would have the correct story and the correct facts which are available to all of those who are truly affiliated with the real organization.

CHAPTER V

THE POPULAR REVIVAL IN GERMANY

S intimated in previous paragraphs of this history, the most popular and puzzling incident in the whole history of the Rosicrucian Order is in connection with the third or fourth revival of the organization in Germany. Coming as it did, at a critical time in the awakening of the religious consciousness of the people, and when various reforms were being instituted and attacks were being made upon older institutions, with a promulgation of ideas for newer ones, the announcement of the birth of the Rosicrucian Order for the new cycle in Germany was considered by many as a part of the general reform taking place throughout that country and other lands. The revival would never have become so popular nor attracted so great attention if it had not been that for the first time in the his-

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tory of the Rosicrucian Order, the art of printing was freely used.

Such a use of printing was almost unique, and it naturally attracted the attention of persons who were easily convinced that great wealth and great power were back of this national and international program, and for this reason other pamphlets and booklets were written criticizing, commenting upon, and attacking the organization, as well as praising it and endorsing it.

The mass of literature resulting from the opening announcements of the German revival constitutes one of the very dependable sources of historical information regarding the Rosicrucians, and at the same time constitutes one of the deplorable problems that confronts every seeker for real information.

Many of the pamphlets and booklets issued by critics or by enemies of the organization, or even in some cases by persons who merely wished to attain prominence or attract attention through writing about the organization, without any real knowledge of the subject, resulted in a mass of misinformation, a great deal of which eventually

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found its way into encyclopedias and general histories. To this very day, the average newspaper, magazine writer, or seeker for information regarding the organization, who turns to one of the standard encyclopedias or histories of literature, religion, science, or art, is very apt to come in contact with misleading statements based upon the critical essays written about the organization during this period of the German revival.

It is not my intention to take space in this present history to review the facts relating to the revival in Germany, but merely to call attention to the outstanding points connected therewith, because the real history of the revival, as well as the theoretical and misleading history, has been published in many books and can be found in many articles and essays dealing with Rosicrucianism.

The opening salute of that revival was the sudden and mysterious publication of a book briefly called "The Fama." In just what year the original pamphlet entitled "The Fama Fraternitatis" was issued in Germany is really unknown; for there were so many editions in so many languages appearing in a number of different cities at slightly

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varying dates. Judging from copies which have been collected, one may see that the pamphlet appeared during the years 1610 to 1616, or even later. It is generally conceded that most of these were printed at Cassel, in Germany, although the English edition and the French edition were probably printed in other countries. As is natural with all of the ancient Rosicrucian literature, the authorship was veiled with a symbolic name, and a great deal of the literature of the period of revival in Germany was signed with the name of *Christian Rosenkreuz* when the pamphlet was in German, or with a similar name translated in other languages when published in foreign lands; or else the principal character telling the story in the announcements or proclamations bore this symbolical name. Of course, the name translated into our English means "a Christian of the Rosy Cross."

The pamphlets were addressed to the learned persons of the world, particularly of Europe, and appealed to the educated and cultured, and it is very doubtful if any of the learned persons in Germany or other lands who read those pamphlets believed that the name "Christian Rosenkreuz"

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was the actual bona-fide name of any person. However, today throughout the world we find thousands of persons, and especially those who have attempted to write misleading articles about the Rosicrucians, or who have attempted to found and organize commercial propositions selling so-called Rosicrucian books, who seem to really believe that the name "Christian Rosenkreuz" was the name of an individual, and that this individual was the real author of the "Fama" and other pieces of Rosicrucian literature, and likewise the *founder of the entire Rosicrucian Order* which had its beginning, according to their belief, in this very establishment during the years 1610 to 1616.

The other general opinion regarding the authorship of these pamphlets is one which was born in the minds of a great many persons who criticized the organization during the seventeenth century. They believed that an individual by the name of Johann Valentine Andrea was the real author of the "Fama," and the later book called the "Confessio Fraternitatis R. C."

In the year 1614, the "Fama" had attained nationwide popularity in its way, and had created

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a real public sensation, and at that time Andrea was but a young man of twenty-eight years. He was born at Wurtemberg, on August 17, 1586. He was of a family devoted to the Lutheran form of reformation, and although Andrea was raised according to strict orthodox religious principles, he did come under the influence and instruction of a group of theologians and philosophers, two of whom were mystically inclined, and one of whom was one of the high officers of the Rosicrucian Order in Germany. The public knew nothing of his studies under this Rosicrucian teacher, but it knew or heard something of his mystical view points, and this was sufficient to make some start the story that Andrea was the real author of the Rosicrucian pamphlets.

As has been intimated heretofore, the Rosicrucian Order has always been subject to the law established by itself; one hundred and eight years of activity and one hundred and eight years of inactivity. We now have sufficient record, in the form of manuscripts, documents, and official papers not available or known to the German public in the seventeenth century, to show conclusively

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that the Rosicrucian Order was not born for the first time in the history of the world in Germany, in 1610 or 1614, but had existed in many lands for many centuries previous thereto, and had had cycles of activity and inactivity in Germany for several centuries before the revival to which we are referring. Even the "Fama" itself referred to the fact that the symbolical author of the manuscript or the symbolical characters in the story had been members of the organization centuries previous. All of this has been overlooked by those who still claim, especially in America, that a German whose true family name was "Christian Rosenkreuz," invented, and established the Rosicrucian Order, for the first time in the history of the world, in the years 1610 to 1614, in Germany.

One of the many well established facts regarding the history of the Order, which proves the existence of the Order of the Rose Cross or Rosy Cross throughout Europe before 1610, is the story of the founding of one of the branches of the Rosicrucian activities.

Throughout Rosicrucian literature, reference will be found to peculiar initials and strange names

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usually connected with the title "Militia Crucifera Evangelica." The "M. C. E." has always been a puzzle to those who have not worked through the complete history of the Order, and at the same time it has continued to be one of the most essential forms of Rosicrucian activities in many lands.

It may be that the following facts regarding the "M. C. E." will interest those of my readers who have never had the privilege of learning the real facts before, and it will probably set at rest the hundreds of questions that have been in the minds of Rosicrucian research workers for many years.

As stated above, the revival of the Rosicrucian work in Germany in 1610 to 1614, which constituted the beginning of one of the new cycles of one hundred and eight years, occurred when most of Europe was being torn by various forms of religious reformation and strife between church and state. Throughout each of the countries of Europe, various secret societies or military organizations had been formed to protest against the established activities of the larger church, or to stamp out the growing freedom of religious thought and practices of the so-called heretics.

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Thus we find that for many years before the revival of the Rosicrucian Order there had been established, for instance in 1511, as typical of the many secret religious bodies, a "Holy League" composed of those persons who had pledged themselves to support the church against its critics, even to the extent of taking up arms and carrying on warfare in "the name of the cross." The *Holy League* was perhaps the most famous or powerful of these organizations, but there were so many others, and with so many different purposes or ends in view, that historians have been incapable of classifying them or even determining the real part that any of them played in the changes that were made. During all these years of strife and contention, the *cross* either as a Christian symbol or as adopted by the early Crusaders in the eleventh, twelfth, and thirteenth centuries was used as the standard under which the wars and other forms of persecutions were conducted. And to the worshipper of the ancient cross, who had its *real symbolism* in his mind and heart, the use of the cross in the manner in which it was being

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employed by these contending organizations brought grief and deep sorrow.

Our records show that the Rosicrucians early protested against the cross being carried on staffs or painted on flags that were carried into the battles and into the fields of bloodshed, as well as into the plans and schemes for tortures and persecution. To the Rosicrucians, the use of the cross for such destructive work was not only irreligious and a sacrilege, but a mystical insult and a spiritual crime. It is easy to believe that the Rosicrucians, wherever they could avoid doing so, took no part in any of these religious strifes and contentions, and it is easy to believe that they never permitted themselves to carry any standard that bore the cross in public affairs.

Matters became so bad in connection with the use of the cross in this sorrowful way that finally the Rosicrucians decided to revive an ancient organization to defend the cross against its misuse. The idea of re-establishing this organization was born in the mind of the Grand Master of one of the inactive branches in Germany. His name was Simon Studion, and he was born at Urach in the

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state of Wurtemberg in 1543, and later attained the high degree of Emperor in Germany. During the year 1586 he planned an international convention for the purpose of organizing a special body of Rosicrucians to defend the cross against its misuse in destructive and sorrowful activities. After communicating with the leading Rosicrucian officers in various lands, and receiving their wholehearted approval, a convention was called in Hanover, where was located the "silent" Grand Lodge of the Rosicrucians for that part of the country. The meeting was officially called "Cruce Signatorum Conventus," and its opening session was held on July 27th, 1586. Studion himself made the opening speech, reading the history of the original *Militia* formed in Palestine soon after the founding of the first Christian churches; and then introduced the high representatives from many lands and the legates from the many thrones which gave support to the movement. The records show that the convention and its plan was sponsored particularly and specifically by Henry IV, king of France and Navarre, who had received the "arms" of the ancient *Militia* through direct authority

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from the Militia in Palestine, Queen Elizabeth of England, and the king of Denmark, as well as the nobility of other lands. The organization thus formed used the ancient name, "Militia Crucifera Evangelica," and was established as an organization of loyal Rosicrucians who would defend the cross, not especially the Rosy Cross, but the ancient and much loved cross of all times, against its use in religious persecution, religious warfare, or destructive contests of any kind. Each who signed the great scroll at that convention became titled or knighted as a *Chevalier* and a secret worker to *protect* the Rosicrucian organization in its constructive activities, revive the pure mystical teachings of the Pristine Christians and Rosicrucians, and prevent persecution of any kind because of freedom of religious and scientific thinking. A few years later, when the records of activities of this great organization had been gathered from all lands, Studion compiled a great book of nineteen hundred and ninety-five (1995) pages, dedicated to Frederick, the Duke of Wurtemberg, who was a Grand Master of the Rosicrucians. This book was called "Naometria," and it was completed in

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1604. The book is still in existence, and has been examined by eminent historians and quoted from quite freely. A great part of the book is devoted to a history of the cross and its real spiritual and mystical significance, to the rose and its symbolical meaning, and to the special significance of the rose and the cross when united. The book also contains a complete outline of the Rosicrucian doctrines, reviving the ancient teachings of the Esenes, the first Christians, and the Rosicrucians, giving emphasis to the spiritual and mystical significance of the Rosicrucian ideals. It has never been copied or republished in any form, and constitutes one of the secret publications that has been examined only by eminent historians who have sought positive proof of the existence of such a book or such a Rosicrucian monument before the year 1610.

The "Militia Crucifera Evangelica," as a defensive body within the Rosicrucian Order, still exists, and is the real secret organization within the Rosicrucian Order. Membership in it is limited to those who are well trained in the fundamentals of the Rosicrucian teachings, and to those who have

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pledged their entire lives in devotion to the Rosicrucian ideals, and especially to the support of the individual Imperator in each country where the Militia exists. It is the existence of such an organization that makes possible the continuous protection of the Rosicrucian Order, and enables the Order itself to carry on its national and international secret activities in a conservative, uniform manner, to the glory of the Order and the preservation of the true, secret doctrines of Jesus. To be admitted and titled as a *Chevalier* of this Militia is to receive one of the highest honors and highest acknowledgements in the Rosicrucian Order. The ranks of the Militia are open to both men and women who have been individually tested and tried for a number of years by the Imperator of the jurisdiction where each member lives.

An interesting point in connection with this is the fact that this organization and this convention of Rosicrucians was brought about by the cooperation of thousands of well-trained, tried, and tested Rosicrucians, and the first convention and meeting of establishment was held on July 27th, 1586, which was several weeks before Johann Val-


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entine Andrea was born. The statement, therefore, on the part of those unacquainted with Rosicrucian history that Andrea was the author of the books that "established the first and only Rosicrucian Order in the world in Cassel, Germany, in 1610," appears ridiculous.

The real author of the pamphlets that brought about the revival in Germany was none other than Sir Francis Bacon, who was Imperator for the Order in England and various parts of Europe at the time. And his other Rosicrucian writings, and especially his book the "New Atlantis," admittedly his own work, clearly indicate the connection between Bacon and the publications issued in Germany between 1610 and 1616.

CHAPTER VI

THE BIRTH OF SEMI-ROSIKRUCIAN ORGANIZATIONS

 HE spread of Rosicrucian activity throughout many lands and the attraction to its ranks of many notable characters brought the organization before the attention of men of other associations and affiliations. It was but natural that other secret societies or fraternal Orders would investigate the increasing activities of the Rosicrucian Order, and attempt to discover whether there was any invasion of their sacred rites by the Rosicrucians, or anything of value in the Rosicrucian work that might be added to their own rituals and forms of operation.

We will not consider at all the attempts made by various persons at various times to institute "Rosicrucian" lodges or bodies solely for the purpose of attracting the gullible or misleading the un-

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wary. A number of such organizations came into existence in France, Germany, and England, but in each case their existence was very short and they left no records of importance.

We do find, however, that preceding the year 1870 the development of Freemasonic activity in England, with an increasing desire on the Continent to add more and higher degrees to the existing Masonic degrees, tempted many men of that organization to establish separate secret bodies or societies composed entirely of Masons, and in some cases new Orders or organizations were established with many degrees based upon Masonic symbols and requiring Masonic affiliations as a pre-requisite for affiliation in the new organization. The histories of Freemasonry deal extensively with this unfortunate situation throughout Europe, for these many bodies attaching themselves to Freemasonry or attempting to associate themselves with the Freemasonic ideals caused endless trouble and confusion. A few of the bodies thus formed became recognized eventually and carried on a very excellent work. It must be stated, however, that the average Freemasonic enthusiast of that

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period was a true seeker for *light* and arcane wisdom, and while he found much in the Freemasonic teachings to gratify his desires or satiate his hunger, many seemed to feel that there was more *light* and wisdom to be found elsewhere and especially in the secret, *mystic* schools which had their origin in the Oriental philosophies. Probably in those days, as today, many of those in the Freemasonic fraternity did not realize the vast amount of wisdom that is contained in their symbology and in their carefully veiled teachings. However that may be, the fact remains that many of the most prominent Freemasons congregated at different times in different places, and formed research bodies or groups devoted to the sole purpose of unearthing such additional teachings or arcane knowledge as might be found in the various *mystic* schools of the day.

It is not surprising, therefore, that a number of these men were attracted to the Rosicrucian Order, especially the English lodge, and were admitted therein and became enthusiastic students and workers. The time came, however, when some of these believed that further research of an inde-

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pendent nature might be carried on outside of both the Rosicrucian and the Freemasonic circles, and that members of both organizations might come together in a more social and informal manner at stated periods for the purpose of discussing the work and teachings found in both bodies.

Out of this belief was born a new organization in England, the activities of which and the imitation of which has caused considerable confusion in the minds of those persons seeking to trace the origin and development of the Rosicrucian Order.

It appears from definite historical records that some men of learning, and with typical research minds, united to establish what they intended to be a *Masonic* Rosicrucian Society. During their first discussion of the plans of organization it was clearly stated that application for membership in this new body would be limited to Freemasons, in good standing, who had mastered the elementary work of Freemasonry and were desirous of such philosophical knowledge as was available just beyond the limited teachings of their organization. The transactions of this organization, with minutes of its meetings, are to be found in the British



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Museum in London, but the most definite statements regarding its purposes and activities are found in a small historical treatise prepared by the Supreme Magus of the body, Dr. W. Lynn Wescott. It appears that after much discussion they decided to call their new society the "Societas Rosicruciana in Anglia," which name, translated, would mean the "Rosicrucian Society in England," and the initials of this title were used as a brief form of name in their literature. Hence the initials S. R. I. A. became significant among Freemasons during that period, and have contributed to considerable confusion in Rosicrucian records ever since.

It seems that the prime mover of the formation of this new society was Robert Wentworth Little, who is referred to in the records as a clerk at Freemason's Hall, and subsequently secretary of the Royal Institution for Girls. Freemason's Hall at that time was the national headquarters for the Freemasonic Brotherhood, and it contained a large library and archive of ancient books and manuscripts, to all of which Mr. Little had access. Nowhere in the early literature of this organization

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or in its early histories as published by them is there any reference to any of the organizers of the S. R. I. A. being initiates or members of any other Rosicrucian body or organization anywhere in the world. This a very important fact, and its significance is emphasized by the statements of this society regarding the methods or means of its foundation.

In its official history, this S. R. I. A. says that the society was "designed" by Robert Wentworth Little, who "rescued" some rituals from the store-rooms of Freemason's Hall. In other places there are statements indicating that Mr. Little found and *borrowed*, or as Mr. Waite, the Masonic historian, states it, abstracted certain papers containing Rosicrucian ritual information preserved in the Grand Lodge library of Freemason's Hall, and that these papers had been discovered before him by William Henry White, who was Grand Secretary of the Freemason's until 1857. According to Dr. Westcott, Mr. White had received some "Rosicrucian" initiation in an English "Rosicrucian" Lodge, but had never made any use of the ritual manuscripts which he had discovered in the Masonic Grand

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Lodge library. Waite calls attention to the fact that other records intimated that after Mr. White's retirement from the office of Grand Secretary, wherein he had charge of such secret or private manuscripts as were not a part of the Masonic work, Mr. Little *borrowed* the Rosicrucian papers and called to his assistance a year or so later one Kenneth R. H. McKenzie, who claimed that while he was in Germany he had been admitted by some "German adepts" into *some* of the "Rosicrucian" system, and had been licensed to form a group of Masonic students in England "under a Rosicrucian name."

To the sincere and careful student of Rosicrucian history, the claims made by Mr. McKenzie seem peculiar, to say the least. Why some *German adepts* should admit an English person into just a *part* of the Rosicrucian work and then *license him* to establish a group of *Masonic* students in England under a *Rosicrucian* name, while there was a superior Rosicrucian body already active in England, is certainly incomprehensible. It would appear to be the first and only instance in Rosicrucian history where the Rosicrucian Order licensed

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anyone to establish a Masonic Rosicrucian body. And it is as inconsistent with Rosicrucian principles as would be the *licensing* of a Freemason to go into a foreign land and establish a Masonic body composed of Rosicrucians.

Dr. Wescott states also that the peculiar Rosicrucian papers that were taken from the Masonic archives were used to reconstruct a branch of the *Red Cross of Rome and Constantine*, as well as the foundation of the S. R. I. A.

The important points in this brief sketch of the foundation of the S. R. I. A. are: First, the fact that the Society was started by an individual without any charter or authority from the local Rosicrucian lodge in London, or any other superior Rosicrucian body in Europe; and, secondly, that with some manuscripts of an indefinite nature a society was formed which did not adopt the universal name of the Rosicrucian Order or the universal symbol as used by the rest of the Rosicrucian fraternity throughout the Continent. In no other Rosicrucian records do we find any reference to any German branch that *licensed* Mr. McKenzie, and, therefore, we may believe that Mr. Mc-

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Kenzie's contact with the Rosicrucians, if real at all, was a contact with some of the temporary, clandestine, or imitation societies that flourished for short intervals in foreign sections.

Mr. Waite, in his English history of the Rosicrucian Order, gives little credence to Mr. McKenzie's Rosicrucian connections, and emphasizes the fact that "in 1866 Mr. McKenzie was a Freemason only under some foreign and apparently unacknowledged obedience." Mr. Waite, who is not only a Rosicrucian historian but an eminent Masonic historian and writer as well, plainly indicates the cloud that seems to cover the origin and foundation of the S. R. I. A., and shows that while it became a very worthy, learned, and highly respected organization of gentlemen seeking for arcane wisdom, enjoying a banquet and social evening once a month, it was not in any sense a part of the Rosicrucian organization throughout the world.

However, the S. R. I. A. in England continued to grow and called its first branch the *Metropolitan College*. We find that its principal officers were well-known Freemasons, and included a num-

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ber whose names we shall mention later. Mr. McKenzie visited Paris some years later and there met one who was deeply interested in the Rosicrucian work and teachings, as a member of the regular Rosicrucian organization, known as Eliphaz Levi, but whose name was Alphonse Louis Constant. Levi was invited to become a part of the S. R. I. A. in England, and did so with the belief that the founders were really sincere in their desire to delve deeply into Rosicrucian lore, and become neophytes of the Rosicrucian organization. A few years after his acceptance into the S. R. I. A., Levi evidently felt that his connections therewith were not proper in the face of his affiliation with the regular Rosicrucian Order, or else he discovered reasons for withdrawing. It is indicated that he had many arguments with the founders of the new English society, and disagreed with their viewpoints in many ways, and finally withdrew his membership. The records of the S. R. I. A. state that Levi incurred their displeasure by the publication of his several books on magic and ritual, but since these books have proved to be excellent and highly endorsed by mystics of many periods, such

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explanation does not seem to be justifiable. Levi passed through transition in 1875, and in the last years of his life was not connected with the S. R. I. A. in any way.

Other branches of the S. R. I. A. were established at Bristol, Manchester, Liverpool, and Yorkshire, and finally a branch was established in Canada. All of these branches were strictly limited to Freemasons. In fact, the ritual adopted by the S. R. I. A. for its initiations and ceremonies was quite distinct from the Rosicrucian ritual of the regular Order, and the fantastic names of the various grades were designed to appeal to Freemasons. The highest of these grades were limited to Freemasons who were in the higher grades of their own organization.

Prior to the establishment of a branch of the S. R. I. A. in Canada, which was intended to be under the British or English jurisdiction of the organization, a branch was authorized in 1880 to be known as the "Societas Rosicruciana in U. S. A." According to some records, a few Freemasons living in Pennsylvania were granted permission to establish this American branch, but

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there is no record of its having existed very long in Pennsylvania, and in the meantime the Canadian branch carried on very successfully among the Freemasons in that part of North America.

We have seen the official copies of the charters issued by the Canadian branch which was known as the "*Societas Rosicruciana in Canadensis*." These charters were preserved in the House of the Temple of the Southern jurisdiction of the Scottish Rite of Freemasonry in Washington, D. C. They were issued by the Canadian branch of the S. R. I. A. to Brother Albert Pike and several others of the American Freemasonic organization, particularly because Albert Pike, the honored and respected writer of American Freemasonry, was a very thorough Rosicrucian student. The charter grants to Brother Albert Pike and others the privilege of establishing a Southern College of the S. R. I. A. in the United States, and is worded as though the Canadian branch was unaware that a similar warrant for an American branch had been issued previously to the Freemasons in Pennsylvania. However, a controversy arose over the establishment of a second North American branch,

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and thereby hangs a very interesting story. It must be borne in mind that these S. R. I. A. branches were not operating as a part of the ancient Rosicrucian Order, and by their own admission did not have the Rosicrucian rituals and teachings nor any warrant, charter, patent, or authority from the Rosicrucian Order of Europe and other lands. American Rosicrucian students were well aware of the fact that the Rosicrucian Order of Europe had previously authorized the establishment of true Rosicrucianism in America in the years 1692 and 1693, and there were many living descendants of those first official Rosicrucians who objected to the establishment of Rosicrucianism in America in connection with any other organization and without warrant or proper rituals. But nothing was done to prevent the S. R. I. A. of England in maintaining a branch of its English work in America, especially in connection with Freemasonry, since it was recognized that the Masonic Rosicrucian society thus being established in America would cooperate with the desires of many of the Masons in giving them that additional light or knowledge along certain arcane lines which they

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desired, and which was highly praiseworthy. This did not in any way infringe the rights of the Rosicrucian Order. In fact, there was no conflict or discussion in that one regard, because the S. R. I. A. did not claim to have the genuine Rosicrucian teachings or ritual, and was, therefore, entitled to establish a branch of its English body in America. But the controversy referred to started between the various officials and members of the S. R. I. A. and gradually involved the interest of all Rosicrucians; because the argument in regard to two establishments of S. R. I. A. under two different warrants was bringing the subject of Rosicrucianism and the Rosicrucian activities into unfavorable light among those who did not understand the situation. It appears that the gentlemen who were granted the privilege by the Canadian branch to operate in the United States finally withheld any action on their part, while the Brother who held the charter direct from England for the State of Pennsylvania, proceeded to organize a branch, and some spasmodic meetings of this branch were held without attempting to practice the Rosicrucian rituals or introduce the true Rosi-

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crucian teachings. This was the situation existing in the United States when a third effort was made to establish the S. R. I. A. in America, and the third effort proved more successful, as we shall see from the following facts:

A number of Freemasons in America were admitted into the S. R. I. A. of England in its branch known as the *York College*. They petitioned the English headquarters for permission to continue the work in America under the charter that had been granted for Pennsylvania. They established a branch at Philadelphia and another in New York City in 1880. Eventually these two American branches established a High Council of the society for the United States. This Council then chartered branches in Boston and Baltimore, in the spring of 1880, and another one in Vermont. Practically every officer connected with these establishments was a Freemason, and we must quote here the words of Dr. Wescott, the Supreme Magus of the English headquarters of the organization, who said in an address: "I have been asked to speak on the Rosicrucians because I have the pleasure to hold a high office in the *Rosicrucian Society* of England,

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so might reasonably be supposed to have studied the history of the Order. But to avoid misconception, I wish to say that *the S. R. I. A. is a Masonic body*—it is composed of Freemasons who have associated themselves in order to study the old Rosicrucian books in the light of history, and to trace the connection between Rosicrucianism and the origins of Freemasonry, the connection which has been alleged to exist by many historians belonging to the outer world.” This statement by Dr. Wescott is taken from biographical sketches in the official literature of the S. R. I. A.

In September of 1889, after nine years of operation as a literary society with banquets, the new branches of the S. R. I. A. in America decided to reform and reorganized their body with the distinctive title “Societatis Rosicrucianae in the United States of America,” (S. R. I. U. S. and not S. R. I. A.). Under this new form of name and constitution, the various branches accomplished very little, and the New York and Baltimore sections seemed to pass out of existence. One of the prominent characters initiated into the S. R. I. U. S. in Boston was Sylvester Clark

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Gould, who became the publisher of a small Rosicrucian magazine, and who sincerely sought to learn and master the real Rosicrucian teachings. We read in the official literature of this organization the following significant statement: "Membership in these Colleges was limited to Freemasons of the 32nd degree; quarterly meetings were held, and their sessions were devoted principally to banquets, with an aftermath of a literary and philosophical nature, with little if any attempt to exemplify the Rosicrucian degrees with the philosophy they embodied."

In other words, the society had nothing more of a Rosicrucian nature connected with it than the word "Rosicrucian" which they arbitrarily adopted in their title. This was practically true of the national headquarters of the organization in London, and records of this society show that when Rosicrucians belonging to the Rosicrucian Order became affiliated with the S. R. I. A. or the S. R. I. U. S., they did not continue to remain active for a very long period.

According to the literature of the branch established in America, Mr. Gould, who was their most

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illustrious American member, became "thoroughly awaked to the omission of the real Rosicrucian work, and having received the eighth degree of the society constituting him a provincial magus of the fraternity, engaged in special research work to recover the original rituals of the fraternity." He succeeded in corresponding with some Rosicrucian officers in Europe, and then undertook to revive the American branch of the S. R. I. A., which had become inoperative for a time. It was his intention to make the S. R. I. U. S. a typical Rosicrucian organization if he could secure the permission and authority of the Rosicrucian Order in Europe. According to the records of the S. R. I. U. S., the transition of Mr. Gould occurred on July 19th, 1909, preventing the fulfillment of his personal ambitions in regard to the society, and the work of reorganization devolved upon a few of the other members who were still interested.

It should be noted that in the very month in which Mr. Gould passed to the Great Beyond, another American proceeded to Europe to secure permission to pursue the Rosicrucian work of the international Rosicrucian Order, and made his

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plea to the regular Order of Europe instead of petitioning the Masonic Rosicrucian society in England. The success of this plea we refer to in a future section of this history.

Those who followed Mr. Gould, after his passing, in trying to re-establish the S. R. I. U. S. in America, finally organized a new body with a different name. According to their official papers, they adopted the name "Societas Rosicruciana in America," which gave them the old familiar initials "S. R. I. A." as their official title. They adopted a revised constitution under this new name in 1919, which became effective January 1st, 1920. Their constitution states that they were incorporated under three different classifications: first, as a church; second, as an academic institution; and third, as a fraternity. In their general literature, they stated: "The Societas Rosicrucians in America, therefore, is a continuation in direct succession from the High Councils of Anglia." In other statements it is said that the society "works in complete harmony and close association with the Masonic fraternity, and constitutionally its major officers are Masons of all rites and de-

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grees." And furthermore, "the society, deriving from the English fraternity, was incorporated in 1912, and is therefore the active American branch of the Rosicrucian fraternity." These statements have been refuted by published articles in various magazines, and of course it is well known to all Freemasons and others that no other organization of any kind can be a part of Freemasonry unless it is operating under the Freemasonic title and symbolism. And, so far as the S. R. I. A. in the United States being derived from the English fraternity of the same name or charter, or authorized by the same society in England, an article was published in the "Occult Review" of England in recent years, wherein the *Societas Rosicruciana in Anglia* denied that the society in America was sponsored by it or officially recognized by it. And this denial was later acknowledged as correct by the American S. R. I. A., which leaves the American organization standing as a distinctly separate institution operating without any charter from the general Rosicrucian Order of Europe, or any Masonic Rosicrucian body of England.

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This organization has, therefore, continued as an independent body, establishing a few branches in different cities, and continuing to make its appeal to Freemasons who enjoy purely philosophical discussions without any of the rituals or teachings as used in the various branches of the Rosicrucian Order of Europe and other lands.

Among several other American institutions using the name "Rosicrucian" in about the same manner that the S. R. I. A. of England and America have adopted it, is one which has also caused considerable confusion in the minds of those who attempt to trace the history and activities of the Rosicrucian Order. Since the name and term "Rosicrucian" is not protected by any patents or copyrights of any kind, it may be used in connection with other words for various purposes. Hence there may be Rosicrucian societies, Rosicrucian clubs, or Rosicrucian churches without having any authority from the Rosicrucian Order. It is interesting to note, however, that only one organization throughout the world uses the ancient title of "Rosicrucian Order" and this organization main-

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tains its active branches in all lands, under the abbreviation of AMORC.

It appears from some historical records that a man by the name of Dr. P. B. Randolph, who was a student of the occult and mystical, came in contact with some Rosicrucian literature or essays prior to the year 1856 while in America. It appears that Dr. Randolph visited London in 1858 and there met a student of mysticism known as Mr. W. G. Palgrave, who claimed to be a member of some esoteric Order in Europe, which was operating under a charter issued by a "Council of Seven." Through this man he was introduced to Mr. Hargrave Jennings, Eliphaz Levi, and several others who eventually formed the High Council of the original S. R. I. A. in England. Dr. Randolph was initiated into this Masonic Rosicrucian body and as an honorary member continued his tour, and returned to America. While in America he wrote a number of books dealing with the subjects of health, marriage, love, and sex hygiene, and in one of them introduced a story about the mystic Rosicrucians, intimating that he was planning to establish some of the Rosicrucian Masonic

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work in America on the basis of that which was being carried on by the S. R. I. A.

Because of the nature of his books, dealing in unusually plain language with subjects not generally discussed in American literature, and certainly having none of the goodness and high idealism of the S. R. I. A. (London) teachings, he was tried in courts for such publications, and eventually abandoned his entire work because of the condemnation of his writings. Mr. Arthur Waite, the eminent Masonic historian of England, has this to say regarding Randolph's form of "Rosicrucian" activities as considered by him:

"There is no question that he was his own and his first victim, if he thought that his views and lucubrations might stand for authentic Rosicrucian teachings. But in a judgment which makes for justice, it must be added that he revoked his own claim on a vast antiquity. . . . It does not appear that in the matter of the Rosy Cross he did more than give a fresh circulation to some of the old reveries, to the extent that he was acquainted with these by common report and otherwise. . . . In other and more hectic stories, he paraded flaming

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accounts of the Brotherhood, its immemorial antiquity, its diffusion throughout the world, with suggestions that its ramifications extended to unseen spheres. . . . I have worked through such of his volumes as are available here in England, and have concluded that mountebank as he was, he believed in all his rant and was not lying consciously when this stuff of sorry dreams was put forward unfailingly as the wisdom of the Rosy Cross. This is how it loomed in his mind, and this is what it was in a dream, for it was a thing of his own making. On this subject, he is his own refutable witness, affirming that 'very nearly all which I have given as Rosicrucian originated in my own soul'."

Randolph eventually signed himself in some letters and papers as the "Supreme Grand Master of Eulis for the world," and a few of his friends tried to explain after his unfortunate transition through suicide that he believed himself to be a Grand Master of the "Triple Order." This term is not an official part of Rosicrucian terminology, and there are no documents or papers to be found in Europe indicating that he was ever authorized to establish

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anything of a Rosicrucian nature in America or elsewhere and none of the historical records of the Order mention his name or his branches as a part of the Rosicrucian history.

Randolph was succeeded by a Mr. Dowd, who tried to continue operating some of the branches which Randolph had established on the Pacific Coast and in several eastern cities, but, *according to their own records*, these branches constantly disbanded when the members thereof discovered that there were no real Rosicrucian teachings or rituals in the work and insisted on withdrawing from the Randolph work and uniting with the regular foreign branches of the Rosicrucian Order. Mr. Randolph and his successors claimed that such actions constituted "treason," and for many years there were bitter quarrels and arguments within his branches over this point, with the branches disbanding and remaining inactive for years at a time. Mr. Dowd was succeeded by a Dr. Edward H. Brown, who likewise was unable to secure any of the Rosicrucian teachings, or maintain Randolph's scheme against the common criticisms and the bad

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reputation which his writings had brought upon their activities.

In a statement signed by Mrs. Randolph, and which appeared in a fraternal publication as a biographical sketch of the life of Dr. Randolph in 1917, it is said that Dr. Randolph was born in New York City on October 8th, 1825, and that his transition occurred in Toledo, Ohio, on July 29th, 1875; and she further stated that although he organized some branches as late as 1874, they "have long since become extinct."

According to Sedir, the well-known Rosicrucian historian, the work of Randolph was simply a society of "editions"—referring to the significant point that his work was mostly that of publishing various *editions of books* claiming to be Rosicrucian. This point is one which should be impressed upon the minds of every student of Rosicrucian history. The Rosicrucian Order has never been exclusively or even primarily a book publishing business, and a careful examination of the historical writings connected with the Rosicrucian Order shows that none of the books now famous as Rosicrucian manuscripts or official publications ever

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contained a complete outline of the secret teachings or rites of the Rosicrucians, and what is more important, never *claimed* to contain such things.

It has been a serious and universal law with the Rosicrucian Order that its secret teachings should never be published in book form, or offered for sale to the public, and there is no violation of this law that has ever been brought to our attention. On the other hand, there have been many who were not a part of the Rosicrucian Order or even initiated in its teachings who have attempted to commercialize the desires of seekers by the printing and selling of books which *claimed* to be "Rosicrucian text-books" or books of Rosicrucian doctrines or teachings. It is a notable fact that *none of these books* have made any valuable contribution to mystical literature and have passed into oblivion and can hardly be found in the best libraries of Europe or America. This is true of Randolph's books which claimed to be wonderful revelations of Rosicrucian teachings, but which to-day have no place in the real occultist's library and have not been considered even worthy of preservation in the great reference libraries of the world.

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Such books as these, catering to the gullibility of the seeker, and often misleading the worthy inquirer, are being published and sold in America today very freely, while Europe most naturally fails to support such publications. We have, for instance, in America, a book called "The Rosicrucians and Their Teachings." This book was written by a New Thought leader, who has written many other books on various subjects and who is *not* a member of the Rosicrucian Order. The book contains none of the Rosicrucian teachings. Such books are harmless in themselves, and perhaps interesting to casual students of mysticism; but they have no place in any list of authoritative publications. It is for this reason that Sedir made his satirical remarks regarding Randolph's society of "editions." The good that Dr. Randolph did as a New Thought pioneer will live for many ages, but the failure of his Rosicrucian movement was due to a complete lack of authority, and no understanding of the Rosicrucian teachings.

Mr. Randolph's work was later taken up again by a Dr. R. S. Clymer, who claimed to be the "successor" to Randolph and to have inherited and

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acquired the Rosicrucian "authority" which Randolph had. Clymer followed in the same plans adopted by Randolph and conducted an organization consisting wholly of books, a number of which deal with love, marriage, and "sex regeneration," the latter being in such language as to be condemned in any Rosicrucian assembly, if not in any general assembly of ladies and gentlemen. He proceeded to carry on his work first under the name of a publication company, then under various names, avoiding the use of the complete name or correct name of the Rosicrucian Order, and devising entirely new and unique symbols for his Rosicrucian literature without infringing upon the correct symbols in any way. Dr. Clymer continues to operate his sale of books and presentation of personal, "Rosicrucian" teachings under different names from his home in Pennsylvania, without having established any typical Rosicrucian temples anywhere in America, and without having any connection with the regular Rosicrucian Order and lodges of Europe.

Of other semi-Rosicrucian movements in America, we find little in any of the Rosicrucian his-

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tories of Europe to support their claims to Rosicrucian association. That which was most popular for many years was the Rosicrucian *Fellowship*, established by Mr. Max Heindel. Mr. Heindel was at one time a student of the occult, and in his desire to learn more of the Rosicrucian teachings went to Europe seeking affiliation with the Order. He became discouraged in the many obstacles presented, and finally became a personal student of Mr. Rudolph Steiner, the eminent *Theosophist*, who was an unaffiliated student of Rosicrucian history and principles. Mr. Steiner was at that time inaugurating the work of a new organization of his own creation, and Mr. Heindel became one of his enthusiastic students. Mr. Heindel claims that in addition to this short period of study in Europe, he had a "psychic initiation" into the Rosicrucian Order during a *dream* or a *trance*, whereby he was *authorized* (!) to proceed with the work of bringing Rosicrucianism to America, and later was given permission through the same unnamed and unknown Masters to write a personal outline of his opinions of the Steiner teachings, and issue this to the American public in reg-

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ular book form. He returned to America, and in 1911 established his printing plant and offices in a very small city of Southern California, and before his transition in 1919 had written a number of books dealing with an outline of his personal "Rosicrucian" beliefs, which are claimed to be a form of "Christian philosophy." So, once again, America was presented with a representation of so-called Rosicrucian doctrines through commercialized books, dealing with many subjects not taught in the regular Rosicrucian lodges of Europe or elsewhere. Mr. Heindel made no attempt to establish lodges throughout the country, as is customary with the Rosicrucian Order in every land, for of course he had no authority from the Order in Europe to do so, and he in no way conducted the work as it is conducted by the Rosicrucian Order.

Unquestionably the work of Mr. Heindel was inspirational and added to the interesting mystical literature of America, but the name of his personal organization and the fact that all his work was conducted through the sale of books, plainly indicated to the Rosicrucian seeker that the work of


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Mr. Heindel, like that of several others, was unofficial from the Rosicrucian point of view, and "Rosicrucian" only in name. His widow attempted to continue the Fellowship after his transition, but internal difficulties arose and she withdrew from all connection with the Fellowship in the early part of 1932, while a few of its former students attempted to hold together the remnants of an organization that reduced itself to a mere personal interpretation of Christian teachings.

Thus we have written of the various semi-Rosicrucian or unofficial organizations existing in America, including the "Masonic" Rosicrucian activity which started in England and made many attempts to establish itself in the United States. All of these bodies are doing good work in their own particular fields, and aside from the objectionable sex teachings that are found in a few of the books issued by some of these organizations, their publications undoubtedly start many casual students of occult science on a path that leads eventually to the higher teachings.

CHAPTER VII

THE FIRST ROSICRUCIANS IN AMERICA

E HAVE just been speaking of semi-Rosicrucian bodies in America, but we must not overlook the first *genuine* Rosicrucian body to come to American shores. The brief facts given herewith are taken from two excellent books. First, that by Mr. J. F. Sachse, who was an heir and descendant of the first Rosicrucians to establish an official branch of the work in the United States, and second, from Mr. Arthur Waite's *History of the Rose Cross Order*. According to these two books, and the many other books quoted by them in their histories, a movement was started in Europe in 1693, as a result of previous plans to send a colony of leaders in the Rosicrucian work from the principal European branches to America, to found not only a Rosicrucian colony but to establish the Rosicrucian sciences, arts, and trades. The plan had its inception in the book called "The New Atlantis"

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written by Sir Francis Bacon while he was Imperator of the Rosicrucian Order in Europe, and which plan was later worked out in detail by the principal lodge of the Rosicrucian Order in London known as the *Philadelphia Lodge* or the *Philadelphic Lodge*, named after the city in the East where one of the original mystery schools was located.

In the fall of 1693, the tourists started out in a specially chartered vessel called the "Sarah Maria" under the leadership of Grand Master Kelpius, who was connected with the *Jacob Bohme Lodge* of the Rosicrucians in Europe, and with other officers from the Grand Lodge of the Rosicrucians in Heidelberg. They reached the city that is now known as Philadelphia, and to which they gave that name, in the first months of 1694, and built many buildings in what is now known as Fairmont Park, and later they moved further west in Pennsylvania. Many of their own books and manuscripts prepared in their own printing plant are still preserved in the historical collections of various historical societies of Pennsylvania, and by the descendants of early governors of the State. Mr. Sachse and Mr. Waite have examined many of

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these manuscripts and books and find in them the undoubted connections with the Rosicrucian Order, and the presentation of the true Rosicrucian teachings. Mr. Waite discusses at length the Rosicrucian manuscripts used by these American pioneers and shows that they were the genuine secret teachings of the Order, and that the activities and regulations of the men and women forming the colony coincided with the standard activities of other Rosicrucian branches. It was here that many important American institutions were established, and valuable contributions to the scientific and art foundations of the United States were laid. The list of eminent Americans who became affiliated with the Rosicrucian activities during the first century of its existence in Philadelphia reads like the roster of American patriots and leaders. Benjamin Franklin and Thomas Jefferson were but two of the outstanding figures in the activities of this national headquarters of the Rosicrucians in America. It would take too many pages in this history to even outline the many unique forms of activities which they created in a spirit of assisting to build up a new nation in a new land.

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We must call attention again to the fact that this first colony came to America in accordance with the rules and regulations of the 108-year cycle of the Rosicrucian Order. Having started their movement toward America in 1693, it was only natural that 108 years later, or in 1801, this first American movement should close its outer public activities and start its cycle of 108 years of retirement and secret activity. So we find, according to the records, that in 1801 the large colony of Rosicrucians in Philadelphia dispersed and proceeded to various parts of the United States where small branches had been prepared even as far west as the Pacific Coast. The principal buildings in Philadelphia were abandoned, and the members continued to carry on their work in silence. Children were carefully trained in the teachings, and as they reached adulthood were initiated secretly into the organization so that their descendants might also carry on the work.

It was well known that as the 108-year cycle of silence and secrecy closed in the year 1909, the Order would again be authorized and chartered in a public manner and therefore, documents, papers,

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seals, and jewels were carefully handed down from one generation to another in anticipation of the coming of the year 1909. And, just as Mr. J. F. Sachse became the custodian of many of the manuscripts and jewels, so other descendants, notably those who assisted in the re-establishment of the new Order in 1909, possessed certain papers or "keys" which were useful in re-establishing or bringing to birth again the Rosicrucian Order in America, in its new cycle.

Thus we close this section of the history but call attention to the fact that during the years 1800 to 1900 the Order in France, Germany, England, Switzerland, Holland, Russia, Spain, and in the Orient, was carrying on with increasing activity, but under very difficult conditions. It was found necessary, in most foreign lands, to continue the extreme silence and secrecy originally established because of the political persecution that was made toward every sort of a secret organization devoted to the promulgation of advanced knowledge and the higher laws. But, despite such difficulties, the records show that in France, England, and Germany especially, the organization

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operated a great many branches with ever-increasing membership; and as the year 1909 approached, many men and some women journeyed to Europe to contact the Rosicrucian Order. Among these were a few eminent Freemasons, who sought to revive the "Masonic" Rosicrucian studies, and others who sought permission or authority to assist in the new birth of the 1909 cycle. The success of their missions, and the result of their activities, will be referred to in the next section of this history.



CHAPTER VIII

THE PRESENT ROSICRUCIAN ORDER
IN AMERICA

IN WRITING this section of the history, I find that I cannot avoid using the first person pronoun because of my own intimate connection with the activities to be described, and I trust that the reader will understand this and overlook the personal element.

I have said that as the year 1909 approached, many men and women journeyed to France or other parts of Europe seeking not only initiation into the Order, but some official permission to aid in the establishment of the Order again in the United States, for its new cycle.

In France, during the years from 1880 onward, the Order became very active because the year 1880 was apparently the beginning of a new cycle of the Rosicrucian activities for several of the countries, and records show that in the years 1900

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to 1909 the Rosicrucian branches were many, and very active indeed, especially in France. It was only natural, therefore, that those students of Rosicrucian history and those who had been partially initiated into the work as descendants of earlier members of the Order, should look to France and its high development in the Rosicrucian activities for aid in their plans and desires. As in other lands at other periods, a number of semi-Rosicrucian bodies had come into existence in France during the early part of the twentieth century, and many of these gradually affiliated with the Rosicrucian Order and adopted the strict rules and regulations of the ancient fraternity. A few of them, however, continued to use their previous titles even after affiliation with the Order, and this caused some confusion in the minds of those who journeyed to France seeking the genuine movement.

Many veiled stories regarding the Brotherhood had appeared in France, notably those by Eugene Sue, and Zola. These informed the seekers of the existence of certain Rosicrucian activities which contained clues that enabled the determined seek-

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ers to finally contact the proper officials. From the seventeenth century onward, the Order in France had adopted the French term "Rose Croix," in preference to the Latin term "Rosae Crucis." We find even in Wassenaer's "Historisch Verhael" published in 1623, mention of the "Ordre de la Rose Croix" in France, with connections with members and other branches of the Order in Spain, Italy, England, Switzerland, Germany, Flanders, and other lands; and many prominent persons are mentioned in several French histories as having been active in the Order previous to the new cycle of 1880. I refer to such persons as Garasse, Gaultius, Naude, Richelieu, Louis XIII, king of France; and many others, even Descartes. Other records show that Jacques Rose organized before his transition in 1660 one of the newest and largest branches of the Rose Croix, and of course there were such famous leaders of the work in France as the *le Comte de Gabalis*, and Louis Claud de Saint-Martin.

The very complete history of the Rosicrucian Order written in French and other languages by Brother Wittemans, a member of the Belgium Sen-

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ate, and an honorary member of our Order here in America, contains very interesting facts regarding the activities of the Order in France during the twentieth century. Among the independent organizations in France after 1900 were a branch of the S. R. I. A. of England, the "Masonic" Rosicrucian society referred to previously, the Hermetic Order of the Golden Dawn founded in 1887, and *l'Ordre Cabbalistique de la Rose-Croix*. The latter organization contained a number of officers connected with the regular Rosicrucian Order, and this cabalistic body devoted itself to a limited list of subjects for scientific research, and did not claim to be a part of the regular Rosicrucian Order and was therefore never considered as a clandestine body. There was also an independent organization known as *la Rose Croix Catholique*, which attracted the interest of many Roman Catholics who were misled into the belief that it was a separate organization for them. On the other hand, there was also a Rosicrucian group quite independent under the leadership of Brother Castelot, who was, and still is, a member of the regular Order in

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France, and one of the honorary members of our Order here in America. Brother Castelot is one of the most eminent and dearly beloved workers in the art of alchemy, and has devoted his time and the interests of the few who are in his independent organization to the study of alchemical problems. He has demonstrated in their group laboratory the possibility of transmutation in accordance with the Rosicrucian teachings, and has succeeded in producing gold as told in a story published by our Order in our official magazine, the "Rosicrucian Digest."

However the real Order as established throughout the world, had several official branches in France as national headquarters. One of these was the "Secretariat" in Paris, while another was a College of Rites at Lyons, originally established by Cagliostro, and the national Council Chambers and temple, with the national archives in the environs of Toulouse, the ancient site of the first Rosicrucians established in Europe.

The meetings that were held in the various special branches of the Order in parts of France were as secret and veiled as were the activities at the

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larger national offices, and it was as difficult in the year 1909 as it is today to locate a Rosicrucian lodge or identify a Rosicrucian member anywhere in Europe.

A survey of the history of the various occult movements that find moral and psychic support from the Great White Lodge shows that in the year 1909 more of the mystical movements of the world were reborn, revised, or changed in their form of activity than in any other year of occult history. It was in this year that Mr. Heindel of the semi-Rosicrucian independent society in America went to Europe to attempt to secure Rosicrucian information, and instead became a student of Mr. Rudolph Steiner, in his revised form of theosophy. And it was in the year 1909 that Mr. Gould planned to go to Europe to secure the true Rosicrucian rituals and teachings for his branch of the S. R. I. A. in the United States. And other leaders of other movements journeyed to Europe during this year or received instructions from foreign branches in this year, to revise or renew their activities.

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It was in 1909, also, that I made my visit to France for a similar purpose. For many years I had held together a very large body of men and women devoted to occult and metaphysical research along Rosicrucian lines. As editor of several occult magazines I had made contact with various Rosicrucian manuscripts and had discovered that I was related to one of the descendants of the first Rosicrucian body in America—that which had established itself in Philadelphia in 1694. This gave me access to many of their old papers, secret manuscripts, and teachings. These we discussed, analyzed, and attempted to put into practice. Among ourselves, the society, composed of several hundred persons in professional life, was known as “The Rosicrucian Research Society.” Among the many prominent persons then affiliated and holding active positions as officers, were I. K. Funk, president of the Funk and Wagnalls Publishing Co., (publishers of the *Literary Digest*), “Fra” Elbert Hubbard, of the famous Roycrofters, and who was deeply interested in the work to the very day of his transition, and Ella Wheeler Wil-

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cox, the famous mystical writer, who later became a member of the Supreme Council of AMORC, which position she held until the time of her transition. Others of equal prominence who were active members are still members of the present AMORC in high degrees. The meetings of the Society were held monthly from 1904 to 1909 in New York City. Realizing that we were not yet chartered or authorized to use the name *Rosicrucian*, the society operated publicly under the name of *The New York Institute for Psychological Research*.

Just before 1909 there applied for membership in our society one who presented paper proving the appointment of "Legate" of the Rosicrucian Order in India. Many weeks of close association with this member revealed the fact that I might be successful in my search for some form of authority to introduce the true Rosicrucian work in America at the right time. Every means of communication with any official of the Order in foreign lands was denied to me until early in the year 1909 when I was informed that the year for the public appearance of the Order in America

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was at hand and that definite arrangements for the new cycle had been completed. The Legate from India encouraged me to follow the urge that had actuated me for six or more years, regardless of any obstacles or trials that might tend to discourage my unselfish aims.

Therefore, I went to France in the summer of 1909 and after a brief interview with one who refused to commit himself very definitely, I was directed to various cities and in each case re-directed until I finally approached a definite contact in Toulouse. There I eventually found that my plans and desires had been anticipated and known for some time, and I was permitted to meet not just one of the officers of the French Rosicrucian Order, but a number, as well as some who were members of the international Council of the Rosicrucian bodies of various European nations. At a regular Council meeting, and at several special sessions of the Order in other cities held in the months following, I was duly initiated and given preliminary papers of instruction to present to others whose names had been given to me. I was also instructed to arrange to hold preliminary

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foundation meetings for the purpose of organizing a secret group of workers, who would receive further instructions from Legates of the Order in India and Switzerland. These instructions were signed by Count Belcastle-Ligne, the secretary of the international Council, and the venerable Lassalle, the well-known author of many historical Rosicrucian documents, and Grand Master of the Order Rosae Crucis or *Rose Croix of France*. Before leaving France I had the pleasure of meeting several of the highest officers, and met in America, on my return, the Legate from India, who presented to me the jewels and papers which had been preserved from the early American foundation.

Throughout the years 1909 to 1915, many official Council sessions were held in my house and the homes of others, with men and women present who were descendants of early initiates of the Order, and a few of whom were initiates of the Order in France during the years 1900 to 1909. In 1915, the first official public *manifesto* was issued in this country announcing the birth of a new cycle of the Order, and immediately thereafter the first Su-

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preme Council of the Order was selected from among hundreds of men and women who had been carefully selected during the preceding *seven years*. At the first official sessions of this American Supreme Council officers were nominated and I was surprised to find that the Legate from India had been instructed to nominate me as the chief executive of the Order because of the work I had done during the seven years in organizing the new foundation. Well qualified persons were elected to other executive positions in the Order, and copies of the French constitution of the Order and official documents were presented to committees for translation and adoption in a form to fit American conditions.

These meetings were followed by the first initiation of new members, the report of which to the French High Council brought a document of sponsorship for the American branch signed by the principal French officers. As with every new cycle in each land, the first years of its activity are under the sponsorship of some well-established jurisdiction, and so for a time this new cycle of the Amer-

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ican Order operated under the sponsorship of the French jurisdiction.

It must be noted that from the very start, and with the issuance of the first public manifesto, the correct name of the international Rosicrucian organization was used, namely, the *Ancient Mystical Order Rosae Crucis*. This is a slightly abbreviated form of the original Latin name, *Antiquae Arcae Ordinis Rosae Rubeae et Aureae Crucis*, and the initials AMORC were immediately used as well as the true and original symbol of the Rosicrucian Order—the golden cross with but *one real rose* in its center. At this time, and especially during the years 1915, 1916, and 1917 there were in existence in America several forms of semi-Rosicrucian movements, namely, the S. R. I. A., and the Rosicrucian *Fellowship* founded by Mr. Heindel. One will note that the S. R. I. A. was using the unique independent name of *Society of Rosicrucians*, rather than the ancient name of the Rosicrucians, which body always used the name *Rosicrucian Order* as used by us; and the S. R. I. A. symbol was very different from the symbol used by us. The Rosicrucian *Fellowship* likewise had

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adopted a name that was not that of the regular organization throughout the world, and for its symbol had created a new and independent device consisting of a cross with a *garland of seven roses* around it instead of only *one rose* in its center. Both of these organizations were publishing their teachings in book form, and were carrying on a work that was undoubtedly of value to students of general occultism. The very earmarks of their organizations—their distinctive names and symbols—differentiated them from the ancient organization, and the fact that they published and sold books claimed to contain the Rosicrucian teachings, put them in a different category from any of the other Rosicrucian branches of Europe or elsewhere.

Therefore, the AMORC proceeded with the ancient customs and practices by publishing no books of teachings, but insisted that all who desired to study the work of the Order must join with and help form regular lodges or groups in various localities.

So successful was this form of activity during 1916 that branches were established from coast to

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coast, and from Canada to Mexico. By the summer of 1917 there were so many branches of AMORC in existence and carrying on the work with such enthusiasm that a National Convention was called for one week at Pittsburgh, Penn. Here hundreds of delegates from the branches, and members of the Order, assembled officially to acknowledge the existence of the Order and adopt a National Constitution.

A committee was selected, composed of ten or more well-known Freemasons, who were eminent in the sciences and professions and who were *familiar with ritualistic and fraternal law*, to examine the translated and revised French constitution of the Order, for adoption in America. This committee rendered its report, and the National Constitution of AMORC was adopted at the sessions of the convention, paragraph by paragraph. The Committee later signed a document stating that their experience with the work as members of the Order, and their familiarity with the claims and teachings of the Order, proved to them that the Rosicrucian work as issued by the AMORC was distinctly different from anything that they had

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contacted in their other affiliations, and worthy of the deepest and most profound study on the part of every seeker for the greater light. Other matters were officially established by this great convention, and thereafter the organization continued to grow throughout the United States, Canada, and Mexico.

The result of this increasing activity resulted in a proclamation being issued at the International Convention of Rosicrucians held in Europe, establishing North America as a complete jurisdiction of the international organization, and no longer necessary to operate as a branch of the French body.

Eminent Rosicrucian officers of France, notably Monsieur Verdier, the commander-in-chief of the Illuminati of the Rosicrucians in France, visited the Order in America and left papers of approval and recognition. These were followed later on by a document issued by the International Convention held in Switzerland, appointing the national headquarters of the Order in North America as a branch of the international body. This latter doc-

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ument is one of the most important in the archives of the American headquarters.

During the years 1918 to 1925, the Imperator for the Order in America was honored with various degrees in the French organization, and in 1926 attended the next session of the International Conventions held both in Toulouse and Switzerland, receiving other appointments and honors; and finally in Paris during the same year at a high reception given by a Congress of the most notable of all the Rosicrucian officers of Europe, he was acknowledged as one of the highest officers of the Rosicrucian work. At the same time these high officers of the French Order, who are also high officers of other fraternal organizations in Europe, were made honorary members of the American Order, and official papers exchanged to verify these appointments.

The Order in America, known by the general international name of the Order as AMORC, continues to function strictly in accordance with the ancient traditions and in affiliation with all other recognized branches. The Imperator of the AMORC in North America is the only official

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American delegate to the International Rosicrucian Conventions. Since the Great World War the Order in various parts of Europe, Asia, and Africa has had to operate under strict surveillance and with great secrecy, while here in America conditions are favorable to an open and frank operation of all Rosicrucian activities. Hence the principal propaganda of the Rosicrucians may be carried on in this country without interference; for this reason the work in North America has grown to such an extent that the American AMORC today is the largest metaphysical and mystical organization in the western world.

Adhering to the ancient traditions, the AMORC of North America sells no books claiming to contain the secret teachings and does not sell its services at any price. Membership is limited to those who are carefully examined and tested with preliminary studies for many months and then finally admitted into regular membership. The teachings are given freely to those who are members, and no fees are charged for degrees or titles as with organizations operating on a commercial basis. An official magazine called the

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"Rosicrucian Digest" is sent from the national headquarters of AMORC to all members, thereby keeping every one of its many thousands of students well acquainted with the general activities of the Order in America and other lands. The Order now owns many Egyptian temples and lodge-rooms throughout the United States, Canada and Mexico, possesses much property devoted exclusively to the great work, and carries on a number of humanitarian activities under various names so as the better to avoid publicity in connection with such matters as are of no public concern.

The national headquarters were first located in New York City, but in 1918 were moved to the Pacific Coast because of property secured there which had been originally owned by the first organization established in America, and which was eventually transferred to the present Order. After establishing administration offices and a Supreme Temple in San Francisco, the executive offices were moved in 1925 for a period of two years to Florida, in order to help strengthen the work in the southeastern part of the United States. An agreement was made with the large membership

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on the Pacific Coast that the headquarters would return within two years to the West, and so in one day less than two years the national headquarters, with the entire executive staff, returned to the Pacific Coast to occupy its own property at its present site in San Jose, California, where an Administration Building, Museum, a beautiful Supreme Temple in Egyptian form, an Egyptian Shrine Temple, a large Auditorium building and other edifices constitute the assembly buildings for all of the executive sessions and High Council meetings; and future buildings are planned. Unlike other secret organizations of a mystic nature, the AMORC in North America during its entire history has never had any unfavorable newspaper notoriety, has never been involved in legal or political disputes, and has had no detrimental or unpleasant attacks made upon it by even the natural enemies of all advanced movements.

THE PILGRIMAGE TO EGYPT

Early in 1928, the Imperator for North America received official notice of several important national and international meetings that were to

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be held by the various Rosicrucian bodies of Europe and Egypt during the spring of 1929. Desiring to have the highest officers of the organization in North America meet many of the high officers of the Order in foreign lands, the Emperor planned a pilgrimage to Egypt, and proceeded to select members from the various groups and lodges throughout North America who could accompany him on his trip. The members finally selected represented thirty-one different cities in North America, covering nineteen jurisdictions, and every grade and degree of the work. Among these were seventeen of the highest officers of the Order in Canada, United States, Mexico, and the Latin-American jurisdictions, as well as a number of officers representing many of the secret and allied activities of the organization.

The pilgrimage started from Supreme Headquarters in San Jose, California, on the evening of January 4th, and proceeded in special cars across the United States in a unique route which touched the southern and Mexican cities and went up into the Canadian provinces in order to pick up the members from various cities and take them to

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New York. The large party then proceeded by boat to the Mediterranean and after visiting many of the ancient cities, spent considerable time in Palestine visiting the holy shrines of the Essenes and the Great White Brotherhood, and finally reached Egypt, where the Rosicrucian Order of that country prepared a number of interesting features for the entertainment and instruction of the tourists, including a series of initiations conducted in the ancient Rosicrucian manner, beginning at the Sphinx and the great Pyramids, passing through ceremonials at Lake Moeris, and culminating in a special initiation ceremony arranged by the oldest Rosicrucian lodges in Egypt in the Temple of Luxor at Luxor on the Nile. From this place the tour continued throughout Europe, giving the highest officers an opportunity to visit the Rosicrucian landmarks in Switzerland, France, Germany, and England. The officers of the North American jurisdiction had the pleasure of visiting, secretly and privately, the oldest of the Rosicrucian temples in Europe and meeting with many of the high officers in special sessions.

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This unusual pilgrimage not only afforded the Emperor an opportunity to attend the official sessions, but it afforded the officers who were with him an opportunity to make contacts seldom made by American mystics; and the initiation ceremony in Egypt whereby a Rosicrucian Egyptian lodge was instituted, composed solely of American members, was the first of its kind ever held in Egypt and will not be held again for one hundred and eight years.

The results of this pilgrimage will become highly significant as the years pass by; but the one outstanding fact is that the AMORC is today the only Rosicrucian movement anywhere in the world whose principal officers and active representatives in so many jurisdictions *actually journeyed to Egypt* as in the pre-Christian Era, and received in the ancient temple of Amenhotep IV at Luxor, Rosicrucian *initiation* and Rosicrucian *acknowledgment* at the hands of officials of the oldest Rosicrucian lodges in existence anywhere in the world. This gives the AMORC a special power and an international standing which no other

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metaphysical organization in North America has ever had or probably ever will have in the future.

JURISDICTIONS OF THE ORDER

The North American jurisdiction includes not only the United States and its dependencies, but the Dominion of Canada, the West Indies, and the Central American states. In the United States there is a Supreme Grand Lodge, and Grand Lodge having direction over all subordinate bodies of each state.

Canada is similarly divided into provincial jurisdictions, with the Canadian Grand Lodge located at Vancouver, British Columbia.

In Mexico, the Mexican Grand Lodge has immediate jurisdiction over the various sections of Mexico, but the Mexican Grand Lodge itself is under the direction of the Spanish-American Grand Lodge at San Juan, Porto Rico.

The Grand Lodge of the Spanish-American jurisdiction, located at San Juan, Porto Rico, includes not only Mexico and the Spanish-Ameri-

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can sections of North America, but all the Spanish countries and Latin speaking countries of South America, and the Antilles.

The North American jurisdiction is affiliated with the Order in all foreign lands, and maintains intimate relationship with the branches of this organization in England and the British territories, the Scandinavian countries, the Netherlands, France, Germany, Austria, China, Russia, India, Dutch East Indies, Egypt, Africa, British Guiana, Costa Rico, and other districts. The monastery for the Order is maintained in India, and an Oriental College is also maintained in South India.

The Order in foreign lands is generally known by the initials of the abbreviated form of the name, A. M. O. R. C., or by the initials of the complete Latin name, A. A. O. R. R. A. C., or abbreviated to A. A. O., or A. O., or otherwise. The universal symbol of the Order is the rosy cross with a *single red rose* in its centers, or an equilateral triangle with one point downward containing a cross with a red rose in its center. These symbols are *patented* in the United States by AMORC, and the AMORC is the only Rosicrucian movement

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in the United States having the exclusive *patent registration* on this symbol in connection with the complete name of the organization, *Ancient Mystical Order Rosae Crucis*.

A FEW WORDS TO THOSE WHO ARE STRANGERS

If you, Reader, are not a member of the Rosicrucian Order, we wish to take this opportunity to greet you, and to thank you for the opportunity of placing in your hands this history of the organization with the questions and answers which further explain the ideals and purposes of the Rosicrucians.

There are two ways by which this book may have come into your hands, first through the courtesy of some member or interested person who has believed that you would be interested in its contents, or second through your own acts whereby you have either purchased this book or borrowed it from the shelves of some public library. If the book is in your hands through your own act, it is

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an indication of your curiosity or your interest. We hope, therefore, that you have found in the history of the organization such information as satisfies your desire for facts, and that we have introduced ourselves to you sufficiently well to have you know us better and appreciate the real traditions of the Order as compared with the false beliefs and misunderstandings which have been so prevalent in the past centuries.

Perhaps no other organization in the world has been so greatly misunderstood as the Rosicrucians. We cannot say that all of this is due to the too brief or too mysterious presentations of the history as found in the popular encyclopedias, for much of the misunderstanding is also due to the writings of many novelists who have found in the history and traditions of the Order the basis for many weird, fantastic, and romantic plots. As stated in the introduction to the history, there was a time when such stories as "Zanoni" by Bulwer Lytton served their purpose in revealing the existence of the organization but surrounding it with a cloak of mystery and fancy which left the seeker for its portals doubtful of any success in his search. For

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almost a century the fictitious mystery which enveloped the Rosicrucian Order has been dispelled by the illumination of research and publicity; but there are still thousands of persons seeking contact with what the Rosicrucians teach and practice who find no other account of the history of the Order and no other clue to its present existence than the same strange misinformation contained in the old encyclopedias, which are published and re-published without editing or revising.

The Rosicrucian Order today throughout the world represents a movement of high idealism and high purpose. It has become a public movement among men and women of repute and wide affairs, and is no longer the closed council for restricted membership. Its work has broadened into many channels and its place in the evolution of modern civilization has become fixed and well recognized.

If you are interested in knowing more of the organization, or desire to share in its teachings and practices, you are cordially invited to make further inquiry; and if your expressions are sincere and it is apparent that more than curiosity prompts your

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inquiry, you will receive that encouragement which will enable you to have your desires fulfilled.

In order that the Secretary may competently take care of your inquiry, and know that you have already read this book and are familiar with the facts contained therein, he would thank you to address your letter to the department name given below.

SECRETARY-GENERAL OF AMORC,
Inquiry Department,
Rosicrucian Park, San Jose, Calif.

PART TWO

QUESTIONS AND ANSWERS

IMPORTANT INSTRUCTIONS

The questions presented on the following pages have been carefully selected from among the many hundreds asked by those who are interested in the activities and principles of the Rosicrucian Order. Such questions constitute a large part of the correspondence sent to the General Secretary of the Order in America, and from his records a list of the questions more frequently asked, was carefully compiled.

The answers to the questions given in the following pages have been prepared by those who are most familiar with the points covered by the questions, and represent official, authentic statements. In most cases the questions have been answered more elaborately and in more detail than they are usually answered in correspondence.

The reader of this book will find these questions and answers a valuable aid in the comprehension of the nature of the Rosicrucian Order, its activities, principles, ideals, and doctrines. Even members of the organization will find these illuminating

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and helpful, especially since they represent official view-points.

The subjects have been indexed and cross-indexed for ready reference, and the information contained therein, in conjunction with the history of the organization, gives one of the most complete outlines of the nature and work of the real Rosicrucian Order ever presented to the public.

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QUESTIONS AND ANSWERS

No. 1

Q. Do the Rosicrucians constitute a religious cult?

A. The Rosicrucians do not constitute a cult, either religious or otherwise. They constitute a fraternity of men and women like any other fraternity or Brotherhood. The members of the organization are of every religious denomination, and are not asked to change their religious beliefs to any degree. Therefore, the organization is not a cult.

No. 2

Q. Do the Rosicrucians in each country have a great leader or founder who is their absolute ruler, and to whom allegiance must be pledged?

A. The organization in every country is physically formed like a society or other organization of men and women, with chief executives equivalent to presidents, vice-presidents, secretaries, treasurers, and recorders. The organization has no national or international founders, leaders, or dis-

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coverers, to whom personal allegiance must be pledged at any time or in any manner. All officers of the organization are elected and do not hold their positions by any super virtue or Divine decree that is unique to each as an individual. The chief executives of each branch in each land are on an equal basis, constituting an international advisory council like the Board of Directors of a business concern.

No. 3

Q. Are there any secret oaths or any form of allegiance to individuals which must be subscribed to before or after joining the organization?

A. There are no real secret oaths in connection with the organization whatsoever. The Great Oath of the organization is shown to every member before he or she is invited to join the organization, and each has an opportunity to read and understand it thoroughly before accepting the invitation to membership. There are no oaths or pledges which contain secret agreements or implied penalties for violations. No pledges are asked by the organization in behalf of allegiance to any individ-

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ual except obedience to the rules and regulations of the organization, its constitution, and the executive decisions of the officers representing the organization.

No. 4

Q. Is one bound for an entire lifetime to the organization by taking any oaths or pledges?

A. Freely are you permitted to partake of the benefits of the organization and share in its great work, and just as freely are you permitted to resign from the organization and sever all connections. Of course, the promise to keep secret the few passwords or signs by which members may be easily identified is to be respected by every man and woman as a moral obligation, even after he believes it desirable to withdraw from the organization. And it must be said in fairness to all concerned that the few who do drop out of the ranks of the organization for one reason or another in each country have generally held in high esteem the ethical and moral ideals of the organization, and have, therefore, kept their promises in regard

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to the secret elements of passwords, grips, signs, and so forth.

No. 5

Q. Are there any secret agreements or binding obligations on the part of members which may interfere with their religious, political, social, or business activities?

A. Nothing is ever asked of a member in the organization, or before he joins the organization, which will force him to do anything that will interfere with his righteous beliefs and moral obligations to God, the members of his family, or his country. And certainly there is nothing in the work of the organization that will interfere with any person's activities in connection with legal and proper business matters, or with the proper ethical and moral social relations in the world. When any special work of any kind is to be done that calls for a personal sacrifice of time and interest in behalf of a member, volunteers are asked to serve that purpose, and no one is obligated to do that which he cannot easily do or do without injury to his own best interests.

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No. 6

Q. Are the members of the organization bound in such financial manner as to make them obliged to meet assessments or special taxes of any kind?

A. No assessments have ever been made and no *obligations* other than the nominal monthly dues are required in each lodge to meet the incidental expenses of rent and general operating accounts.

No. 7

Q. Why are there any monthly dues when one has always been told that the high spiritual teachings are given without a price?

A. This question is based upon the assumption that the nominal dues universally charged by every branch of the Rosicrucian organization constitutes payment for the teachings. This is a mistake. The dues have nothing to do with the instruction work whatsoever. Every branch of the organization must have general assembly rooms in which the classes can come together for their lectures, discussions, and general activities. Some means must be devised for the payment of the

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monthly rent, electric light, and general operating expenses. Who shall pay these monthly dues? The master of the classes, who is giving all of his spare time to helping in the work because of his enthusiasm, or the students themselves, on the basis of an apportionment of the actual amount involved? If any lodge could meet in a proper hall or assembly place, properly equipped with necessary paraphernalia, without having had to buy any equipment or having had to pay carpenters, electricians, painters, decorators, and others for making the necessary equipment, and without paying any rent or paying for any electricity or heat, then the members might come together and without any cost to them at all receive the teachings. Since this is not possible, dues are charged by each branch and the amounts of the monthly dues vary in accordance with the operating expenses of the individual branches. Since no salaries are paid to the masters, teachers, or secretaries in these branches, the dues are very nominal. For those who desire the instructions in a personal way by correspondence, some means had to be devised to defray the cost of postage, stationery, typewriting,

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and the printing of such forms and pieces of literature as are necessary to make the seeker acquainted with the organization. In addition to this, the investment in automatic machinery for the addressing of envelopes, filing of reports, as well as the rent and lighting of the many offices necessary for such correspondence work, requires some form of proportionate division of operating expenses. Nominal monthly dues constitute the only logical manner to take care of this matter. But again, such dues do not pay for the teachings. If those who desire personal instruction could travel from the various parts of the United States to the national headquarters of the organization, and thereby save the necessity of postage and stationery, and if they would be willing to meet out in an open valley where the officers and teachers could come without any expense for travelling, and if all other incidental expenses could be avoided in this way while the teachers gave personal instruction to the seekers, there would be no necessity for monthly dues in connection with personal instruction. Granting that the lessons and teachings are absolutely free, there still remains the

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problem of getting these instructions from the various central points to the students. Herein also lies an element of cost.

No. 8

Q. Do not some organizations extend membership on a purely voluntary donation basis, permitting the member to pay as little or as much as he chooses?

A. Yes, there are several occult organizations in America which claim that they are operating solely upon a voluntary donation basis. An investigation of these movements revealed, however, an entirely different system than that used by the Rosicrucian Order. These others extend membership upon a purely voluntary basis, and that means that the member may donate anything from twenty-five cents a month to five dollars a month. But, in exchange for this voluntary donation, the member receives nothing but affiliation with the organization, with an occasional monthly letter of greetings which is a stereotyped letter sent to all members, and reading identically the same for all. If such members desire to take up the studies and

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teachings of the organization to which they belong, they find it necessary to buy the many books published by the organization, and they find that these books are not given or offered on a voluntary donation basis, but sold at a definite price. We see, therefore, that the voluntary donation merely covers membership while the instructions and teachings must be paid for by the purchase of books. The Rosicrucian Order issues no books and sells no books containing its private teachings. The very nominal monthly dues, which are hardly more than any sincere member would voluntarily offer as a donation, cover every benefit of membership, which means more than merely a monthly letter. The magazine is sent monthly to every member, and throughout the year hundreds of personal letters of advice and instruction, especially dictated, and specially written, are included in the general membership benefits, as well as the privilege of attendance at lodges and affiliation with the various activities of the organization. In addition to all these benefits, the weekly private instructions and teachings are given to the members without any cost or price and without requiring the purchase

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of any books or pamphlets. It is a fact demonstrated to practically every member of the Order that the amount of money paid in a year as dues to the organization is less than what the average seeker spends in the purchase of books, and yet the organization offers many benefits in addition to the teachings, which could not be expected or asked for if the student were merely the purchaser of books from a publishing company.

No. 9

Q. Has the organization ever tried to operate on a voluntary donation basis?

A. After the Order in North America had been operating for a number of years with nominal monthly dues, the matter of adopting voluntary donations as a basis for supporting the general operating expenses was submitted to every branch of the organization and to every member in every branch. The vote showed that ninety-seven per cent of the members believed that the definite monthly amount decreed by the individual lodges was the better system, in as much as it put every member upon an equal basis in sharing the ex-

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pense of the operating expenditures, and did not throw the burden of a monthly deficit upon the several leaders in each group or branch. The members themselves proclaimed that the knowledge that their voluntary donations were not sufficient each month, and left a deficit to be met by those who were giving so freely of their services in addition to a proportionate donation to the general funds, would make them feel uneasy and guilty of a lack of duty and appreciation. It was found from the records and reports of other organizations that those who insisted upon the voluntary donation were those who sought to take advantage of the liberal method to contribute less than was their proper proportion. If it were not for the sale of books and the sale of paraphernalia by many of the organizations that operate on a voluntary donation basis, they would not be able to carry on their work with any system or any degree of efficiency.

No. 10

Q. Are the members required to buy robes, paraphernalia, or devices of any kind?

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A. The general members *are not required* to buy robes, equipment, devices, instructions, or material things of any kind. Everything that is necessary for the study of the teachings, and the proper development in the work, is supplied without cost by the organization. Where there are lodges carrying on the Egyptian ritual ceremonies, and the demonstrations of the natural and Divine laws, the officers wear Oriental robes which they furnish themselves voluntarily, and the equipment is generally supplied by voluntary donations on the part of those most interested in the work.

No. 11

Q. Who prepares the teachings and the lessons given by the organization?

A. Since the teachings are not the discovery of some self-appointed leader or founder of the organization, and since they are not the personal opinion of some philosophic individual, the lessons are impersonal and prepared not by a single individual, but by groups of individuals in the highest grades of the teachings in the various branches of the Order throughout the world. The teachings

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are, therefore, not stereotyped or in printed form, but continually evolving and becoming enlarged and improved through newer discoveries, newer tests, and newer demonstrations in the many branches. This gives us another excellent explanation why the Order has never permitted its teachings to be put into book form or printed form. Such books would soon become obsolete, so far as the revised teachings are concerned, and could not possibly be kept up to the minute in such matters as are of the utmost importance to the individual student. National conventions and international conventions discuss the great problems of the teachings, as well as the great problems of the affairs of man, and bring forth additional instruction and advice to be added to the lectures for the benefit of all. Research departments and bureaus in every jurisdiction contribute freely to the teachings and the extension of various systems of help and advice. The teachings as given, therefore, in every branch are uniform for the time of the presentation, and are free from personal opinion and personal bias. There is probably no other

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system of instruction as flexible, as modern, and as progressive as this.

No. 12

Q. Is it necessary for the members to memorize a great many laws and principles as well as the many lessons?

A. Except for the ritualistic parts, dramatized by the officers in the various lodges, there is nothing to be memorized by any member. The lectures and lessons are so worded and so interestingly presented with arguments, demonstrations, and illustrations, analogies, and similes, that the student's interest is held without conscious effort and he unconsciously absorbs the knowledge which becomes a part of his memory without the process of memorizing. The Rockefeller Education Foundation has stated that this sort of instruction is the most ideal, and typifies the perfect method of conveying knowledge from one mind to another. Notebooks are kept by members who wish to aid their memory and in them notations are made of important principles and laws as they are given, and reference is made to them at times when problems of

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our daily affairs call for the application of the principles taught by the organization.

No. 13

Q. Do the Rosicrucians teach astrology or any other method of fortune telling?

A. The Rosicrucian organization does not teach astrology or any other method of prognosticating the future. It considers the art of astrology as an imperfect science, being evolved through ages of experimentation and testing, and at the present time far from being efficient in predicting all the affairs of life. The fundamental principles involved in astrology are referred to in various lectures and lessons pertaining to the nature of the planets and the nature of our talents and dormant tendencies, but the making of horoscopes or the study of astrology is not included in the work because the absoluteness of the art is not demonstrable, and the Rosicrucians do not teach or include anything in their teachings that cannot be demonstrated by the individual members as absolute and dependable. Organizations claiming to be Rosicrucian or mystical, and which include astrol-

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ogy as a prerequisite or as an important part of their work, are merely taking advantage of the fascination which astrology holds for so many, and of the help it gives in meeting the financial necessities of the organization. The Rosicrucian Order does not deal with crystal gazing or any other form of necromancy.

No. 14

Q. Do the Rosicrucians deal with spiritualistic demonstrations or means of communication with spirits?

A. The Rosicrucians do not teach anything that pertains to spiritualistic demonstrations or doctrines as commonly understood. In fact the Rosicrucian Order deplores the popular tendency to hold seances and dark room sessions, and advises against the systematic or occasional attempts to enter the trance state or any other state of an abnormal nature for the purpose of trying to communicate with so-called spirits.

No. 15

Q. Do the Rosicrucians believe that man has many forms of spiritual bodies and that he lives in these various bodies at various times?

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A. The Rosicrucians teach that there are two planes of existence upon which man lives, namely: this earth plane with its material earthly problems and activities, and another plane which is not this one. It does not attempt to explain how we live or how we function on the other plane, it has no knowledge to offer regarding a number of ethereal, spiritual, psychic bodies possessed by man which function on various planes, and it does not attempt to divide the non-material or spiritual plane into various subdivisions and hypothetical, super subdivisions, as taught by various complex mystical systems which are devoted to the dissemination of puzzling philosophies. *E.g., Max Heindel*

No. 16

Q. Do the Rosicrucians believe that there are spirit entities, large or small, which hover in space and which may take possession of an earthly individual and influence him for good or bad?

A. The Rosicrucians have never taught the existence of elemental entities or evil spirits that may take possession of human beings. These teachings are a remnant of ancient Oriental supersti-

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tions, and are revived in these modern days by schools of thought which cater to the credulous and the unlearned.

No. 17

Q. Do the Rosicrucians believe in black magic or the ability of one mind to injure another at a distance?

A. The Rosicrucians have said in all ages that the only power that black magic has is the fear which the unlearned have of it. The Rosicrucian teachings make most plain the fundamental fact that the Cosmic space that intervenes between two humans at a distance from each other will not carry destructive thought vibrations, since such vibrations are inharmonious and incongruous to its own constructive, Divine nature. Evil thoughts directed toward another person do not leave the mind of the individual conceiving them, and are reactive upon the individual attempting to radiate them. The teaching of the possibility of black magic by some modern schools has created a fear of it in the minds of those who do not understand the true Cosmic laws, and this fear causes much

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suffering and discomfort which is immediately attributed to the black magic thoughts of others.

No. 18

Q. Do the Rosicrucians still practice the art of alchemy or transmutation of base metals into gold?

A. In some of the higher lodges of the organization where complete laboratories are maintained for testing and proving many of Nature's fundamental laws, the art of transmutation has been tested and a small amount of gold made from baser metals after a great many hours of diligent work, and at a tremendous cost, out of proportion to the value of the gold manufactured. In France, one of the great laboratories of the Order has been very successful in demonstrating to the scientific world the feasibility of the Rosicrucian principles of alchemy. The Rosicrucians have always been accused of being the makers of gold because throughout the history of the organization it appears that its members and its branches are always well qualified to meet their financial obligations and to enjoy many of the luxuries of life. The

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progress and advancement which the members make as they go through the higher teachings of the Order impress strangers with the idea that some means of securing material wealth is given to the students of the organization. The real art of alchemy practiced by every Rosicrucian organization and every member of the organization consists of transmuting the baser metals of a material, mental, and spiritual nature into the pure gold products of efficiency in action, prosperity in result, and happiness in attainment. This is the greatest of all the processes of transmutation and enables each member to successfully master his own problems and bring about such realizations of his dreams as may seem miraculous or mysterious to the uninitiated.

No. 19

Q. Do the Rosicrucians constitute a body of healers or a healing organization?

A. Throughout all the ages, many of the leaders of the Rosicrucian work have been valuable contributors to the art of physics as it was originally called, or to the science of therapeutics as we

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understand it today. Many of these eminent men were discoverers of fundamental principles in connection with physiology and anatomy, as well as chemistry, thereby helping to establish the many great fundamental principles of healing, as well as revealing the real nature of disease and health. The Order today teaches its members how to prevent disease through proper living, and how to cure and correct the violations of nature's laws which generally result in disease or suffering and pain. Many of the members of the organization become so fascinated with these principles dealing with health and the cure of disease that they make a special study of this branch of the teachings and take it up in addition to their regular profession. Such persons generally are physicians of other schools, and add the Rosicrucian principles to their regular practice, so as to secure more lasting results and more immediate changes in any physical condition. But the organization does not attempt to specialize in the healing work by attempting to make healers of all of its members and encourage them to go out into the world as healers or practitioners. Throughout the entire studies, the mem-

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bers are advised to consult only the very best physicians in regard to any physical problem. Neither medicine nor surgery is condemned by the Rosicrucian teachings, but given their proper places in the world of therapeutics. The Rosicrucian Order realizes that a real healer must be born, and must be trained in the various systems of therapeutics to be highly efficient, and that such physicians using the Rosicrucian principles in addition to their other principles will become the very best physicians.

No. 20

Q. Does the organization offer its healing services to its members?

A. For those members who cannot come in contact with physicians of the regular schools who are connected with the local branches of the organization, the organization itself offers to use the metaphysical principles taught by it to help those who are in mental or physical need. Such work is done gratuitously, and always in a scientific manner, and without any criticism or antagonism toward the regular schools of medicine and surgery.

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It is a notable fact, however, that the members of the organization generally continue to improve in health as they go through the various lectures and lessons, and finally reach a point where the need for special treatments of any kind is very rare. The organization does have ways and means of doing those things which science might call miracles and of helping in such cases where all other systems seem to have failed or where the problem is not understood in its right terms. Such service is given freely, and thousands of members in all parts of the country take advantage of it in emergencies for themselves or for members of their families. This service is one of the outstanding benefits given to the general membership.

No. 21

Q. Do the Rosicrucians insist that the members shall refrain from eating meat and become vegetarians, and refrain from smoking and drinking?

A. The Rosicrucians do not attempt to change the habits and methods of living on the part of their members by *revolutionary reforms* or auto-

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cratic decrees. The teachings gradually make plain to each member the nature of his own health and physical condition, and reveal to him what is best for him to eat under any or all circumstances. Each member soon discovers whether he or she may, with any consistency, eat a diet exclusively of vegetables or a diet composed of vegetables and meat. When a member discovers the effect that his diet has upon his individual constitution, and upon his individual stage of development, he will be better prepared to adjust his method of living, and will do it with greater efficiency than if some universal, arbitrary rule was established for all members, regardless of individual needs. The same may be said in regard to fasting, smoking, drinking, or indulging in any of the other attractions or seeming necessities of the mind, body, or soul.

No. 22

Q. Is it true that the eating of animal flesh adds lower vibrations to the human system?

A. Such an idea is purely theoretical, and there is nothing in the sciences or the occult laws that shows that the eating of cooked meats adds

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vibrations of a lower kind than the eating of wheat, rye, eggs, or milk. Milk contains as much of the animal nature as cooked meat. And the same may be said of butter and of cheese. Many persons who believe the theory that meat lowers the rate of vibrations of the human body, do not hesitate to drink milk and to eat cheese or to eat eggs. This shows the inconsistency of their reasoning. It is true, from a chemical point of view, that the eating of raw meat or the eating of meat that is very rare, with much uncooked blood, will add a great deal of the chemical nature of the animal blood to the human blood. But this is not true of well-cooked meats.

No. 23

Q. Is it true that the eating of meat interferes with the spiritual vibrations of the human body?

A. Some modern schools of thought have added this idea to their teachings in order that they may have another peculiar idea to present to their students. Many of these modern schools have had to invent a complete set of new ideas and new teachings in order to make their systems quite dis-

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tinctive and unique. In their ambition to be very original with their teachings, they have promulgated ideas that are not only unsound, but ridiculous and contrary to natural law. However, the very uniqueness of such systems attracts the attention of those persons who are ever seeking new ideas, and especially peculiar ideas, and of course we find such persons usually fanatical and irrational in much of their thinking and acting. The truth of the matter is that man is born essentially spiritual, with as much Divine essence in his soul as he will ever acquire. There is no way by which the soul essence in the human body can be added to or subtracted from in any way. The soul of man is something so infinite, so immortal, and so superior to conditions and elements of this earth plane, that nothing of a material nature can affect it. Neither disease nor sin affects the soul as far as its essential divine essence is concerned. Man's consciousness and man's character may be contaminated by sin and by disease of the mind or body, but these things cannot affect the infinite soul within him; for this infinite soul is ever and continuously a part of the Divine Soul of the universe,



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and a part of God, Himself. Therefore, the statement that certain exercises or certain actions will add to the "development" of the soul, in either essence or quantity, is absurd, as also is the statements that anything we eat or anything we drink may subtract from or charge or modify the Divine essence of which the soul is composed. The development of spirituality in a man or woman is the development of his comprehension, understanding, and domination of himself and his relationship to the universe. It is not a development of the soul essence. Therefore, food cannot affect this Divine essence, and only those leaders, teachers or schools which are seeking to take advantage of the misconception of these facts on the part of seekers for the real truth, will teach such an idea as this. Furthermore, your spiritual development will be indicated to others more surely by what comes out of your mouth than by what goes into it, as the very true statement in the Bible explains, where we are reminded that more important than the food that passes through the mouth are the expressions that come out of the mouth. Then

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again we have the words of that famous sermon on the mount, which may be read as:

“Be not anxious for your life,
What you shall eat and drink,
Or where-with-all you shall be clothed;
Is not the *life* more than the meat, and the body
more than the raiment?”

No. 24

Q. Do the Rosicrucians believe that there are millions of individual souls in the universe or just one soul?

A. The Rosicrucians believe and have always believed that there is but one soul in the universe, and that is the universal soul or the universal consciousness of God. Furthermore, the Rosicrucians have always taught that a segment of that universal soul resides in each being that possesses soul. And this segment is never separated from the universal soul or is never an entity in such a sense as to make it independent and individual. The soul expression of each person, or in other words, the expression of the soul in each of us, through the medium of the physical body and through the

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channel of our education and comprehension of things, may be quite different and thereby give us those characteristics or traits of personality which we interpret as individuality. But these distinctive traits are not of the soul, but of the characteristics or traits of personality that manifest through the physical body and which we interpret as individuality. In this sense, mankind is one universal brotherhood, being Sons and Daughters of God through the Fatherhood of God. This is the fundamental principle upon which universal brotherhood is understood by the Rosicrucians. And all modern mystic teachings, or even some popular personal conceptions of the Rosicrucian teachings which claim that man has an individual soul, are inconsistent with the real and original teachings of the Rosicrucians.

No. 25

Q. Has man only one body and one soul?

A. As has been intimated, the Rosicrucians have always been rational and scientific in their postulations, and they say that so far as actual

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knowledge of conditions is concerned, they know of only one body and that is the physical body. We may stretch the use of a term and call the soul a spiritual body within man if we choose to do so, or we may call it the psychic body or astral body. In this case, man would possess two bodies, the physical body and that which is not physical. But to say that man has a physical body, an astral body, a desire body, a mental body, and several others is simply to state a theoretical postulation devised solely to confound the facts of life and present a very puzzling and mysterious system of mysticism which keeps the student ever trying to fathom the unfathomable, and continuously blaming his lack of comprehension of the teachings for his lack of mastership. None of the teachers of this sort of complex existence has ever been able to demonstrate his ability to function exclusively or partially in any one of these numerous bodies, nor has he been able to teach his students to function in one of these bodies successfully enough to enable the students to prove to their own satisfaction that there are such bodies. The Rosicrucians hold fast to the sane and rational

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QUESTIONS AND ANSWERS

law that that which cannot be demonstrated by another, or which is not demonstrable to one's self, should be cast aside as knowledge or as fact. This keeps the true Rosicrucian from sailing into the clouds of ethereal, hypothetical principles and away from the sane and solid facts of life.

No. 26

Q. Do the real Rosicrucians teach that it is possible for a man to live eternally in the same body?

A. The true Rosicrucians do not teach this, and have never taught it as a physical possibility. They know only too well the universal laws of Nature, which include the divine laws as well. They know that one of the fundamental laws of all material manifestation is the law of change. Nothing that exists at this moment is identically as it was an hour, a week, a month, or a year ago. Man's body is susceptible to this law and governed by it just as is all other matter with which we are acquainted. The soul of man, or the divine essence which animates him is the only part of man which is immaterial and which is not subject to the

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law of change. It is impossible for man to live continuously or eternally in the same physical body. In fact, the physical body which man now occupies is not the same physical body in all of its elements which he had five years ago, or ten years ago. Every part of the body is being remade to replace that which is worn out or discarded and sooner or later the breaking down processes of the human body work more rapidly than the constructive processes, and eventually the physical body is cast off and rejected. This is an inevitable law of Nature, and there is absolutely no record to be found in any of the sacred mystical occult or scientific teachings of the world which disprove it. Many of the popular teachers who, twenty or thirty years ago, promulgated the idea of the possibility of very long life in the same physical body, have passed through transition and are gone from this plane. Most of them either sold secret, private courses of instruction which were claimed to teach one how to live without transition, or they sold secretly and privately to their students remedies which they claimed to have invented, and which were supposed to prevent old age. Those modern

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teachers or lecturers who advocate this idea at the present time are simply catering to the gullibility of persons who believe it is possible to prevent old age or transition. No Rosicrucian of the true school, with his thorough understanding of nature's many laws, could possibly accept such statements.

No. 27

Q. Do the Rosicrucians believe that since transition is inevitable, disease is a natural thing.

A. No, the Rosicrucians do not believe that disease is a natural thing. While it is a fact that transition is inevitable, on the other hand, disease, pain, and suffering of the physical body are not inevitable. It is possible and it is ideal, for man or woman to live to such a ripe old age without disease or pain that eventually the body just gradually weakens and at some propitious time in the scheme of things goes to sleep, never to awaken again in earthly consciousness. That is the ideal ending of earthly life. It is the way that the transition of the many advanced masters and teachers of the organization have occurred, and it is the

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way that the organization would have transition occur in the lives of all of its members. Therefore, the proper way to live to prevent disease and pain, and the proper way to naturally and properly remedy the cause of any disease or pain is thoroughly taught by the organization.

No. 28

Q. Does the organization sell any remedies or devices which it claims will help to prolong life or prevent disease?

A. The true Rosicrucian organization has never sold things of this kind, nor does it sponsor or tolerate the use of devices of this kind. Many occult or mystical schools claiming to be Oriental and represented in America by some foreign teacher have tried to introduce in America under great secrecy and through insidious methods the sale of chemical combinations, drug preparations, or mystical charms or talismans which are purported to give immunity against disease and old age. The literature of such teachers or organizations is filled with misleading statements regarding the ideas being promulgated, and it is unfor-

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tunate indeed that America has proved to be the happy hunting ground of such charlatans.

No. 29

Q. Do the Rosicrucians of today attempt to practice or teach the Yogi principles or the other Hindu or Oriental teachings?

A. The Rosicrucian Order has never taught the Yogi principles except possibly in some branch of the Order located in India centuries ago. The Yogi teachings are distinctly the teachings of a special and limited sect of one part of the Orient, and were never considered universal teachings, applicable to all nations, nor are they of any value in the Occidental world to modern people. The fact of the matter is that the Yogi teachings were abandoned long ago as of no value except to those persons living in that part of the world where they originated. That is why the attempt on the part of some schools or movements to introduce the Yogi principles in modern lands in modern times has proven futile. To derive any benefit from the Yogi principles at all, the Oriental devotee had to spend many hours of each day sitting

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in certain postures in absolute relaxation and profound meditation upon things unconnected with his material existence and unassociated with the practical duties and obligations of every-day life. Even the casual student of such teachings in modern lands finds it impractical to give this much time to the development of a side of his nature that will be of no practical advantage in his daily life. The few benefits to be derived from breathing exercises which were incidental to the Yogi teachings have found better expression and better application in more modern teachings, and a careful examination of such Yogi breathing exercises shows that they are typical of the breathing exercises taught to the average boy and girl in the school gymnasium. In their day and in their time these teachings were necessary and were undoubtedly a great step forward, but they are of no value now from the Rosicrucian point of view, which is ever progressive and practical. The same may be said of many other ancient, antiquated, and limited forms of Oriental teachings.

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No. 30

Q. Is the Rosicrucian organization in any way connected with the Roman Catholic church or with the Roman Catholic Jesuit movement?

A. The Rosicrucian Order has never been connected in any way, outwardly or inwardly, publicly or secretly, with any church. The Rosicrucian organization is not a religious cult nor a religious sect in the sense that it teaches any sectarian theology or operates as a church in any sense. In the past some Roman Catholics have belonged to the organization. The historical records of the organization show that at one time one of the Popes, and in various periods many of the Jesuits, were students of the Rosicrucian work; and because some of the great Protestant leaders were also students of the work, it has often been claimed that the Rosicrucian Order was, during the reformation period, a part of the Protestant propaganda. Naturally, an organization could not be religiously biased in both directions. The organization has kept itself free from religious and political revolutions and campaigns.

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No. 31

Q. Has the Rosicrucian organization ever been criticized or prosecuted by any of the great religious organizations?

A. Because the organization has never shown partiality in religious or political matters and does not attempt, through its teachings, to break down the faith of anyone in his or her religious convictions, the organization has never been officially or unofficially condemned by either the Roman Catholics, Protestants, or the Jews. It may be said in passing that the Rosicrucian organization is perhaps the only fraternal or semi-secret society that has never been singled out for any special criticism on the part of the various religious movements.

No. 32

Q. Have the Rosicrucians ever been publicly condemned or prosecuted for any of their activities?

A. Neither justly nor unjustly has the organization ever been publicly or privately condemned for its teachings or activities. The organization has been peculiarly free from public censorship,

QUESTIONS AND ANSWERS

and has enjoyed centuries of existence without the whisperings of scandal or the indictment of the courts of law. Even in modern times, when so many organizations of a mystical, metaphysical, or occult nature have been ridiculed by the newspapers or by magazine articles, the Rosicrucian Order has been highly respected and highly praised. Many writers of articles and pamphlets dealing with a review of the fads and fancies of the human mind along occult lines have definitely stated that nothing said by them was intended to reflect upon the activities and teachings of the Rosicrucians. The organization has, therefore, an unsullied history and a record of which each member may be justly proud.

No. 33

Q. Is it true that some of the principal officers of the Rosicrucians in America today are associated with the Roman Catholic church?

A. So far as the Rosicrucian Order of AMORC is concerned, the chief officers for North America are in no way connected with the Roman Catholic church, nor have they ever been

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of that religious denomination. The Imperator for North America was raised and educated as a Methodist, and his connections with the church are well known. His wife was raised in the Presbyterian church and continues her connections with that organization. The Supreme Secretary is also a member of the Protestant religion, and the Grand Masters of the various jurisdictions are generally of the Protestant denominations. Some are members of the Jewish churches, with perhaps an occasional officer who was originally raised or educated in the Roman Catholic church. The Grand Master of Canada and his staff are members of the Episcopal church of England, while those of the Spanish speaking branches are of various religious denominations. Some of the teachers on the staff of the Supreme Council, being of foreign birth, are of the Buddhistic or Hindu religions, or other religions of the Orient.

No. 34

Q. I have been told that the Bible condemns the taking of oaths and the joining of secret societies. Is this true?

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A. The injunction in the Bible against the taking of oaths pertains to making sworn statements in which the name of God is used to give emphasis to the statements made. We are reminded by this injunction that we should not use the name of God in this way, but to let our aye be aye and our nay be nay. There is no injunction against the joining of private societies of learning anywhere in the Bible. And in fact we find from a careful reading of the Christian Bible that private societies of learning existed in the Bible days or in the early Christian days, and were not condemned. The fact of the matter is that Jesus, as well as the other great teachers of learning, appreciated the fact that not everyone is ready or qualified to receive all the facts and knowledge of life, and that those who are ready should be given more private and separate instruction than that given to the mass. In Matthew, Chapter XIII, we find that Jesus gave His great teachings in two different methods. To the mass He revealed the principles in simple stories and parables, while to His disciples in private He explained the laws and principles more profoundly

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and in detail. His disciples realized that there was a reason for this, and so we find the two following verses very interesting:

“And the disciples came, and said unto Him: Why speakest Thou unto them in parable?”

“He answered and said unto them: Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.”

Ministers, clergymen, priests, and rabbis of the various religious denominations and churches of the world have been members of the Rosicrucian Order and are today. None of these have found anything in the work of the organization or in its teachings which would be inconsistent with the high ideals of Christianity, or the principles and teachings of any other religion.

No. 35

Q. Why is the Rosicrucian Order believed to be a secret organization?

A. Because the average member makes it so. By this, we mean that the organization itself has never attempted to make the Brotherhood a secret

QUESTIONS AND ANSWERS

among peoples, nor has it ever attempted to conceal itself so completely that it could be properly classified as a *secret society*. Certainly its ideals and purposes are not secret, nor any of its pledges to the members or pledges of the members to the organization. It has no great secret oaths which members must accept or make which have not been publicly printed and dealt with at length in histories and other books, nor which cannot be printed or exposed to public examination even today. It does not work through secret channels, nor have any secret or ulterior motives. Its meeting places are not secret, and its propaganda is not secret. Nor do its officers and members hide in secrecy. If the Rosicrucian organization could have its way or have its dreams materialized, it would give its teachings and all it has to offer freely and without limitation to every man, woman, and child in the world. It is constantly seeking ways and means of spreading its teachings to the masses. The difficulty which the organization has to face is that only those who have come to a keen realization of the need of what the Rosicrucians have to offer are really ready to accept

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the help that is available through the many activities included in the Rosicrucian work. The average member is so conscious of the fact that not all are ready or willing to give a little time and thought to their own improvement and the mastership of their own affairs in life, that he is careful and conservative in his remarks and in his invitations to others to accept the Rosicrucian offerings. This attitude on his part tends to make the organization more or less private or secret, and constitutes the only reason for the seeming secrecy of the organization.

No. 36

Q. Why is it said that you must be invited to join the Rosicrucian Order and cannot ask for membership of your own volition?

A. It is a traditional custom with the Rosicrucian organization, for the organization or its members to *invite* a seeker or a worthy person to come into the circle of its activities and share in its unusual benefits. In foreign lands, for many ages, it has been considered a great honor to receive a formal or informal invitation to unite with the

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organization. In the days of long ago, it would have seemed presumptuous for anyone to have made voluntary application or petition to join the organization. In America today the ancient system is respected and applied with some modification. Therefore, it is now customary for the organization or one of its members to invite the seeker or inquirer to make application for membership and have his application examined and passed upon. Therefore, all of the propaganda work is carried on in the form of invitations being sent to those who have manifested worthiness, interest, sincerity, special qualifications, or a real desire to step ahead of the non-progressive ones in life and become a real master of his affairs. This method does not prevent the seeker or interested one from writing to any of the branches or to the national headquarters and asking for further information regarding the Rosicrucian teachings and activities. If the inquirer's letter shows a sincere interest, he is immediately invited to make application for membership, and a question sheet sent to him to fill out and sign. The answers to the questions thereon are carefully considered by a

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committee, and if it is found that the inquirer is more than casually interested in the work and really of a progressive trend of mind, he or she is at once accepted into the neophyte or probationary form of membership.

No. 37

Q. Are all new members placed in the probationary or neophyte classification without regard to any of their previous studies or their intellectual comprehension and attainments along similar lines?

A. All new members are placed in the same category for a short period, during which time certain fundamental principles are given to them and an opportunity afforded each member to indicate his or her special fitness for the studies, and thereafter the member finds that advancement is in accordance with his own ability and his own qualifications. No two members will find the work identical in their comprehension and understanding, and very soon after uniting with the organization, each member develops along lines particularly suited to his individual needs and previous education and training.

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No. 38

Q. Is any special education or training needed to constitute qualifications for membership?

A. The ability to read and write, and to concentrate the mind for a moment or two upon each paragraph or sentence as it is read are the preliminary educational requisites. Any man or woman with ordinary school education will be able to comprehend and master even the most profound parts of the Rosicrucian teachings. High school or college education will not be of any material benefit in the general comprehension of the work. The most simple language, and the most simple methods of presentment are used in all of the lecture work, and the experiments given to the members to try, whereby they can demonstrate and prove certain laws and principles to themselves are of the most simple form, so that the average man or woman will have no difficulty whatever in performing these experiments. No memorizing, no difficult mental tests, are required anywhere throughout the work.

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No. 39

Q. Are persons past middle age too old to take up the work?

A. Many who are far beyond middle age have united with the organization and found in it the start of a new life, the beginning of a new career, and the openings of channels and paths to happiness, prosperity, and health, which they had believed were closed to them. It is not uncommon to find in the various branches of our organization men and women who are seventy, eighty, or ninety years of age, and who have been in the organization but a year or two. There are many members in the organization much older than this. The usual statement made by these persons is that they regret that they had not contacted the organization fifty years earlier in their lives. It is no more difficult for an elderly person to understand and master the teachings than it is for a young person, and there are just as many opportunities in life for the elderly person to bring a new world before his comprehension and enjoy the unknown marvels of life as there are for the young person.

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No. 40

Q. What is the minimum age for membership in the Rosicrucian Order?

A. There never has been a definite minimum age established in a universal sense, and each country or each jurisdiction has certain rules in this regard which it has found compatible with the conditions to be dealt with. In most lands, and especially in North America, young people who are below the legal age may become members only with the approval of their parents or guardians, and after being carefully examined as to their sincerity and serious attitude of mind. Persons above twenty-one years of age find the work intensely interesting because of the new start it gives them in life.

No. 41

Q. What has the Rosicrucian organization done toward teaching and instructing children in the right way of living and the right way of thinking?

A. In a few jurisdictions of the Order, there are junior lodges of the organization, especially

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designed and conducted for children ranging from twelve to twenty years of age. These lodges are conducted like clubs or society assemblies, with a set of officers selected from the junior members, and with specially prepared lectures or lessons, consisting of instructions in lodge or social decorum, and illustrations of the proper ways to attain a cultural and ethical understanding of life in the most simple matter. Where such junior lodges are not conducted, the children of members or children of those who are not members are given special articles or manuscript instructions to read at home, and for very young children the organization conducts a subsidiary body known as the Child Culture Institute, which carries on special courses of instruction for mothers who are attempting to give cultural and ethical training at home to children between the ages of six and fifteen. There are also courses of instruction for expectant mothers, and a series of interesting stories in manuscript form to be read to young children so as to acquaint them with the important metaphysical, ethical, and cultural laws of Nature and man.

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No. 42

Q. Must a member join a lodge and attend lodge meetings in order to receive the instructions and teachings of the Rosicrucians?

A. Years ago this question became an important one in North America because of the great distances between the cities where the principal lodges were located. By a special vote of the national convention of the organization, a national lodge to cover the entire North American country was organized and was empowered to offer a special series of graded instructions in manuscript form for home study. Since the organization never prints its teachings in books that are publicly sold, or does not put its teachings in printed form of a permanent nature in any way, the lessons offered by the correspondence system are especially prepared from time to time and are constantly kept up to the modern standard of the progressive work in the regular lodge. Thousands of members in North America today are pursuing the Rosicrucian studies at home in this manner, with as great success and with as much efficiency in mastership as those who attend the regular lodges. Many

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members in the regular lodges are also pursuing the correspondence work at home. In hundreds of communities where there is no lodge, the large number of correspondence members have become acquainted and have formed groups which meet occasionally at one another's homes or in special halls to discuss the teachings, with questions answered by one of the most advanced members; they also carry on demonstrations and the application of certain principles. A monthly magazine issued by the national, supreme council of the organization goes each month to all of the correspondence members, as well as to the regular lodge members and in this way every correspondence member is kept informed of all the national and international activities and given the latest findings and additions to the teachings. As with regular lodge membership, the correspondence members do not have to buy any additional books or buy any special paraphernalia from the organization, or go into any heavy expenses of any kind, and the teachings are given just as freely to them as to the lodge members. In other words, no com-

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mercial features nor typical correspondence school fees are charged for the correspondence work. A correspondence member is a member of the organization in the same sense as a lodge member, and is, therefore, entitled to all of the instruction, and benefits freely offered by the organization, and they may visit or attend groups or lodges whenever they are in any city or location where such are to be found.

No. 43

Q. Do the thoughts of evil minded persons create such powers or energies as will become destructive to land and property, as well as to individuals? In a book entitled, "Realms of the Living Dead," it is stated that mighty storm winds are made up of the embodied evil and malignant thought forces generated by mankind, which become entities like demons of destruction, sweeping on with tremendous power. Is this true?

A. Such an idea as you quote from the book you have read is absolutely contrary to all sensible and rational mystical thought. Storms and winds, cyclones and hurricanes, thunder and lightning,

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and all such manifestations of nature and the results therefrom, good or bad, are parts of God's creative process of evolution. In the early formation of this earth, great disturbances of land and sea undoubtedly in the form of great storms, earthquakes, and other manifestations, resulted in the formation of continents, mountains, valleys, lakes, seas, and rivers. Animal life may have passed from existence, and other forms of living things may have changed their nature, but it was all for good. Every storm that blows, and every cataclysmic occurrence which man interprets as destructive, is part of the process of reconstruction. Only through intolerance, ignorance, or irrational thinking can man come to the conclusion that these things are evil. As for the thought forces coming from embodied evil minds, or malignant thinking on the part of man, affecting the earth and its elements or human beings and their lives, this is a superstitious idea continuing from the days when the ignorant minds of men believed that anything which was unpleasant to them, or disturbing to their individual peace, or contrary to conditions as they would have them, emanated from demons or

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from evil, earthly minds or evil powers of the heavens. Everything that is, is good. All is for our ultimate benefit and to the glory of God. That we may be upset in our plans, disturbed in our peaceful tranquility, or aroused from our slumber in self indulgence by the activities of nature's forces, is no reason for us, individually or collectively, to believe that our judgment of what is good and evil is right. The true mystic will not believe that because he, individually, apparently loses or suffers through a natural law, the law is evil, or the manifestation of it is a manifestation of evil. What is loss to one is gain to another. What is a suffering to one must be a blessing to some one else, if the cause of these things is a natural cause directed by the benevolent, merciful, omnipotent Mind of the Creator of all things.

No. 44

Q. What position do the Rosicrucians take in regard to the Christian doctrines?

A. Collectively, as an international organization, composed of members of every religious

QUESTIONS AND ANSWERS

thought and denomination, the Order takes no definite stand in regard to the religious doctrines of any church or religious movement. Naturally, there is nothing in the real teachings of the Rosicrucians which would make a devout Christian unhappy in his orthodoxy, nor is there anything in the teachings which would make the Jew or the Mohammedan unhappy. The real teachings of the Rosicrucians can be completely studied, assimilated, and put into practical application without in any way interfering with the religious beliefs of anyone. It has been stated by thousands of students of our teachings that the continual reference to Divine principles, and the exposition of many ideas expressed in Biblical literature, has caused the students to do more Bible reading and more reading of the sacred literature of their particular denomination than any other form of study.

No. 45

Q. Why is it that some writers of so-called Rosicrucian literature present the Rosicrucian teachings as a version of Christian mysticism?

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A. For the same reason that so many cults and movements, particularly in America, use some of the terms of the Christian religion in connection with their work. Whenever personal propounders of a new form of philosophy wish to attract considerable attention and secure a large following in America they organize their work as a *form of religion* and generally make it appear to be a *revelation of Christian principles*. This assures them of a large and profitable business. There is no reason for this, so far as the Rosicrucian teachings are concerned, and books or pamphlets claiming to be Rosicrucian, and which present a form of Christian mysticism based upon some individual, personal interpretation, are not truly Rosicrucian in any sense, and are simply designed to appeal to Christians without giving them the very important and valued instructions of the Rosicrucian Brotherhood.

No. 46

Q. Can strictly orthodox Christians belong to the Rosicrucian organization without compromising their position in the Christian church?

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A. Orthodox Christians of the most devout kind can consistently belong to the Rosicrucian Order and study and follow its teachings with the utmost good to their lives and personal affairs, just as devout Christians might study law or music, art or chemistry, without compromising their position in the Christian church. Our records show that not only are there as many Christians in our organization as there are members of other denominations, but many of the leading Christian Divines and eminent representatives of the Christian church are members, and even officers of the Rosicrucian Order. Some of these have written considerable about the Rosicrucian teachings, and others have presented many of the Rosicrucian principles in their Sunday and other services.

No. 47

Q. If the Rosicrucians present no teachings that are contrary to the Christian teachings, or the teachings of any other church, then why should the Order claim to have new knowledge?

A. The teachings of the Rosicrucians deal with the practical things of life, and Divine prin-

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ciples are included because they make plain to man the operation of natural laws. While it is true that none of the Rosicrucian teachings will contradict any positive statement that may be found, for instance, in the Christian Bible, that does not mean that the teachings do not contain *new* knowledge that will not be found in the Christian or any other Bible. In the teachings of the various churches, we are implored to live rightly, to serve God, and our fellowman, and to lead a useful life. But nowhere in these sacred writings do we find such practical instructions as tell us precisely how we are to follow out the advice given, and how we may make our lives useful and of service to God and man. Books on philosophy and ethics explain to us the need for right living and right thinking, but they do not contain the practical examples, illustrations, and methods for meeting the multiple problems of our earthly life, nor do they give us exercises and problems to work with whereby we develop such latent faculties and functions as we may possess, and which will enable us to master the obstacles in our path and attain the highest degree of usefulness and success. The

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Rosicrucian teachings do not philosophize, nor expound aphorisms and abstract principles, but state definite laws and then give specific instructions for the application of these laws to our daily needs. This is why the Rosicrucian teachings are distinctly different from the abstract teachings of the many cults and philosophical movements which merely inspire the mind to seek to live better or more happily without giving the definite instructions for accomplishing the desired end.

No. 48

Q. Are the Rosicrucian teachings of today merely a re-hash of the ancient teachings of the various schools of mystery?

A. Not at all. A compilation of the ancient mystery teachings has been attempted in many books and many encyclopedias, and has never made a strong appeal except to the scholarly, analytical minds who love to read of the ancient accomplishments without any thought of fitting them into the scheme of things today. The Rosicrucian teachings have been evolutionary in their development and progressive in their spirit. They

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have not kept merely abreast of the times but have anticipated the needs of each new generation and each new race of peoples and have forged a pathway through the turmoil of civilization to the new land, the new life, and the new goal which was just beyond the horizon. In all ages and in all times, the master teachers and workers in the organization have contributed to the development and progressive nature of the teachings and instructions, and many of the revelations made in the teachings have been hundreds of years in advance of the discoveries of science. The teachings in the organization today deal with the affairs of the lives of men and women of modern times, and only such principles taught in the past as are in the form of universal truth are to be found in the present day teachings. Truth never becomes obsolete, and a law never changes its nature, but only its form of application. To study the ancient teachings in their ancient form, with their many references to ancient applications, would be of little value to the modern person of the modern world. This is why the cults and schools that teach the ancient philosophical principles of India

QUESTIONS AND ANSWERS

and other Oriental lands without modification or modernization, have failed to render practical service, especially in the Occidental world.

No. 49

Q. Does one have to believe in *reincarnation* in order to master the teachings and principles of the Rosicrucians?

A. No one is asked to believe in any abstract or positive principle in order to continue with the practical teachings and benefits of the Rosicrucian Order. In fact, the organization seeks to have its members refrain from accepting anything on faith, or adopting any principle before it has been demonstrated to be a truth. The doctrine of reincarnation explains many of the mysteries of life, but the doctrine itself need not be adopted by any student of the Rosicrucian teachings unless he or she has found from personal experience that the doctrine is true. Aside from this doctrine, the other teachings of the organization will be found of such practical help and of such logical and reasonable presentation that the doctrine of reincarnation may be set aside by the student without

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interfering with his progress or mastership. Whether the doctrine of reincarnation is true or not, is of no importance to the student of the practical teachings of Rosicrucianism. Those organizations which insist upon the acceptance of the doctrine of reincarnation in faith, greatly interfere with the freedom of the student's individual thinking.

No. 50

Q. Do the Rosicrucians teach that man evolved from an animal, and that if he does not live properly he may be born again in some animal form?

A. The Rosicrucians teach no strange philosophy of this kind. The Rosicrucians know that the soul of man is ever progressing and ever evolving to a higher and higher standard of pureness of thought, it never recedes or retrogrades. Therefore, it would be impossible for the soul of a human to ever be born again in the body of a lower animal. Such teachings as this are remnants of ancient superstitions and are easily disproved by scientific and by Cosmic revelations.

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Man may be punished in various ways for his transgressions, but such punishment is to enable him to purge himself of his evil tendencies and rise to a higher standard. To cast the soul of a sinner back into a lower form of animal life, might serve as a punishment, but it would not contribute to his evolution and progress and development to a higher spiritual being. The Cosmic, carrying out the will of God, does not seek to punish us for our sins independently of its desire to make us better and more perfect in our living. Therefore, such retrogression of the soul as is indicated by the above question would mean a defeat of the very purpose of the Cosmic principles.

No. 51

Q. I have read in some occult books that there exists in the universe some peculiar kind of spirits called elementals or nature spirits, such as those which haunt forests, mountains, cataracts, rivers, and so forth, and are classified as dryads, naiads, elves, and so forth. It is said by several writers that these elemental spirits can seize hold of humans and make slaves of men and women, or

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affect their lives. What do the Rosicrucians say about this?

A. Of all of the leading occult and metaphysical schools of the Orient, and other lands, only two of them include this fantastic theory of elemental spirits in their teachings. So fantastic, alluring, and attractive was it to some Occidental readers of Oriental literature, that these Occidentals have seized upon this weird idea and elaborated upon it, because it made an excellent foundation for that sort of propaganda known as "fear propaganda." And this is always profitable to those who intend to write a number of books. In one of such books, the author intimates that everyone should be fearful of the influence of these elementals, but should, at the same time, remember that there are formulas and methods whereby these elementals may be kept at a distance and good spirits invoked. Nothing is explained in such books as to how one may protect himself against these elementals, but the intimation is always there that by further inquiry or the buying of more books, the great protective knowledge may be obtained. This is what might be called

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high pressure salesmanship, or seductive advertising in the mystical literature of the Occident. The Rosicrucians know that when God created the human as the highest manifestation of His own Consciousness, He did not create other lesser expressions of consciousness which would have the power and the privilege of arbitrarily enslaving His highest creatures. The Rosicrucians know that God has given man a part of His own protective Consciousness, and that the mind of man and the will of man, like unto the Mind and Will of God, can and does protect man against every natural danger and temptation that exists, and that no lesser forms of beings have either the power or privilege of enslaving the human being or even influencing or endangering the normal, natural course of human existence. If it were otherwise, life would be so illogical, God's laws so unsound and unsystematic, and Nature's principles so haphazard and independable, that there would be no need to study her laws or principles nor attempt to co-operate with them or use them. And most certainly there would be no need to try to find formulas or methods to protect one's self against

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these invisible spirit elementals, since they would have the advantage through their invisibility, minuteness, and mystical powers, to overcome us and control us, despite all of our efforts. Only the ignorant, superstitious minds of a few Oriental countries, and only the grossly ignorant and gullible students of popular forms of fantastic beliefs in the Occident will give more than a passing thought to such theories, and then smile with toleration at the fact that a few writers can turn such fearful ideas into means and methods for filling their coffers.

No. 52

Q. What is the relationship between the Great White Brotherhood and the Rosicrucian Order?

A. The original activities of the Great White Brotherhood when first established in Egypt consisted almost exclusively of secret sessions held in very secret places for the purpose of bringing together the most illustrious minds of the period, and for the discussion and classification of such unusual knowledge as had been discovered

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through experimentation, notation, observation, or revelation. The high motive in mind was to prepare teachers and workers to secretly disseminate such seeds among the seeking minds of the populace as would take root and have a very beneficial effect upon the cultural trend of their thinking. As time passed, eminent Avatars born in the organization or coming into it at an early age and being properly prepared were sent forth into other lands to quicken the reception of a new cycle and awaken the minds of the people in the higher things of life. To better carry on the world-wide activities, various forms of movements were organized by the Great White Brotherhood under various names, and these movements in several lands were wholly and enthusiastically supported by the Great White Brotherhood, which as a governing body remained secret in its central location. Among these organizations thus sponsored by the Great White Brotherhood were the Essene Brotherhood and later the Rosicrucian Brotherhood which evolved out of the Essene and Therapeuti movements. Many of the eminent Avatars born in various parts of the world who were

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conscious of the inspiration given to them to bring light to the masses came under the observation of the Great White Brotherhood, and through the Masters thereof received direct support and further inspiration. Some of these Avatars were permitted to organize movements of their own befitting the time and development of the people with whom they were dealing. One typical instance of this is the work of Madame Helen Blavatsky, who throughout her childhood was a subject of Cosmic inspiration and preparation, and submitted to the Cosmic urge to establish an independent organization which she called *Theosophy* because of its appeal to the class of people with which she believed she would have to deal. As she more completely attuned herself with the Cosmic, she eventually came in contact with the Masters of the Great White Brotherhood, and in the later part of her life her work was sponsored by the Great White Brotherhood as one of its channels of operation. At her transition her work was completed as an Avatar of the Great White Brotherhood. Madame Blavatsky's writings and

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teachings will remain as a monument to her contact with the Brotherhood and to the great good that such other activities can accomplish. The organization she had founded had accomplished its definite mission, and there seemed to be no need for its continuance under the name and form used by her. In fact, the very rapid growth of the Rosicrucian Order throughout the world gave the Great White Brotherhood every possible channel and every opportunity it could utilize for the dissemination of its power and knowledge. With the Great White Lodge and its Ashramas and monasteries in several lands of the Orient providing a place for the most evolved workers of the organization to come together and devote their lives to the inner work of the Brotherhood, there was no reason for the maintenance of many movements or schools under various names divided against themselves under opposing leaders. Thus the Rosicrucian Order throughout the world today represents the general, inner and outer activities of the Great White Brotherhood and the most exten-

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sive western world channel for the dissemination of the secret doctrines and teachings of the great Masters.

No. 53

Q. What is the necessity for initiation ceremonies?

A. A question of this kind usually arises in the mind of a person who is unfamiliar with the real purpose of true initiation ceremonies. Very often such persons have in mind an elaborate ritual, bombastic in its settings, and pretentious in the formalities and expressions. True initiation is rather of the inner self than of the outer self. Ceremonialism may be divided into two classifications: First, that which is incident to preparation, for certain definite steps about to be taken; or, second, a dramatization and illustration of principles and ideals inwardly apprehended but outwardly incomprehensible. In regard to the first of these, we may say that any preliminary steps taken before beginning a definite course might be considered as *initiatory steps*, and any procedure wherein conditions are arranged and the individual prepared to adjust himself to the conditions may

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be properly called an *initiation*. In this sense, if a student of the higher teachings receives his first lesson, and decides that in order to do justice to the work at hand, and receive the utmost from the lesson to be studied, he should have privacy, quietness, and the facilities for concentration, he is closely following the procedure of initiation. If he takes himself off to a quiet room of his home, and arranges a comfortable seat and adjusts a proper light to read by and softens other lights in the room or removes things that would distract his attention, and closes himself against intrusion and interruption, we may properly say that in doing these things he is *initiating himself* into the work or labor at hand. If in doing these things he does them with a sense of the sacredness, importance, and influence that they will have in his life, and reverently sits down in his room and proceeds to meditate awhile before starting the lesson in order to clear his mind of intruding impressions and irrelevant thoughts, he is *performing a ritual or ceremonial* in connection with his initiation. It is absolutely necessary that the student of the higher laws and principles who is seeking to have these

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things become a part of his inner self should proceed with a realization that the objective or outer self, with its burden of worries, thoughts, and concerns regarding the material things in life, must be quieted and made peaceful in order that it may not interfere with the attunement on the part of the inner self. The true value of initiation lies in the attunement it brings to the inner self with the Cosmic Mind and the Universal Intelligence. Any ceremony or ritual that aids the student or the Adept to bring the inner self to a higher phase of apprehension and comprehension is of unquestionable value and has its place in the course of study and development. Processes or rituals called initiations which do not do this, but merely elaborate on the importance of the work to be accomplished, are of little value indeed. Therefore, the Rosicrucians have only such ceremonies or forms of initiation in their work as enable the student to attune himself with the Cosmic and quicken his inner comprehension. Such ceremonies are peaceful quiet, and very often conducted privately, and without elaborate ritualism, by the student himself.

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No. 54

Q. Are the Rosicrucian activities related in any way to the various religions or religious-fraternal movements of the Hindus, Persians, or others?

A. The Rosicrucian organization is not affiliated with any other outer or inner movements associated with religious activities, and is distinctly different from such movements as are indicated in the question. There are a number of organizations devoted to the unification of religions and religious ideas such as the *Bahai* movement, but the Rosicrucian Order is devoted exclusively to the dissemination and demonstration of such principles and laws as are applicable to the requirements of our everyday life. While many other organizations are devoted to the spread of the idea of a universal brotherhood, with the altruistic purpose of bringing all races and all beliefs together under one symbol of cooperative thinking and acting, the Rosicrucians are quietly and efficiently going about the unification of the races of man, and the minds of man, by teaching such practical principles as enable men and women to live a more useful

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life in harmony with others everywhere. Those organizations which do not attempt to teach such practical things are simply holding an ideal before the minds of men and inspiring them to work toward that ideal. The Rosicrucian Order, on the other hand, is showing all men the very practical ways to bring this about. In this way, the Rosicrucian organization is distinctly different in purpose and practice from any other international fraternal body in the world.

No. 55

Q. Why is the subject of mysticism of interest to progressive minds?

A. Because there is an inherent desire in the consciousness of every progressive thinker to inquire into the origin of things, the mystery of life, and the ultimate purpose of our existence. In the early history of civilization, such inquiries as these constituted the delving into the mystical side of our existence, and mysticism became an eminent and profound school of thought. In the unlearned minds, mysticism today is erroneously associated with modern mysteries and with magic; but there

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is no magic in mysticism, and the only mystery therein is that which is unanswered and unsolved. Mysticism represents the highest expressions of Truth, and the study of mysticism is a study of Truth in all of its pristine purity and uncontaminated manifestations. Mysticism is not a religion, although it reveals and explains the greatest and most profound of the religious mysteries; it is not an unscientific study, although it does not depend upon the findings of science for its knowledge, and accepts as many of its Truths through Cosmic Revelations as it does through the analytical observation of the objective minds utilizing every scientific process known to man; it is not a philosophy, for it directs the mind to the practical application of its principles, as urgently as it emphasizes the need of inspirational meditation. It is generally conceded by every eminent theologian that the essence of religion is its mysticism; and it is likewise conceded by every artist, musician, architect, inventor, or creative artisan that mysticism is the fabric out of which he weaves the inspired impressions for objective comprehension. In this we see that mysticism is the very essence

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of our higher thoughts and higher living, and without it as an element of nature, and a school of instruction, man is only partially educated and not wholly cognizant of the beauties, powers, and blessings of existence.

No. 56

Q. In what way does a mystical comprehension of the things of life enable man to enjoy life?

A. The mystical understanding of all things that exist brings to man a closer attunement with the natural laws of the universe, and removes from his consciousness the fear of the unknown and the fear of the misunderstood. This results in greater peace to his soul and mind, greater power of will, and greater determination to cooperate with the laws he knows to overcome the obstacles and limitations of his life here on earth. The study gives him a broader view of life and its miracles and mysteries, and enlarges his horizon of comprehension as well as widens his realm of sympathy and attunement. It enables him to anticipate the inevitable results of certain actions in his life, and to prepare for them. It removes the doubt regard-

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ing the consequences of other acts, and gives him the power to proceed with greater sureness and security. It attunes the harmony of the physical body to the creative principles, and thereby brings better health and a greater freedom from the influences of disease and contamination. It quickens man's perceptive faculties, awakens and develops the intuitive functionings of his consciousness, and makes him fortified in many ways to master the trials and situations of his everyday affairs, bringing greater success and happiness. The mystic is ever alert to the finer things, the higher things, the better things, and the more real things of life, and he finds enjoyment, pleasure, contentment, and peace in conditions and circumstances where another is depressed, distracted, and discouraged.

No. 57

Q. Are not the great truths of our existence obtainable through *Revelation* rather than through study?

A. Even if this were so, it would be necessary for the average person to learn how to prepare

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himself for the Revelations, and unquestionably the influx of Cosmic Revelations would necessitate the invention of some system for the proper classification and analysis of the knowledge thus revealed. Great truths have undoubtedly been revealed to the unprepared minds in the past, and through the partial comprehension of these Revelations, man has been able to advance civilization and to improve the conditions under which the races of man have lived. It is also true, however, that those Revelations which have come to the prepared minds have been more comprehensible and more perfectly transmuted into benefits and blessings. The whole purpose of the Rosicrucian Order is to acquaint the seeking mind with an understandable explanation and analysis as well as a logical classification of all the Revelations that have been made to man in the past, so that such as may come to the seeker in the future may be instantly and properly related to the known truths, and properly appreciated and comprehended. The teachings of the organization are not presented as dogmatic doctrines which must be accepted on faith, but as understandable principles susceptible

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to application and analysis, with such demonstrations as bring conviction and remove the necessity for faith. The acquirement of this knowledge naturally and gradually attunes the student for the reception of further knowledge through his own experimentation and study, or through Cosmic Revelation.

No. 58

Q. Why is not such knowledge published in books and disseminated freely to the public instead of being held for limited dissemination among members of a private organization?

A. Neither the Rosicrucian organization nor any other world-wide movement in the past or present that has possessed a knowledge of the great truths of life have attempted to limit the dissemination of such knowledge. The great problem and serious struggle on the part of all such movements has been to discover ways and means for the widest possible distribution of the teachings or information at their disposal. If the present-day Rosicrucian organization could do so, it would have the teachings introduced into all of the

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public schools where the foundation of education is laid in the minds of young men and women, and the teachings would be expounded as part of the preachments in every church. In fact, if the Great White Brotherhood could realize its dream of universal dissemination of this knowledge, there would be no need for the Rosicrucian organization or any of the schools of mysticism or mystical philosophy. But the mass does not want this sort of education at the present time, and this is proved by the fact that only one person out of many thousands is interested enough in the improvement of his own welfare and the development of his best interests to pause a moment in the mad rush of material affairs to read a pamphlet or lesson or listen to a few words spoken by an enlightened one in their midst. This condition necessitates the dissemination of the knowledge in a limited way, and in a manner that will appeal to those who are seeking for it, not the projecting of it into the affairs of those who have no time for it, and who would actively protest against its dissemination, as an unnecessary consumption of valuable time and effort. The Rosicrucian Order does not operate

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as a *secret* organization, but merely as a private organization and does everything within its power to bring its work and its offerings before the attention of the public in a dignified and efficient manner. Every form of ethical procedure is used to apply the knowledge possessed by the organization to the betterment of mankind, in addition to the dissemination of the teachings; and for this reason many private forms of humanitarian and altruistic activities are conducted by the organization under various names so that great good may come to many without having it appear that it is for the purpose of promulgating the teachings or appearing to be a subtle form of proselyting. Thousands of dollars are spent annually by every branch of the organization in conducting public meetings consisting of excellent music, interesting lectures, and illuminating discussions, in order to scatter as widely as possible such seeds as may fall into the fertile minds of seekers, or perhaps awaken an interest in these matters in the dormant mind of a potential seeker. Large sums of money are also spent in the dissemination of literature, in the presentation of motion-pictures and

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plays that teach an ethical or mystical principle, and in the dissemination of books or magazines containing helpful instruction. Nothing is left undone, of a dignified nature, to propagate the teachings of the organization in as efficient, economical, and impressive a manner as possible; and national congresses are held every year for the purpose of discussing ways and means of spreading the work as widely and as freely as is consistent with the awakening of the mass consciousness.

No. 59

Q. Why do we not hear more about the Rosicrucian organization in the speeches and writings of eminent persons?

A. The answer to this question is found in the reluctance on the part of prominent persons to speak of their personal affiliations for fear of appearing to be either boastful or seeming to bring their personal, philosophical connections into matters that have no connection therewith. On the other hand, many of the most eminent writers and public workers in America and other lands today

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are members of the organization. In their writings, speeches, or general activities they apply the Rosicrucian principles, and in many ways make themselves known to the understanding ones as students of the Rosicrucian work. In one case in the North American jurisdiction, the general manager and controller of one of the largest newspapers and every one of the heads of the important editorial and producing departments of the paper are members of the Rosicrucian organization. Any Rosicrucian reading that paper analytically would discover in each issue hundreds of earmarks indicating that the ethical ideals and sympathetic understanding of a real mystic entered into the make-up and editorial policy of that paper. The fact that the leading editorial articles and the news of the activities of the churches and the various educational institutions and humanitarian bodies always give emphasis to the ethical and mystical side of the things of life, and that the advertisements and offerings are free from all obscene or depressing pictures and statements, would indicate that the paper was carefully edited and directed by those who understood the principles being

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taught by the Rosicrucians. Even the business policy of this newspaper, dealing with its advertisers and with its subscribers contains many unusual features that have attracted attention to the paper as one having philosophical ideals of a very high standard. And yet only occasionally does there appear a story or a news item about the Rosicrucians, and always without any reference to the fact that the newspaper knows anything more about the Rosicrucians than is contained in the item. A number of eminent feature writers whose articles appear in magazines and Sunday editions of the newspapers are members of the organization, and their writings are often clipped and preserved by our members who recognize in the stories or in the articles extracts or principles from our teachings, carefully presented so as to sow seeds of thought without the objectionable feature of appearing to be some form of propaganda. In courts of law, judges who are members of the organization adhere to the principles taught by the Rosicrucians in the administration of justice and in the tolerant, sympathetic consideration of the cases brought before them. Many physi-

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cians, scientists, professors in colleges, and tutors in schools who are members of the organization are devoutly demonstrating the practical nature of our work, and sowing seeds that must eventually produce distinct results. On the other hand, more and more of the popular books on religion, philosophy, morals, and ethics do make reference to the Rosicrucians; and the Rosicrucian Order in the United States has had in the last five years more widespread publicity in the form of feature articles telling of its activities, its teachings, and the lives of its principal workers than any other humanitarian movement of its kind. The organization has always tried to avoid such forms of bombastic propaganda as would make it appear to be a *cult* or a *sect* appealing for members who are desired to join in some unique reformation or school of fanaticism. Its unusual increase of members and students is more the result of the personal recommendation on the part of enthusiastic members than the result of any of its outer forms of propaganda. A Rosicrucian is generally known by the life he lives and the happy, contented, successful manner in which he enjoys his life and

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carries on with his affairs than by any other sign; and often a number of Rosicrucians may be united in one church or in one service club or civic body for many years before any of them discover that there are other members of the Rosicrucian organization with them.

No. 60

Q. How do the Rosicrucians deal with the subject of hypnotism?

A. Rosicrucian teachings do not deal with hypnotism as a science or an art. In explaining and presenting all of the laws that pertain to various psychological states of consciousness, it is but natural that reference would be made to sleep, whether induced or natural, and in this manner the so-called state of hypnosis is explained scientifically and properly. Likewise, the possible or probable benefits resulting from any induced state of semi-consciousness are fully dealt with as well as the false claims made for the so-called state of hypnosis. There was a time, a few years ago, when it would have been necessary to expound considerably on the dangers of experimenting with

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the popular formulas for attempting to produce the state of hypnosis, but those days have passed, and the real dangers associated with such experimentation are of little consequence as a result of the more popular understanding of other laws and principles of a superior efficiency. The popular craze for the study of hypnotism rightfully passed into oblivion as men and women came to understand the real principles of psychology and the application of them to our mental and physical requirements. Perhaps the greatest danger that was associated with the idea of hypnotism was the *fear* of it that existed in the minds of the unlearned. Nothing of a hypnotic nature could possibly be included in the work of the Rosicrucian Order because it would be unscientific, impractical, and unsound, from the Rosicrucian point of view.

No. 61

Q. If the doctrines of reincarnation are true, and all beings in the world today are incarnations of only those who have lived previously, how do you account for the increasing population?

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A. This question assumes that as the world gets older month by month and year by year, the population is increasing by thousands of beings, and that there are more persons living on earth today than were living one hundred, five hundred, a thousand, or ten thousand years ago. This assumption, however, is not based upon any actual facts that are discovered by science. Regardless of what the population of the earth may be today, we have no reason to assume that it is any larger in number than it was ten thousand years ago. The assumption that the earth's population is increasing is based upon the belief that in recent centuries new lands have been discovered which were unpopulated and have since been populated without decreasing the population of other lands. It was believed, for instance, that when Columbus discovered America this continent was populated by only a few thousand Indians. If that assumption was correct, then it would appear that the hundred million population now existing in the United States means a considerable addition to the entire population of the world. On the basis of such reasoning, it would appear that ten thou-

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sand or more years ago, there were only a few countries in the world which had any population, and that today those same countries have an increased population, while the new lands that have been opened to civilization have added millions of new beings to the earth's population. The findings of science, however, are constantly revealing what the ancient mystics of the Orient always contended, namely, that the North American continent, for instance, was always thickly populated at different periods in its history, and the discovery of lost cities of enormous size and the ruins of ancient centers of civilization prove that at one time North America was well populated with a highly advanced race of people, or of many *races* of peoples. The same thing can be said of parts of South America and other lands. Then we must not forget that there was a great continent called the Atlantis which was also thickly populated, but which became submerged and brought to an end the earthly existence of millions of incarnated beings. Taking these facts into consideration, it is possible to conceive that at various cycles of the earth's existence, the earth has had a very large

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population, and that at other cycles the population has been greatly decreased through famine, earthquakes, storms, volcanic disruptions and other natural means of evolution. Therefore, it may be that there are no more beings on the earth today than there were thousands of centuries ago. However, all of this is purely speculative, and solely as a result of the assumption that the population of the earth is increasing continuously without the creation of new souls. There is nothing in the doctrines of reincarnation to intimate that every living creature on the face of the earth has lived before, and that no being is now living for the *first time* on this earth plane. It is very possible that many of the thousands of primitive beings that are discovered on various islands and in far away sections of uncivilized land are *new soul* expressions having their first incarnation on this earth. In fact, every scientific investigation of this class of beings indicates that this is so, and these facts help us to understand how the population of the earth can increase without presenting any contradiction to the doctrines of reincarnation.

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No. 62

Q. Will not a thorough study of practical psychology cover all the benefits to be derived from the study of the Rosicrucian teachings?

A. A thorough study of practical psychology will make the student familiar with the fundamental principles of the functioning of the mind, and cast some light on the relationship of the mind to the soul. This knowledge constitutes but a fraction of the knowledge included in a complete study of mysticism, metaphysics, psychology, and ontology. Certainly the Rosicrucian teachings embrace more important and more practical knowledge than is contained in a thorough course on psychology. Furthermore, no course on psychology deals with all of the practical problems of everyday life with solutions for them and methods whereby men and women may master the serious situations in life and accomplish the things which lead to contentment, perfect health, peace, happiness, and prosperity. Hundreds of books have been written on the subject of psychology and hundreds of lecturers have conducted public and private classes dealing exhaustively with psy-

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chology, and yet the average student of these courses and classes discovers that he has been merely touching the edge of a field of knowledge that becomes more and more alluring. Many thousands of the members who unite with the Rosicrucian organization have spent years in the study of psychology and come to the Rosicrucian organization seeking more knowledge and more *practical* help than they have had; and the fact that they remain in the organization and become enthusiastic regarding the work and teachings of the Rosicrucian Order indicates that they did not find in psychology the complete presentation of the principles which are necessary for a comprehensive understanding of life and all of its problems. For a number of years America was enthusiastic over the subject of practical psychology, and this study was offered as a solution to all of the ills and problems of humanity. The study of this science was bombastically offered as the *last and ultimate key* to life and its enigmas. The fad has waned solely because the thousands who devoted their time and money in close application to the study of psychology discovered that it was not the great

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aid that it was claimed to be, despite the excellent help it has been in many ways.

No. 63

Q. Cannot anyone secure just as complete an outline of the Rosicrucian teachings from any of the popular books on Rosicrucian principles as by taking the course of study from the Rosicrucian Order?

A. The Rosicrucian teachings in their entirety and even in a fairly comprehensible outline have never been published in any books sold on the open market, *and never will be*. It is true that a number of publishers have been tempted by the demand on the part of thousands of seekers for such books, to publish pamphlets and books *claiming* to contain the Rosicrucian secrets, teachings, rituals, symbols, and so forth. It is notable that in every case the most bombastic of these claims and the most alluring of these books are issued by publishing companies or individuals having absolutely no connection with the Rosicrucian Order, and not operating as a part of the Rosicrucian Order. Furthermore, a casual examina-

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tion of the eight or ten books published within the last fifty years in America claiming to contain some of the Rosicrucian teachings shows that no two of these books contain the same fundamental principles, use the same terminology, have the same viewpoint on essential principles in life, or offer the same explanations. Certainly, therefore, all of them cannot be Rosicrucian presentations. There cannot be and never has been any diversity of opinion on the part of the real Rosicrucian instructors in regard to the principles, laws, and teachings of the Rosicrucian work, and whether a man or woman unites with the Rosicrucian organization in Egypt, South Africa, Australia, United States, England, France, or Germany, the teachings are identical, and the uniformity of understanding and practice of these principles is one of the strong features making for cooperative action and universal brotherhood. Differences of opinion on the part of teachers or writers of popular books in regard to the same science would cause not only confusion in the minds of the students, but lead to endless speculative theories and inconsistent consequences. This is precisely what

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one finds in the books offered on the open market as outlines of Rosicrucian teachings. In every case these books have been written by men or women who have had some course of reading in metaphysical or occult subjects, and have attempted to write a personal opinion of what the Rosicrucian teachings may be like or should be like without any real knowledge of them. No Rosicrucian student who has completed the course of study and is proficient and successful in his application of the principles and the mastery of his life has ever written or attempted to write a book presenting these teachings to the public for commercial price. We say it has never been done, and we further say that it never will be done; for every such student knows that it would be inconsistent and improper, and, therefore, *impossible*, in the light of his understanding and development. Several thousand men and women among the others who unite with the Rosicrucian organization every year spend large sums of money in the purchase of such books before coming into the organization, with the hope of economically and conveniently learning the principles which they believe will produce

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the utmost benefit in their lives. They finally discover that the purchase of these books becomes a costly proposition, and that they are expending more money this way in one year than they would in several years in the proper manner of study. They find that they receive no benefits but are becoming constantly confused through the differences of opinions on the part of these authors and through the continual issuance of new books with new ideas written for the purpose of tempting the seeker to continue to buy books in the hope that his search will eventually come to an end. The more alluring and tempting, and the more *inclusive* is the title of any of these so-called Rosicrucian books, the more sure one can be that the books contain nothing of real value and are designed solely to appeal to the susceptibility of the unguided seeker. Books which claim to be an exposition of the Rosicrucian mysteries or a presentation of the Rosicrucian *rites and rituals*, or of the *secret doctrines* of the Rosicrucians, are not only misleading in their titles, but deceptive in the claims set forth, inasmuch as such books do not and cannot contain what is claimed for them. Attention

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is called to a section of the history of the organization published in this book, which explains how and why a number of pseudo-Rosicrucian movements have attempted to carry on the impression of being a part of the Rosicrucian Order by the adoption of misleading names or simulating emblems, while doing nothing more than publishing and selling useless books. Everyone of common sense will appreciate the fact that any book offered for public sale, claimed to be a complete presentation of the *secret teachings* and *secret ritual* of the *Freemasons* would be unworthy of purchase at any price, for one would know instinctively that the contents of the book could not possibly fulfill the claim made by the title. The same may be said of books dealing with the subject of Rosicrucianism.

No. 64

Q. Is it not true that the Rosicrucian Order in America and in some other lands has published some books dealing with Rosicrucianism, even though they say that the Rosicrucian teachings are never published in any public books?

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A. The Rosicrucian Order in America, like the Order in other jurisdictions, for many centuries has published certain books which present the real ideals and philosophical standards of the Rosicrucian fraternity. None of these books, however, have ever borne a title that would indicate that they contained the *secret teachings* or an outline of all of the teachings, or a presentation of the complete teachings, rituals, practices, and work of the organization. In checking up on the largest Rosicrucian bibliography, compiled in Europe a few years ago, it was found that not one of three thousand eight hundred some odd books contained a title or a sub-title that was misleading in so far as claiming the book to be a presentation of the *secret teachings* or the *complete teachings*, or the practices and arts, of Rosicrucianism. This in itself distinguishes these official books from the pretentious offerings and subtle inducements put forward in the titles of books published by concerns not connected with the Rosicrucian Order, and not familiar with the real Rosicrucian teachings. The Rosicrucian Order in America, for instance, has published a book dealing with the

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“Rosicrucian Principles for Home and Business.” This book does not present the secret teachings of the Rosicrucians, nor does it claim to do so, and distinctly states in its introduction that the book presents only a few of the Rosicrucian principles with an enlargement and elaboration of their application to business and social affairs. Everyone who reads such a book and derives unmistakable benefits from the principles presented, is continuously made aware by the statements therein that the more extended and varied teachings of the Rosicrucian work are not contained in the printed pages. In other books published by the Rosicrucian Order of North America, dealing with the subject of reincarnation in story form for the sake of those who want to know what reincarnation deals with, and in books dealing with the mystical life of Jesus, the history of the Order, the early manuscript writings of the Masters of Tibet, and similar publications, only such subjects are dealt with as are not a part of the secret teachings or the practical teachings of the complete course of Rosicrucian study. Even though the Rosicrucian Order were to publish a complete library of several

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hundred books, which it intends to do in the coming years, none of these would contain the complete course of study as given by the Rosicrucian Order in all the lands where it exists. Such books are helpful, inspiring, and of practical benefit to members and non-members alike, and are issued and sold at an economical price. They should be classified as valuable contributions to the occult and metaphysical literature of the world, and not as claimed expositions of the secret Rosicrucian teachings.

No. 65

Q. Why is so much being said about the Rosicrucian Order at the present time, if it has existed in all lands for so many centuries?

A. A study of the history published in the other part of this book will show that the Order has had a public and private existence in alternating periods of one hundred and eight years each. There was a time when the Rosicrucian Order was as well known in America among the populace of this country at that time as it is known today, but this period was followed by one hun-

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dred and eight years of dormancy in the organization during which the public knowledge and interest in the organization passed away. In order to understand this the better, the attention of the reader is called to the section of the history dealing with "The One Hundred and Eight Year Cycle and the Mystery of C. R-C."

No. 66

Q. What are the moral requirements of membership in the Rosicrucian Order?

A. The only moral requirements necessary for membership in the Rosicrucian Order are that the applicant should be of good repute, living a life of general conformity with the moral and ethical standards of the country, and having a firm conviction in the existence of God. The Order excludes those who do not believe in the existence of God, solely because of the time that would have to be consumed and the unnecessary effort expended in establishing a conviction of the existence of God, *Supreme Architect, Divine Creator, or Omnipotent Intelligence* in the mind and heart of a prospective member. Unless such a conviction

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does exist in the consciousness of a student of the Rosicrucian teachings, he or she can make no progress and can never master the application of the natural laws. Those who are engaged in any practice or hobby contrary to the laws of the land, or in any profession or study that is unethical and tends toward fanaticism, radicalism, or extreme unconventionalism are not permitted to unite with the organization. Religious differences of opinion, so far as sectarianism is concerned, have no consideration in the qualification of an applicant. Each applicant must promise, before being accepted, to honor and respect the laws of the country and the Flag under which he lives, and he or she must also promise to be a good and useful citizen in the upbuilding of a better nation. This naturally eliminates the objectors to law and order, and those who pretend to be conscientious objectors to the upholding of the nation's best interests in the time of peace or war. The sole purpose of the work of the Rosicrucian Order is not to make better beings out of individuals *in a selfish sense*, but to make better citizens in every country to the glory of God and the betterment of the nation. With

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each jurisdiction in each land having the same motive and the same purpose, the organization is building up a race of men and women of all nationalities, who see beyond national bounds and limitations and are united in one grand Brotherhood for the perfection of all races of mankind.

No. 67

Q. Do the Rosicrucians have to wear any particular garb, robe, or emblem, or conduct themselves in any outward manner so as to distinguish themselves from other citizens?

A. The Rosicrucian Order does not require its members to wear anything, or act in any manner, that would designate them as being different from other persons, except in so far as their mental attitude of tolerance, sympathy, and understanding, and their success and happiness in life, would indicate them to be advanced persons, familiar with and applying a philosophy and system of living that enables them to achieve the utmost and receive the bountiful blessings of this universe.

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No. 68

Q. Do the Rosicrucians read the Christian Bible and attend churches of any denomination?

A. It is but natural that the studies of spiritual and natural laws would lead to the close study of the Christian Bible as well as many other sacred books that have been written in the centuries past. Rosicrucians are devout students of the Christian Bible, for they find therein many expressions of the early comprehension of God's great laws. They are generally members of various churches of various denominations, for there is nothing in the teachings that would lead them from the church, and much that makes them appreciate the great work that the churches have done in the past and are doing today and which calls for their hearty support and cooperation.

No. 69

Q. Do the Rosicrucian teachings include *all* knowledge and *all* Truth?

A. It would be impossible for the Rosicrucian teachings to include all Truth and all knowledge. The study of facts known about *bacteria*, for in-

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stance, constitutes a long and serious course, but is not included in the Rosicrucian teachings because it has no place in its system, even though it does represent Truth. All the laws of *art* and *music* are not included in the Rosicrucian teachings, regardless of the fact that they also represent Truth. There is much knowledge in the universe generally known, and much that is only secretly known that is not included in the Rosicrucian teachings, because it has no place in the scheme of things as outlined by the practical purposes of the organization. But all knowledge of metaphysical, occult, psychological, mystical, natural, spiritual, and mental laws as pertains to man's being, man's development, and man's mastership of the conditions around him, are included in the course in so far as they are of *practical value* and enable him to actually *do things* in this material world for his own betterment and the betterment of others. The teachings are inclusive enough to contain all that is good and practical and based upon Truth as presented in the teachings of all the other metaphysical and mystical schools of India, Egypt, Persia, and other lands. The fact that the Rosi-

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crucian organization is extensive in all of the Oriental lands and that the greatest teachers of the individual philosophies and mystical teachings in these other lands are officers and enthusiastic workers in the Rosicrucian Order, and have been so for many centuries, should plainly indicate that whatever is good and practical and true of these other teachings would become a part of the Rosicrucian studies. The Rosicrucian work continues to be as it has been in all centuries, the most complete and most inclusive of all schools. As rapidly as any laws and principles of nature are discovered, or evolved by experimentation and test on the part of Masters and highly developed individuals in any land, in any school of thought, and in any race of people, these things are immediately brought before the national and international congresses of the Rosicrucian Order. If found of practical value in either the Oriental or Occidental world they are added to the Rosicrucian instructions in a form to be most easily understood and most efficiently applied. Not being bound by any creed or dogmas, or limited by any traditions of antiquity, the Rosicrucian Order can logically and

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rightfully add to its teachings and modify them continuously in keeping with the evolving consciousness and requirement of all men and women.

No. 70

Q. Are the Rosicrucian teachings of today the same ancient teachings as those promulgated centuries ago?

A. The very fact that men and women of the Western World and of Occidental progressiveness find the teachings of *practical value* in their every day affairs, would indicate that the teachings of the Rosicrucian Order today cannot be those which were given in the schools of centuries past. Truth is never changing, and a law or principle that was sound and proved a thousand or ten thousand years ago must be sound and true today; but it may be a principle requiring no application on the part of men and women of *modern times*. Therefore, it would not be a practical one in the view of modern light and development. Many of the ancient principles in regard to diet and fasting which were sound, logical, and of practical help several centuries ago, are of little

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value today because of the improvements and modification in man's living and especially in the matter of eating. Therefore, the study of the ancient philosophies in their original form includes many principles and practices of no value today, and this fact is overlooked by many who seek knowledge from ancient sources, and in the republication of ancient books. On the other hand, many of the profound principles that served man so well in years gone by have their application today in a modified form or in relation to activities and practices on our part not known to those of ancient peoples. In addition to this, every year sees the discovery or evolution of a new principle or law partially known or perhaps unknown to the ancients, but always existing in the Cosmic as a universal principle. These discoveries or evolved principles are tested and tried by the highest members of the organization in all lands and are gradually added to the teachings of the organization so as to provide the students with the very best and most modern application of the fundamental principles which are helpful to all. For this reason, the teachings and lessons of the Rosicrucian organiza-

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tion are continuously revised, modified, and augmented. The revisions and modifications do not set aside any Truth that is of a practical value, nor do they make untrue that which was and always will be true. The revisions and modifications usually apply to the wording, presentation, or utility of the principle or law. The Rosicrucian teachings of each year are the most advanced presentation of these things to be found in any school or system, and are always in keeping with man's actual requirements and contemplations.

No. 71

Q. Do the Rosicrucian teachings follow in the wake of science in their revelations, or do they anticipate them?

A. The Rosicrucian teachings have always been many years, and often many centuries in advance of the findings of science. This is not a reflection upon science, for science acknowledges and gives voice to principles and laws only after it has tested them in its own way and reduced them to certain measures and methods of observation. This unique standard established by science

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causes it to hold back in the acceptance of any law or principle, long after many of such principles have been known and used by progressive minds. The Rosicrucians, on the other hand, do not depend upon the rules of science for the discovery and test of natural laws and principles. They have their own way by which they may prove the truth or worthiness of a principle, and this method permits them to quickly come to the proper conclusion and with less likelihood of misjudgment than by the scientific method. This is proved by the fact that many principles and laws tested and proved by the Rosicrucians and adopted by them have been rejected or denied by science for centuries, and then later found by science to be true. Another interesting fact is that at no time in the history of the Rosicrucian Order has it ever had to *retract* or *subtract* from its teachings any law or principle expounded as true, because of a discovery that it was untrue and inconsistent with other laws and principles. This cannot be said of the material sciences, which are constantly retracting and correcting statements made, or conclusions reached, by their own methods.

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In this connection we may say that scientists and philosophers have often called attention to the fact that the Rosicrucians have made most of the important contributions to scientific knowledge because of their unique methods of securing information, and their freedom from doctrinal limitations, which permits them to accept new knowledge that is proven true regardless of its uniqueness or astounding nature. New facts discovered by science, which do not fit nicely into the theories established by science, must of necessity be laid aside when there is a possibility of such new knowledge contradicting that which has been promulgated for some time. Rosicrucianism has never been in this predicament, and is not likely to be, since it has no theories but deals only with facts and truth. No discovery or revelation, therefore, of a truth can be an inconsistency with what is already known to the Rosicrucians, and cannot be so unique that it will not fit into the woven fabric of principles and laws already established and in use. In a recent article in the Sunday edition of the *New York World* a former magazine editor writing on religious, scientific, and philosophic

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subjects stated that, "If my scientific friends think their labors are based on accuracy, this is nothing to the accuracy and the painstaking finality of the mystics who anticipated science, who announced discoveries in science centuries before they are worked out externally." He calls attention to the fact that the recent discoveries of Einstein, and of Milliken, and Eddington, deal with laws and principles well known to the mystics and used by them for many centuries. This probably explains why the eminent discoverers of great principles in physiology, anatomy, biology, chemistry, electricity, astronomy, medicine, music, and art have been advanced students of the Rosicrucian studies, and that today the leading experimenters in many of the greatest scientific laboratories of the world are also advanced students of the Rosicrucian work.

No. 72

Q. Is the Rosicrucian work only of benefit to the very learned and those engaged in scientific and professional occupations?

A. The larger part of the membership of the Rosicrucian Order consists of men and women

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who are *not* engaged in scientific or professional pursuits. The average member is a man or woman engaged in nominal business interests or engaged solely in looking after a home, caring for children, and bringing joy and happiness into the lives of a family. The organization would fail in its great aim if its work were not directed to give the utmost of benefit to the layman or to the average individual in life. It is with the multitude and with the mass that the great work must be accomplished, and where the greatest benefit can result. For this reason every man or woman who is capable of reading ordinarily in the English language, and capable of comprehending the meaning of the average words of the English language, can easily master and succeed in the application of the principles taught in the Rosicrucian teachings. The work becomes so fascinating, the study so tempting, and attractive in its revelations and applications, that men and women who have little time for other studies or for evening devotion to unnecessary things, are happy to set aside a part of one evening each week for the study of the weekly lecture so that during the other days of the week,

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in spare moments, the principles may be applied and benefits may be derived in every one of the daily affairs.



Explanatory

THE ROSICRUCIAN ORDER



ANTICIPATING questions which may be asked by the readers of this book, the publishers wish to announce that there is but one universal Rosicrucian Order existing in the world today, united in its various jurisdictions, and having one Supreme Council in accordance with the original plan of the ancient Rosicrucian manifestos.

This international organization retains the ancient traditions, teachings, principles, and practical helpfulness of the Brotherhood as founded centuries ago. It is known as the *Ancient Mystical Order Rosae Crucis*, which name is abbreviated for popular use into AMORC. The North American jurisdiction of this order maintains National Headquarters at San Jose, California, with branches distributed throughout the United States, Canada and Mexico. Those interested in knowing more of the history and present day offerings of the Rosicrucians may have a *free* copy of the book entitled the "Wisdom of the Sages" by sending a definite request to Extension Librarian, AMORC Temple, Rosicrucian Park, San Jose, California.

The Rosicrucian Library

Consists of a number of unique books which are described in the following pages, and which may be purchased from the AMORC SUPPLY BUREAU, San Jose, California.

VOLUME II.

Rosicrucian Principles for the Home and Business



THIS volume contains such principles of practical Rosicrucian teachings as are applicable to the solution of the every-day problems of life in business and in the affairs of the home. It deals exhaustively with the prevention of ill health, the curing of many of the common ailments, and the attainment of peace and happiness as well as the building up of the affairs of life that deal with financial conditions. The book is filled with hundreds of practical points dealing especially with the problems of the average business man or person in business employ. It points out the wrong and right way for the use of metaphysical and mystical principles in attracting business, increasing one's income, promoting business propositions, starting and bringing into realization new plans and ideas, and the attainment of the highest ambitions in life.

"Rosicrucian Principles for the Home and Business" is not theoretical but strictly practical, and is in its third edition, having had a wide circulation and universal endorsement not only among members of the organization, who have voluntarily stated that they have greatly improved their lives through the application of its suggestions, but among thousands of persons outside of the organization. It has also been endorsed by business organizations and business authorities.

The book is of standard size, well printed, bound in silk cloth, and stamped in gold. Price, postage prepaid, \$2.00.

VOLUME III.

Mystical Life of Jesus



THIS is the book that thousands have been waiting for—the real Jesus revealed at last! It has been in preparation for a number of years and required a visit to Palestine and Egypt to secure a verification of the strange facts contained in the ancient Rosicrucian and Essene Records.

It is a full account of the birth, youth, early manhood, and later periods of Jesus' life, containing the story of His activities

in the times not mentioned in the Gospel accounts. The facts relating to the immaculate conception, the birth, crucifixion, resurrection, and ascension will astound and inspire you. The book contains many mystic symbols, fully explained, original photographs, and a new portrait of Jesus.

There are over three hundred pages with seventeen large chapters, beautifully printed, bound in purple silk and stamped in gold.

Here is a book that will inspire, instruct, and guide every student of mysticism and religion. It will be the most talked-about book of the year. Read it and be prepared for the discussions of it that you will hear among men and women of learning.

Sent by mail, postpaid, for \$2.25.

VOLUME V.

“Unto Thee I Grant . . .”



THIS is one of the rarest, Oriental, mystery books known. It is translated by special permission of the Grand Lama and Disciples of the Sacred College in the Grand Temple in Tibet.

Here is a book that was written two thousand years ago, and was hidden in manuscript form from the eyes of the world and given only to the initiates of the temples in Tibet to study privately.

Out of the mystery of the past comes this antique book containing the rarest writings and teachings known to man with the exception of the Bible. Hundreds of books have been written about the teachings and practices of the *Masters of the Far East* and the Adepts of Tibet, but none of them has ever contained the secret teachings found in this book. This book is divided into many parts, each part containing a large number of sections or divisions and chapters.

The book deals with man's passions, loves, desires, weaknesses, sins, strengths, fortitudes, ambitions, and hopes. All are treated in detail with illuminating simplicity. The book is beautifully printed and bound in *leatherette*, and contains also the strange mystic story of the expedition into Tibet to secure this marvelous manuscript.

Price, per copy, postage prepaid, only \$1.25.

VOLUME VI.

A Thousand Years of Yesterdays



HERE is a book that will tell you more about the real facts of *reincarnation* than anything that was ever written. It is a story of the soul, and explains in detail how the soul enters the body and how it leaves, where it goes to and when it comes back to earth again, and why.

The story is not just a piece of fiction, but a *revelation of the mystic laws* and principles known to the Masters of the Far East and the Orient for many centuries, and never put into book form as a story before this book was printed. That is why the book has been translated into so many foreign languages and endorsed by the mystics and adepts of India, Persia, Egypt, and Tibet.

Fascinating — Alluring — Instructive

Each who has read the book says that he was unable to leave it without finishing it at one sitting. The story reveals the mystic principles taught by the Rosicrucians in regard to reincarnation as well as the spiritual laws of the soul and the incarnations of the soul.

It is well printed, neatly bound, and worthy of a place in anyone's library.

Price, per copy, postage prepaid, only 85 cents.

VOLUME VII.

Self Mastery and Fate with the Cycles of Life



This book is entirely different from any ever issued in America dealing with the secret periods in the life of each man and woman wherein the Cosmic forces affect our daily affairs.

The book reveals how we may take advantage of certain periods to bring success, happiness, health and prosperity into our



lives, and it likewise points out those periods which are not favorable for many of the things we try to accomplish. It does not deal with astrology or any system of fortune telling, but presents a system long used by the Master Mystics in Oriental lands and which is strictly scientific and demonstrable. One reading of the book with its charts and tables will enable the reader to see the course of his life at a glance. It helps everyone to eliminate "chance" and "luck," to cast aside "fate" and replace these with Self Mastery.

Here is a book you will use weekly to guide your affairs throughout the years. There is no magic in its system, but it opens a vista of the cycle of the life of each being in a remarkable manner.

Well printed, bound in silk cloth, and stamped in gold to match other volumes of the Rosicrucian Library. Price, postage paid, \$2.00.

VOLUME VIII.

Rosicrucian Manual



THIS practical book contains not only extracts from the Constitution of the Order of Rosicrucians, but a complete outline and explanation of all of the customs, habits, and terminology of the Rosicrucians, with diagrams and explanations of the symbols used in the teachings, an outline of the subjects taught, a dictionary of the terms, a complete presentation of the principles of Cosmic Consciousness, and biographical sketches of important characters connected with the work. There are also special articles on the Great White Lodge and its existence, how to attain psychic illumination, the Rosicrucian Code of Life with thirty laws and regulations, and a number of portraits of prominent mystics including Master K. H., the Illustrious.

The technical matter contained in the text and in the hundred or more diagrams makes this book a real encyclopedia of Rosicrucian explanations, aside from the complete dictionary it contains.

The "Rosicrucian Manual" is of large size, well printed, beautifully bound in red silk cloth, and stamped in gold. The fourth edition has been enlarged and improved in many ways. Price, postage prepaid, \$2.00.

VOLUME IX.

Mystics at Prayer



THE first complete compilation of the famous prayers of the renowned mystics and adepts of all ages. *By* MANY CIHLAR, F.R.C., *Austrian Philosopher and Mystic.*

The book "Mystics at Prayer" explains in simple language the reason of prayer, how to pray, and the Cosmic laws involved. You come to learn the real efficacy of prayer and its full beauty dawns upon you. Whatever your religious beliefs, this book makes your prayers the application not of words, but of helpful, divine principles. You will learn the infinite power of prayer. Prayer is man's rightful heritage. It is the direct means of man's communion with the infinite force of divinity.

"Mystics at Prayer" is well bound, embossed in gold, printed on art paper in two colors, with deckled edge and tipped pages, sent anywhere, postpaid \$1.00

VOLUME XI.

Mansions of the Soul



REINCARNATION ! The world's greatest disputed doctrine. The belief in reincarnation has had millions of intelligent, learned, and tolerant followers throughout the ages. Ringing through the minds and hearts of students, mystics, and thinkers have always been the words: "Why Are We Here?" Reincarnation has been criticized by some as conflicting with sacred literature and without verification. This book reveals, however, in an astounding manner the many facts to support reincarnation. Quotations from eminent authorities, from Biblical and Sacred works substantiate reincarnation. This volume PROVES reincarnation. It places it high above mere speculation. This book is without exaggeration the most complete, inspiring, enlightening book ever written on this subject. It is not a fiction story but a

step by step revelation of profound mystical laws. Look at some of these fascinating, intriguing subjects:

The Cosmic Conception; The Personality of the Soul; Does Personality Survive Transition?; Heredity and Inheritance; Karma and Personal Evolution; Religion and Biblical View-points; Christian References; Between Incarnations; Souls of Animals and the "Unborn;" Recollections of the Past.

The book contains over three hundred pages, beautifully printed, neatly bound, stamped in gold; it is a valuable asset to your library, economically priced. Price per copy, postage prepaid, only \$2.20.

VOLUME XII.

Lemuria—The Lost Continent of the Pacific



BENEATH the rolling, restless seas lie the mysteries of forgotten civilizations. Swept by the tides, half buried in the sands, worn away by terrific pressure are the remnants of a culture little known to our age of today. Where the mighty Pacific now rolls in a majestic sweep of thousands of miles, there was once a vast continent. This land was known as Lemuria, and its people as Lemurians.

We pride ourselves upon the inventions, conveniences, and developments of today. We call them modern, but these ancients and long-forgotten people excelled us. Things we speak of as future possibilities, they knew as everyday realities. Science has gradually pieced together the evidences of this lost race, and in this book you will find the most astounding, enthralling chapters you have ever read. How these people came to be swept from the face of the earth, except for survivors who have living descendants today, is explained. Illustrations and explanations of their mystic symbols, maps of the continent, and many ancient truths and laws are contained in this unusual book.

If you are a lover of mystery, of the unknown, the weird—read this book—remember, however, this book is *not* fiction, but based on facts, the result of extensive research. Does civilization reach a certain height, and then retrograde? Is the culture and progress of mankind in cycles, reaching certain peaks, and then

returns to start over again? These questions and many more are answered in this intriguing volume. Read of the living descendants of these people, whose expansive nation now lies at the bottom of the Pacific. In the minds of these descendants is the knowledge of the principles which in by-gone centuries made their forbearers builders of an astounding civilization.

The book, "Lemuria, the Lost Continent of the Pacific," is beautifully bound, well printed, and contains many, many illustrations. It is economically priced at \$2.20, postpaid.



HOW TO ORDER BOOKS



If your regular book dealer does not have these books in stock, and you do not care to wait until he secures them for you, you may save time by sending your order direct, with remittance or C. O. D., postage prepaid by us.

AMORC SUPPLY BUREAU
ROSICRUCIAN PARK - - SAN JOSE, CALIFORNIA

**ROSICRUCIAN
PRINCIPLES
for the
Home and Business**

21st Century Edition

by H. Spencer Lewis

Rosicrucian Classics Series

ROSICRUCIAN PRINCIPLES FOR THE HOME AND BUISNESS

21st Century Edition



by H. Spencer Lewis

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DEDICATED

*To the student of all natural and
spiritual laws who remembers
that Great Master Jesus
taught the first lessons
in the art of living
a practical and
useful life.*



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PREFACE

to the 21st Century Edition

Rosicrucian Principles for the Home and Business was first published in 1929, and given the major business troubles of that fateful year, this new book could not have been more timely as it guided its readers through the tumultuous depression years of the 1930s. H. Spencer Lewis enlightened advice for those involved in the world of business proves to be as relevant today as it was then.

Although business conditions have changed greatly since 1929, the principles behind good business practice remain the same. They are as timeless as the laws of human nature. The chapters of this book are actually specific and practical lessons in the application of certain mystical and natural laws.

While the basic concepts presented here are as true today as they were then, some of the examples, phrases, and references in the original edition do not fully address themselves to today's fast-paced world of business and finance. For example, many of today's businesses are owned, guided, and managed by women as well as men; credit is much more accessible now than in the past; and today's business climate is much more open and diverse than it was in 1929. In fact, this important book undoubtedly contributed to the more open and honest business environment of today. For all these reasons it was vitally important that H. Spencer Lewis's timeless concepts for the home and business be brought into the context of the twenty-first century.

Therefore, our purpose in revising this Rosicrucian Classic is to make it more comprehensive for today's readers. Leaving the book's basic message intact, we have clarified and updated information, while

providing more contemporary and relevant examples for twenty-first-century readers. And though we can't be sure of this, we would like to think that this is the book H. Spencer Lewis would have written if he were alive today.

We would like to take this opportunity to define the word *cosmic* as it is used throughout this book. Some of our readers may not be familiar with this term. To Rosicrucians, the Cosmic represents the totality of natural, universal, and spiritual laws by which Divine Intelligence expresses itself throughout Creation. Consequently, we are all permanently united to that Intelligence and we possess it in the innermost part of ourselves.

We hope readers will enjoy and value this new edition of an age-old classic.

— *Robin M. Thompson, Editor.*

INTRODUCTION

How This Book Came About

FOR MANY YEARS prominent business people in New York and other cities sought out Rosicrucian Emperor Spencer Lewis as their advisor in special business matters. Even before H. Spencer Lewis founded the American branch of the Rosicrucian Order, AMORC, and became its chief executive, his astute business acumen and excellent understanding of human psychology made him an invaluable asset on many business teams. His unusual ability to sense conditions intuitively, his ready contact with the minds of others and with the universal mind of the masses, plus his extraordinary ability to direct or engineer the successful manifestation of the most involved and difficult plans, attracted the attention of important people in the business world. H. Spencer Lewis soon became the “silent partner” in many corporations and organizations, accepting only donations toward the great work of AMORC as his compensation. Wherever he traveled on behalf of his work for AMORC, people in business sought him out for brief, yet invaluable, consultations; and it became notable that whenever H. Spencer Lewis gave his approval to a plan and indicated that he would use his “special methods to bring the matter to a conclusion, *there was eminent success.*

After a number of Better Business Bureaus, boards of trade, business guilds, clubs, and associations had invited H. Spencer Lewis to speak at their weekly or monthly sessions, he was asked to prepare a series of talks to be delivered to one of the largest assemblies of business people ever organized to hear a series of lectures about the mystical principles involved in “good business,” or *business for the good of all.*

These lectures enabled those attending to achieve such phenomenal success in their personal and business affairs that reports of the results spread throughout the country, from city to city, and from one person to another.

Meanwhile, in the years following the establishment of the Rosicrucian Order, AMORC, in America, hundreds of members who had become familiar with the advanced ethical and mystical principles taught by the Order, petitioned AMORC's officers for more detailed information about how they could put the Rosicrucian teachings and principles to work in their business affairs. After all, Rosicrucianism, as presented by AMORC throughout the world today, is a practical philosophy, a *science of demonstrable laws*. And Rosicrucians have always been practical individuals, working with nature's laws for the sole purpose of improving their own and others' lives here on Earth, now.

According to the Rosicrucian ideal, each person should attempt, by every means ethical, moral, and cosmically approved, to succeed in life, to enjoy health, happiness, material comforts and the comforts of physical existence, and to attain spiritual peace and attunement. In fact, Rosicrucians have ever held that to truly fulfill the mission of our existence here on Earth, and thereby carry out the Divine Will, we should neither slight nor negate the material or worldly obligations that are incumbent upon all of us, but should meet them, master them, and make an eminent success of our earthly life. This, say the Rosicrucians, will bring us more truly in contact with the universal laws of nature and attune us more consciously with the universal scheme of things, rather than living a life of speculative abstraction or spiritual monasticism.

As examples to Rosicrucians, all of the great avatars and teachers of the past have devoted the larger part of their lives to the application of knowledge for the alleviation of suffering, the advancement of learning, the promulgation of science, and the achievement of worldly happiness and prosperity. Each has left a legacy to humanity through intimate contact with the problems of daily life and through their association with men and women struggling to live better and more exemplary lives.

None of these cosmic messengers ever lost the human touch, the companionship with their earthly brothers and sisters, nor the opportunity to work out, in a material way, the solution to humanity's actual physical problems.

Therefore, it was natural that students of the Rosicrucian teachings would become imbued with this practical and humanitarian way of life and would seek more information about how they could solve their problems and better live and prosper in today's world. The organization expected—even anticipated—this need, and through publishing *Rosicrucian Principles for the Home and Business*, the Rosicrucian Order has demonstrated its unique and distinct place in the lives of humans by providing answers to profound questions regarding the successful pursuit of health, happiness, and peace.

This book is the result of hundreds of requests that came to Rosicrucian headquarters from all over the United States and Canada asking that the original business lectures presented by H. Spencer Lewis be reproduced in print so that Rosicrucians and the public could have ready access to them. The lectures were so popular that several business magazines of the time offered to serialize the lectures in their publications, and book publishers likewise offered sizable sums of money for the exclusive right to commercialize the lectures. It was decided, however, by H. Spencer Lewis himself, that in keeping with the ideals of AMORC, instead of allowing corporate publishers to issue and sell these lecture-lessons at great profit, AMORC would publish this invaluable material in a book to be made available to Rosicrucians and the public alike for a reasonable price with a nominal profit, which profit would be used to further AMORC's important work in the world.

Rosicrucian Principles for the Home and Business resulted from this decision. The original lectures given by H. Spencer Lewis have been augmented, revised, and extended to fit the book format. None of the private teachings of the Rosicrucian Order are presented in their fullness, but every mystical method is utilized. In fact, the principles presented in this book were extracted from hundreds of AMORC's lessons that deal with numerous other vital matters, such as the

development of latent abilities, the awakening of dormant talents, and the building up of such functions as intuition, mental creation, and healing powers that enable Rosicrucian students to master their lives and succeed in being healthy, prosperous, and happy. Therefore, for Rosicrucians the information presented in this book will build on the knowledge they are already studying in the Rosicrucian monographs, while all our readers will find the information presented here to be most beneficial, constructive, and applicable in their lives.

Most people in today's business world—especially those who are likely to become students of the Rosicrucian teachings—are in business because they enjoy its activities, seek to contribute to the world's progress, and desire to meet their obligations, fulfill their duties, and carry on with their mission in life while enjoying sufficient prosperity to be able to help others as well as to help themselves. Surely, no higher motive can actuate any being in any endeavor or aspiration.

These persons deserve to succeed, for their success and prosperity in the world of business not only helps them, it also helps their families and associates, their communities, and the economy and society in general. For these reasons, the Rosicrucian Order is happy to aid and guide, to the best of its ability, our members and friends in attaining success in life and in business. We are pleased that thousands have enjoyed increased happiness and success in business and in life due to the application of the important principles explained in this book.

Chapter 1

THE TRUTH ABOUT AFFIRMATIONS

“Whatever you may have read or learned about affirmations should be set aside if you would succeed with the instructions given in these lessons . . . and you will soon find that you have contacted a new world of possibilities and a new life of realities.”

THE FRENCH PSYCHOLOGIST, Émile Coué, did not introduce anything new into the American popular misunderstanding of psychological principles when promulgated his attractively worded affirmation, “Every day in every way I am getting better and better.” In the West generally, the value or usefulness of affirmations to affect one’s physical, mental, or material conditions has been greatly misunderstood, and the same may be said of the real fundamentals of applied psychology.

In the East, those long familiar with the mystical laws of life, are quite aware of the fact that the mere affirmation of *wealth* or *health* will not bring these desirable things into the environment where they do not already exist. The real mystics of every land, and especially those who have been thoroughly trained in the Rosicrucian principles, know that certain affirmations under certain conditions have some value and a real place in the scheme of things, however they also know that an untrue or unsound affirmation is not only valueless, but really detrimental.

How can the affirmation: "I am in perfect health and in complete attunement with God," have any effect upon the physical condition of a person who, at the very moment of making the affirmation, is suffering from pain, due to some diseased or abnormal condition? Pain, as we shall see later on in another chapter, is not something that should be affirmed out of existence as a condition unwarranted by nature and unauthorized by God. It is one of God's own creations and a perfectly natural thing when the body is diseased, or in some abnormal physical or mental condition. Pain always has a cause for its existence and a reason for its manifestation. The cause may be unnatural; it generally is unnecessary. Yet pain as a result of disease is perfectly logical, natural, and a divinely authorized principle.

To affirm, therefore, that one has no pain when pain is quite manifest, is attempting to deny the existence of something that not only logically exists, but which has a good purpose for its existence and a motive which will serve us and help us if we simply realize it. Therefore, not pain, but the cause of the pain should be considered as the undesirable condition to be relieved. Nevertheless disease, or any abnormal condition of the mind or body, cannot be relieved by affirming its nonexistence.

Poverty and failure in business and material affairs cannot be altered by the affirmation that these conditions do not exist and are only imaginary things, to be swept out of the consciousness and cleansed out of the mind by a denial that they exist. For a person who seeks relief from debt and solicits the Cosmic's aid in having an abundant supply of necessities, to affirm that "I am not in debt, and I have the riches of the Cosmic at my disposal," is merely to attempt to blind the consciousness to the existing conditions and to so charm the objective mind by a false picture of imaginary conditions that, for the time being, all effort to relieve the situation in the proper way is cast aside. In this attitude of self-induced confusion, one can believe that all is well and that there is no need for effort or even thought in any other direction.

The person who has become a drug addict, and who shuts out the worries, trials, and problems of the hour by inducing sleep, or the stimulus of a flighty imagination, with glorious pictures of wealth and

contentment, is no less a victim to a false practice than someone who affirms the nonexistence of real conditions and proclaims the actual existence of imaginary bounties.

As may be judged by the foregoing remarks, mystics who are truly familiar with the laws of nature and the operation of cosmic methods know that personal control over their own affairs and the use of their *will* to regulate conditions must be directed toward changing the *causes* of conditions rather than denying the *manifestations* of these causes. The misundemanding regarding affirmations came about through a mis-comprehension of the Eastern and mystical conceptions of the fundamental laws of psychological consciousness.

True mystics know that it is wrong and unsound to admit outwardly or inwardly the existence of a condition that is not real. Mystics will not accept that they must continue to suffer pain or suffer from disease or suffer from poverty or the lack of necessities. They will even go so far as to deny these things the power to enslave them. Mystics are quite positive in their negation of the omnipotent power assigned to material things of their earthly life to control their lives and to limit the enjoyment of cosmic blessings. But mystics deny these things and rule them out of life, not by affirming that the manifestations do not exist, but by affirming that these things shall not continue to be and are not what they seem to be, and must submit to their will.

In later chapters, we shall see that just as pain is a natural result of a cause, so poverty and a lack of the necessary things of life, or even life's luxuries, are the result of a cause, and the cause must be discovered and changed.

When one suffers from the agonizing pains of toothache, it is indeed foolhardy and entirely inconsistent with cosmic and natural law to affirm: "I have no toothache and am at peace with the universe." Such an affirmation neither affects the toothache as a pain, the cause of the toothache and its pain, nor anything else concerned therewith. Nor does it bring about any substantiating proof that the sufferer is, at the time, at peace with the universe. The practical mystic— who does not dwell in the clouds of hypothetical postulations and ethereal speculations based upon theories promulgated by eminent founders

of various schools of thought— knows that he or she must direct the use of will power and the magnificent creative forces of mind to the immediate alteration of the condition which is the real *cause* of the pain in the tooth, thereby relieving the pain without giving it any undue consideration in a negative sense.

The mystic thus informed brings his or her suffering to an end and quickly demonstrates that one can be “at peace with the universe,” and truly “a child of God’s love,” by reestablishing harmonium in the body through removal of the cause of disease and suffering.

The individual who is without the immediate necessities to meet a material emergency of financial or any other form will find that the affirmation of “I need have no concern, for the abundant supply is mine,” brings no relief and simply inhibits as well as prohibits such action on the part of the individual as would actually bring about the desired relief.

In the following chapters of this book— which are really specific and practical lessons in the application of certain mystical laws— the correct use of the proper affirmations will be explained. It is the purpose of this preliminary lesson to remove from your mind the misunderstanding and misconception that may exist regarding affirmations as generally promulgated by popular lecturers, who are generally less informed regarding the mystical laws of the universe than they are about the superstitious beliefs of a multitude of persons who think that a few lessons in psychology will furnish the key to the mastership of all of life’s problems.

Therefore, whatever you may have read or learned about affirmations should be set aside if you would succeed with the instructions given in these lessons. If you have become so fond of the use of affirmations through an intimate acquaintance with them, and because of their alluring attractiveness you cannot reject all that you have read and learned about them, at least take these nice beliefs of yours and wrap them up for the time being; place them in your treasure chest among the family heirlooms and rare possessions of this material world, until such time as you have become familiar and well acquainted with the newer ideas contained in this book.

Then, after you are as intimate with these new ideas as you are with the others, you may occupy a rainy Sunday by taking the old ones from their hiding places, compare them with the newer ones, and decide for yourself which you shall make your real jewels and your ornaments of life. But until you are as well acquainted with the use of the new tools as you are with the old ones, and until you have given the newer principles as much time to prove their efficacy and demonstrate their power as you have given the older ones in your hopes and frustrated realizations, you are not competent to judge which will serve you best, and you will not be fair to yourself in rejecting what is now offered to you.

Therefore, proceed with these new ideas with an open mind, and without bias or prejudice give them an opportunity to register their logical basis and appeal to your common sense, and you will soon find that you have contacted a new world of possibilities and a new life of realities.

Chapter 2

THE COSMIC AND YOU

“Whatever is lacking in your life, whatever may be among your needs, exists for you to possess, to have and to hold, so long as you use it appropriately.”

THERE ARE TWO universal ideas connected with the practical application of psychology and metaphysics in the West that are generally associated with affirmations and with conscious or subconscious ideas held by those who are seeking the blessings of the Cosmic. One of the ideas is that each one of us is “at one with God” or “a child of God’s perfect manifestation.” The other idea is that “the abundant supply of the Cosmos is at our disposal,” or “the blessings of God are mine.”

With both or either one of these ideas as a fundamental belief, it is natural for us to feel that suffering and pain, disease and ill-health, poverty or the lack of necessities in life are not only essentially wrong, but due entirely to some trick of the mortal mind or some lack of realization of divine or cosmic contact.

If it were true that ill-health and suffering or disease were the result of some mental trick of the mortal mind, or some aberration of the mortal mind’s memory of its divine attunement, then we would be justified in believing that it would be necessary only to untrick the mind, or to establish a conscious realization of divine attunement, in order to cleanse the body or the consciousness of all suffering, disease, and pain. In other words, if all pain and suffering were the result of some false reasoning on the part of the mind, and both the cause and the

manifestation of disease and pain were the reactions of a false belief within the mortal mind alone, then it would be logical to conclude that the cleansing of the mind's conceptions and the repeated affirmation that disease and pain do not exist would alter the conditions and leave one free from all suffering.

Such is not the case, fortunately. I say fortunately, even though on the face of the matter it seems that it would be a very fortunate thing if all disease and suffering were the result of mere mistaken beliefs in the mortal mind, for that would seemingly leave healing and health easily attainable. But it is fortunate that such is not the case, for that would eventually demonstrate the superiority of the dominion of mortal mind over human will or over the fundamental and natural laws of the universe; and that cannot be, for humanity is ever and anon subject to natural laws and spiritual laws, all of which are laws of God.

We cannot change, regulate, or modify—least of all negate and set aside—any of the natural laws or any of the spiritual laws. We must abide by them! But we have the will, and with it the privilege and power of using natural law and spiritual law, to regulate our lives. We must abide by these laws, and either cooperate with them or run counter to them. Nevertheless, we are ever affected by them, and our hope and salvation from disease, pain and suffering, poverty and discomfort, lie in cooperating with natural and spiritual laws and applying them to our own advancement and perfection, rather than running counter to them.

Disease and suffering, poverty and discomfort, are invariably the result of the violation of natural or spiritual laws. The sufferer, or the victim of circumstances, may not always be the one who has violated the law, for it is true that “unto the third and fourth generation will the law make itself manifest.” But regardless of the cause, and regardless of who violated the laws, the sufferer therefrom and the victim thereof has it within his or her power to adjust the conditions by directing, in his or her behalf, the operation of other natural and spiritual laws, and living in harmony with them.

It is perfectly true that as human beings we are the highest expression of God's creation. It is also true that being created in God's spiritual

image, we are children of Divine Consciousness and an intimate part of God's own being. Therefore, it is more than a mere logical conclusion that we are children of love, perfectly created, and having within us the creative powers and the essential goodness and divinity of God's own consciousness. But this alone is not sufficient to prevent the development of disease within our bodies or to keep us continually healthy and happy, regardless of our own voluntary actions and our methods of living and thinking. We may create a perfect piece of machinery, and if it is misused, or if it is neglected or damaged, it will cease to be the perfect thing it was or could be.

It is useless to argue the point as to whether God also created evil and disease, suffering, pain, and poverty, as the opposites of all that is good. The fact is that such things do exist, and what we should be concerned with in any practical study of metaphysics or ontology is the cause of their existence in our own affairs, in our own environments, or within our own bodies.

Regardless of whether God created the dark night as well as the bright day, we know that the night is caused by the absence of light. And we know likewise that light will dispel darkness. We know these things because they are demonstrations of natural law and spiritual law. And we have come to realize that to affirm in the darkness that there is no darkness, results in no coming forth of light. Mystics may have their own symbolical interpretation of light and metaphysical understanding of darkness. But such mystics do not allow their symbolical light to become a material thing, nor their metaphysical darkness to become such an equivocal thing that in the midst of actual darkness they would affirm the existence of light while denying the existence of its opposite. Mystics know that there is but one thing that will dispel darkness, and that is light. And they know that there is but one thing that will affirm the light, and that is the actual light itself.

So it is that a practical mystic, trained in the Rosicrucian principles, is aware of the fact that all disease and suffering have resulted from the violation of natural laws or the failure to abide by natural laws through a voluntary disobedience of their authority.

To return to the familiar toothache, we may say that the tooth aches because of some cause within the tooth. The cause is a diseased condition of the tooth or the gums surrounding the tooth. This diseased condition is a result of the violation of some law of nature. The violation was not a metaphysical one, a mystical one, nor a mere trick of the mortal mind in believing that it had violated some law.

It is difficult for people to imagine that which they have never experienced nor realized. The mind that has never realized the agony of a toothache cannot conceive or imagine it, and produce through its imagination a synthetic demonstration. The mortal mind can be conscious of a toothache only through having the experience. The mortal mind may give a false importance to the toothache or may attribute to it a mistaken sense of authority, and it may even credit the toothache with the right to enslave its victim. But it cannot create that toothache, nor can it negate it out of existence. The ache is a pain, and pain is the result of a cause, and the mortal mind cannot create the cause nor can it remove the cause.

As we have said in the previous chapter, the Eastern mystics have used affirmations and their will power to prevent the mortal mind from giving undue power and authority to the ache or its ability to enslave them. They have learned how to negate the mortal minds acceptance of a false belief in the power of pain to enslave them, but they have never misapplied their correct understanding of the use of such a negative affirmation to the imbecilic practice of positively affirming the nonexistence of the pain itself.

As Rosicrucians and practical mystics, with our feet firmly on the ground during our earthly existence, and ever conscious of the material laws as well as the spiritual laws, we use our will in directing the natural creative forces within the body, and throughout the universe, to remove the cause of pain and to cure the toothache by curing the condition that resulted from the violation of some natural law. As we have intimated, this is practical mysticism. It is reasonable, rational, and sound in every way. It neither denies the existence of God and God's means and methods, nor does it aggrandize the material part of a human being and make that superior to the spiritual part of our being.

An abundant supply does exist, not only in the Cosmic, but throughout all of nature. God has provided bountifully for all the needs and most of the luxuries required or desired by every human being. These constitute the rich blessings that God promises all creatures and which God has so beautifully provided throughout all the ages.

Whatever is lacking in your life, whatever may be wanting among your needs, exists for you to possess, to have and to hold, so long as you use it appropriately. What you lack is not in your possession, or at your disposal, because you have not attuned yourself to it or have not attracted it to yourself. Affirming that you have it when you do not have it, will not attract or manifest it. Nor will the belief that since you do not have it, you cannot have it, affect the fact that you still may have it if you earn it, deserve it, or attract it and bring it into your consciousness.

All things that we may require are ours essentially and potentially, but they may not be ours actually, because of some principle, some law exercised by us or denied by us which withholds the realization of the things that we lack. To affirm, therefore, that since we are perfectly created and perfect in the image of God, we shall have no disease, regardless of how we think, live, or act, is as inconsistent as saying that regardless of the fact that it is the middle of the night, and by natural and divine law, the sun does not shine, the sun is still shining because we have affirmed that the sun exists and the darkness is not.

And to affirm that because there is an abundant supply for all, and essentially every blessing and bounty of God is at our disposal, we therefore have everything, and lack nothing, while at the time we are objectively conscious of our needs, is simply proclaiming a falsehood and hoping that our own predicament will be magically transformed by a formula that is as unscientific and unsound metaphysically as anything can be. Therefore, in a practical way, I shall attempt to show you how we may attract and bring into our existence the things that we lack and which our divine perfection and an abundant supply have established for us.

Chapter 3

MENTAL ALCHEMY

“There is a considerable difference between concentrating upon a dream or hope, and concentrating upon building that dream into realization.”

ONE OF THE most popular beliefs in the Western world regarding the application of psychological principles to our everyday affairs is in connection with the so-called art of concentration.

It is generally believed, by those who have heard public lecturers propound the simplest aspects of psychology, that through concentration upon a specific need some magical processes are set into motion that bring into materialization the thing desired. It matters little what the thing may be, or when or how we concentrate upon it, for according to the various lecturers and teachers of this “art,” there are as many methods as there are teachers who offer their personal instruction.

One public lecturer, renowned for her years of devotion to the expounding of the simple formulas of psychological magic, frankly admits that after investigating her own private formula for many years, and examining the reports of her thousands of paying students, she can guarantee her concentration method to be sixty-five percent efficient! It would seem that if there is any psychological, metaphysical, or mystical law involved in the “art of concentration,” one hundred percent efficiency should be guaranteed as the standard. Thirty-five percent admittedly fail, according to this one lecturer.

My own investigations, and the reports I have received from perhaps 50,000 persons who have tried all of the personally discovered and unique systems of concentration taught in the self-help classes conducted by these itinerant teachers, have shown that ten percent of the tests of such methods produce results that may be attributed to the practice.

Yet it cannot be denied that there is an art to concentrating and that this art can be used to bring into our lives the things that we desire or need. There is a method known to the Rosicrucians that is easily guaranteed to be one hundred percent efficient, if used as directed. I will address this later. The point I wish to make is that there is nothing wrong with the principle of concentration, but often it is employed incorrectly by those who foster in the minds of the public the false belief that it is a simple process, requiring no other consideration than to concentrate, wish for something, and desire to turn the wish into materialization.

It is an easily demonstrable fact that of the many things we need in our lives, or wish for the most, those things upon which we concentrate our attention and our thoughts most continuously and sincerely are likely to be brought into realization. It would be trite to say that through concentration upon a desire, we tend to bring it into realization. But the fact remains that there is a considerable difference between centering our conscious thoughts upon our great desire and keeping it foremost in our consciousness, and the so-called secret methods of concentrating on each and every little thing that appears upon the prospective horizon as a necessity or a desirability.

Undoubtedly, we are more apt to bring into our lives that thing or condition to which we devote most of our attention, or to which we give the utmost thought. When we become obsessed with a wish, a hope, or a desire, to such an extent that it blots out all other temptations and puts far into the background all other seeming needs or wants, we are very likely to make every one of our acts contribute toward the fulfillment or realization of the wish and to expend every possible effort as a contributing factor in its materialization.

I have found, through conversations with hundreds of people who have discussed their goals and desires with me, that for most of these individuals there has been an entire absence of true concentration effectively applied in the proper manner toward the object or goal desired.

Let me illustrate my point with a typical example. A young woman was employed for several years in the business office of a major building supply company here in the West. Her parents, successful business professionals, desired that she follow them into the business world. However, their daughter was not interested in that path. She dreamed of someday becoming an architect. Her parents agreed that this was indeed a noble profession and ambition, and they had offered to pay her way through university so that she could complete the course in architectural design and become an architect. However, the young woman refused their offer, insisting that she would not have her education paid for nor accept any further money from her parents but would find her own way in life. I believe that this independent attitude on the part of the young woman actually impressed her mother and father, but the problem remained: How was she to become an architect?

The young woman admitted that she had held this desire to become an architect for many years. She said it was her dream and her hope to one day become an architect and design beautiful buildings. She had always heard that if one held fast to a belief, a hope, or an ambition, or had maintained that wish steadfastly for a number of years, that it would lead the seeker on some path toward the desired goal. Yet here she was, doing the same work in the same way, day after day, with no indication that her great dream was to be fulfilled.

When I asked her if she had concentrated upon this great hope or dream, she enthusiastically replied that it was the main thing she thought about all the time. She said that she had no other particular ambition, and had laid aside other interests to focus her energy on this great hope.

However, my careful questioning of her revealed that her idea of concentration was much like someone who sits on a park bench and gazes across the lawn towards a beautiful home and wishes that he or

she could possess such a home, live in the home, be inside enjoying a wonderful meal in the posh dining room while appreciating the warmth and comfort of the fireplace— and the dreamer wishes and wishes, and wishes some more. At the time, the wishes and desires seem so real as the dreamer concentrates on attaining the comforts of life that others seem to enjoy. But can one say that such intermittent wishing, or the holding of a consistent desire, really constitutes the art of concentration?

The young woman admitted that in the building supply office where she worked she often met professionals in the building industry who came there to secure blueprints or to discuss their plans with the company managers. Through her work she was constantly brought into contact with architects, builders, and contractors, and through working with these professionals, she had become somewhat familiar with the process of designing and constructing buildings. She had witnessed many conversations about the intricate problems and challenges of architecture and building, and it was all very fascinating to her. However, careful questioning revealed that she had not concentrated enough on her wonderful dream of becoming an architect to make the dream a true passion. The dream had not become so dominating a factor in her thinking and acting as to have led her into conversation with architects so that she could find out how she might actually become a student of architecture.

In her desire to become an architect, the young woman had not even considered the possibility of visiting architects in their offices and observing them at work. Nor had she been urged by her dream or hope to borrow any of their books about the art of architecture. She had not even told anyone except her parents and one or two friends about her great desire to pursue architecture. Even her employer at the building supply company did not know about her desire to become an architect, nor did the drafters and designers associated with the company have any idea that this young person was eager to take up the study of architecture and thereby become a valuable aid to the company for which she was working. Concentration, indeed!

There is a considerable difference between concentrating upon a dream or hope, and concentrating upon building that dream into realization.

Had this young person been truly concentrating on building her dream into realization, she would have talked architecture, thought architecture, and acted architecture every waking moment of her life. She could not have been kept away from the presence of architects, nor away from the building plans, drawing boards, and bookshelves of architects' offices, and designers' studios. Real concentration on her great hope would have led her within a short time to trying her hand at creating plans and drawings, and undoubtedly she would have become acquainted with those who would have advised her, helped her, and mentored her, even while holding her regular job and earning an income. And her employers declared later that they would have gladly apprenticed her to work in the drafting studio in her spare hours to learn some of the practical and fundamental lessons of the first stages of creative planning and building.

To summarize, if this young person had devoted all of her energy and concentration to *becoming an architect* instead of just dreaming about being an architect, there is no doubt in my mind that she would have succeeded in receiving all the education, experience, and encouragement necessary for her to be successful in her career, and, thus, she would have fulfilled her aspiration in life to become an architect and design beautiful buildings.

In another example, a young man, nineteen years of age, took a job working in a photographic studio doing ordinary work for average wages. He had always been fascinated with photography, and loved to photograph nature scenes, but he had never had any formal training in this skill. Nevertheless, his interest in the art of photography helped him immensely in his new job, and he looked forward to learning all he could about the basics of professional photography. It wasn't long before this young fellow realized that his job had opened a whole new dimension in his life.

One day he had occasion to see some special photographic work brought to the studio for duplication, and its very nature, beauty, and rareness attracted his attention for he had never before seen such

superb nature photographs. He found out that the pictures brought into the studio for duplication were the result of a little-known process, used almost in secret by only a few master photographers who had learned the art abroad and were capable, not only of creating the most attractive and beautiful reproductions of nature, but of earning a good income and enjoying a good standard of living as they pursued their profession. The young man became obsessed with the desire to learn this unusual art and decided to devote himself to this goal. The idea—the hope and ambition—came into birth almost spontaneously as he listened to his employer's fascinating story of the rareness, beauty, and profits connected with this unusual art. For many days the young man dreamed about it, and gradually his ambition became an all-absorbing, dominating obsession in his consciousness.

In every spare moment he sought out other specimens of this exquisite art. In the process he visited art galleries, studied books about nature photography, read magazines about special effects photography, and took evening classes in photography—determined to pursue this dream and ambition. Everywhere about him, especially in nature, he saw scenes that he felt would be worthy of reproduction if he could only discover or learn this special process. His heightened awareness of the beauty in nature that might be reproduced through this unique process excited him to further exploration. He was always alert for some possible clue that might lead him to discover some description of the secret photographic method that could reproduce such beauty. Every conscious moment was centered upon doing those things, learning those things, thinking those thoughts, and arranging those thoughts that would bring him nearer to his ambition. He thoroughly investigated all possibilities. He thought photography, dreamed photography, and acted photography. He was *concentrating* in the true sense of the word upon what he wanted, and there was no mystical, secret principle about his concentration so far as he knew.

Unaware of any doubts or psychological impediments as to why he might not succeed on this chosen path, the young photographer-in-training did not waste time consulting fortunetellers or crystal gazers to find out whether he would ever be successful in materializing his dream. He had no question in his mind or doubt in his consciousness

that he had selected the right course of action in his life and that it would be realized!

Eventually his great desire and concentration led him to locate the master photographer who had brought the first specimens to the studio. Since the young man was now a serious student of photography, he found reason to call on this man in a professional way with other matters connected with the art. He called at a time of day when the photographer was working in his studio. In hurried interviews with the photographer, the young man's eyes registered everything within sight, with that keenness that comes through real concentration. He noticed names on instruments, imprints on catalogs, and other details in the photographers workroom. Later he hurried to art stores and photography supply outlets, where he purchased similar instruments and other things, little by little as his means afforded. He experimented with the process by following the very brief and almost enigmatic instructions that accompanied everything he bought. And eventually, through meditation, concentration, and inspiration, there seemed to come to him shafts of light in the form of bits of wisdom that informed him, as if intuitively, how to experiment and what to do. The results of all this effort and inspiration were small, crude specimens of pictures that were far from being admirable, but were, nevertheless, unique in their process.

Finally the young photography student took several specimens of his work to the master photographer who knew the whole art. The photographer was so astounded at the youths "discovery" of part of the secret process of this hidden art that he unintentionally perhaps, or diplomatically, told the young man where he had made some errors, and why his work was not exactly as it should be. This led to further experiments that produced better results, which he again shared with the master photographer, who came to appreciate the young man's enthusiasm and obvious artistic talents. Impressed by this young person's enthusiasm and determination to discover and refine this special photographic process, the master photographer asked him to become his assistant—an apprentice in the craft—so that he could further instruct him in the special process. This was a dream come true for the young photography student, and within a year his success in

this effort and the application of all he was learning was bringing him a good income and recognition in the world of art photography that was unusual for one so young, and within another year, his dreams and hopes were being fulfilled abundantly.

Concentration did it! But it was not the form of concentration that is taught in a course of "Five Easy Lessons," nor learned in an inexpensive paperback book on "how to concentrate upon the abundant supply for your needs." The Rosicrucians know that to truly concentrate means to have one absorbing idea at a time and to think of it to the exclusion of everything else, and then let your entire life, for the time being, cooperate with your concentration to bring into realization the thing that you desire.

This does not mean that to concentrate successfully dreamers or thinkers must remove themselves from their professions, businesses, duties, or obligations, and isolate themselves in the proverbial cave or mountaintop where they can do nothing else but think and meditate upon that one desire. Such would surely frustrate every possibility of fulfillment. Nor does it mean that concentration should be indulged in only when the mind is free and the body is at rest before the fireside in the evening or upon retiring at night. It means concentration in every possible moment of relaxation from the duties at hand. It means sacrificing every other thought that is not productive or essential. It means devoting every spare moment and every moment that is not absolutely necessary to life and its duties. It involves forsaking the pleasures and temptations, and the casual things of life, for more profound and more extended thought upon the one desire. It takes time, for it requires time. It means effort, for it requires mental activity, not passivity. It involves action, for it cannot be associated with relaxation and dormancy of the faculties. It requires faith and confidence, for the elements of doubt and suspicion will frustrate every possibility of fulfillment.

As we proceed with these little talks in the next chapters, the art of proper concentration will be made plain and more practical. One of the most important principles, however, which must be understood and brought into use before concentration becomes useful, is that of mental alchemy. The Rosicrucians of the past were well known

as preeminent alchemists. Not only have they been credited with having succeeded in making pure gold out of dross metals, and thereby bringing into realization one of their fond dreams, but it has been conceded that the Rosicrucian art, with its usual teachings and knowledge, enables its students and adepts alchemically to bring into materialization everything that they can mentally conceive and create in imagination. Thus they were proficient in the art of mental alchemy as well as in the alchemy of the crucible and physical alchemy.

Among all creatures, we have within our beings creative powers that are a part of the God Consciousness; thus human beings are uniquely endowed. We have the rare privilege and ability to concentrate and create mentally that which we desire to create eventually in material form. In this process of mentally conceiving and mentally creating, humans are the equal in some degree to God, since it is a God-given privilege for humans to use the creative power which brought into existence in this universe all that is.

But the art of mentally creating is little understood in the Western world and is practiced almost exclusively by those adepts who are often considered to be the white magicians of this earth. I say they are considered “the white magicians,” for their magic is white magic, free from evil and free from any destructive nature, as the power that they use is part of the creative power of the God Consciousness, and this creative power is incapable of creating that which is evil or that which is destructive.

The undeveloped or unevolved mind may conceive of evil and of things destructive, but we cannot mentally create or bring these things into materialization in the mystical manner by which good and constructive things will come into material form when created by the cosmic power in the mind.

When we conceive of that which is not good and seek to bring it from our mind into material form, we must labor with the grossly material elements and bring them into irrational, illogical, and unnatural relationship in order to make them manifest as evil in the material realm. But when we conceive of that which is good and constructive, we may mentally create it through the alchemical processes of our

mind in attunement with the alchemical processes of the Cosmos, and as a result of such attunement the thing created will sooner or later become manifest outwardly through the creative processes existing within our consciousness and our being.

It is, therefore, only necessary when seeking an improvement in our environment, an answer to our needs, or a beneficent item added to our possessions, to mentally create the thing we desire through concentration and mental visualization. We should do this day by day, hour by hour, whenever time permits, until the thing conceived of and in the process of creation becomes a living, vital, vibrating thing in our consciousness. It must become so real that its reality is omnipresent and so effectual in its existence that it modifies, controls, directs, and influences our thinking, acting, and living.

Such a mental creation soon ceases to appear to be a thing of the mind alone. When the eyes are closed, it is clearly seen; when the mind is in relaxation it takes possession of our being. It is ever present in all of its forms, color, size, weight, and power, regardless of its nature. It is like the unborn in the womb of its mother, ready for delivery into this material world.

All things that God created were first conceived by God in this manner. All things that materialize on this earth as blessings for humanity and contributions to our essential needs were alchemically created in the Cosmic before their existence was projected into material form on this earth plane. We must therefore exemplify and emulate the cosmic processes and the divine scheme. We cannot materialize into this world that which we have conceived without the proper process of maturing development.

In my experience with business people, firms, boards of directors, and corporations that have labored incorrectly and therefore unsuccessfully with great plans or important matters, I have found that what they desired to bring about had not been properly conceived in the first place. Seeds that are lacking in consistent relationship, or which are unimportant in nature, inharmonious in vibration, or the offspring of evil parents, cannot be brought together to effect a perfect conception or to vitalize an idea. And I have found that even where the

conception was complete and more or less perfect in every requisite, there had been no period for proper gestation, and no logical, natural course of development to bring the conception into a living, vibrant form for final expression.

It is fortunate, indeed, that all our passing conceptions and all of our mental images do not take form and parade about us to enslave us and clutter the world with misconceived ideas. It is fortunate that only those things can come into being, into concrete and material realization, that have been carefully synthesized and developed in the crucible of the mental laboratory of divine consciousness. However, because there is this element of time, and this necessity for proper development and maturity, individuals become impatient and seek shorter methods and easier ways to bring their dreams and desires into fulfillment. In this they most surely fail, and through such failure lose faith and confidence and dethrone the creative power within as a pretender.

It is not difficult for the human mind to visualize in all of its details that which the mind can conceive as a thing desired. It must be done through the concentration of the objective faculties and the use of the will power directed from the outer self inwardly, as though there were within the human consciousness a sanctum for the preparation and creation of all things desired by us.

Little by little, part by part, element by element, the thing must be put together in its visualized form, and after each addition of each stage of development, it must be examined, tested, and tried, to discover if any element has been overlooked, any part neglected, or any adjustment or association of parts and elements wrongly made. As one would build a house by constructing the walls, brick by brick, so each part of the thing desired must be mentally created and visualized, until it is ready to burst forth in its completed state and stand in the consciousness of the creator as a thing actually existing and in our possession.

So much for mental alchemy—the art of mentally creating and visualizing the thing desired. Nothing pertaining to the desire must be overlooked. One must keep in mind the usefulness of the thing desired. One must avoid attempting to create that which has no

practical use and which will bring neither profit nor benefit to anyone. The dangers from its misuse must be considered and guarded against during the process of creating. Its benefits to others must be included, and it must be so created that it cannot fail to be useful to others and to be of benefit generally to humanity. It must be so created or of such a nature that when it comes into final manifestation objectively, it will become no charge upon the happiness, peace, health, and contentment of others, nor carry within it the sacrifices and sorrow of others. It must be desired with as little selfishness as is consistent with the need of the thing. Its possession must be inspired by no motive associated with revenge or anger, hatred or jealousy, pride or arrogance. Its development and growing reality in the consciousness of its creator should occasionally inculcate a sense of humility and humbleness, for as it comes into form, the magnificence of humanity's creative powers should make the creator of each thing realize one's obligation to God and one's attunement with God's kingdom.

If all of these things are considered and made a part of the process, then truly one may feel that success and satisfying realization are imminent and assured.

Chapter 4

COMMANDING COSMIC HELP

*"How can I put my interests and talents together to make a living,
provide a necessary service to others, and make the world a better
place?"*

REAL MYSTICS KNOW that they must work through the Cosmic and with cosmic law in order to bring about the realization of their conceived and visualized dreams and plans. They never forget cosmic law, and never fail to take the Cosmic into partnership in all their plans and desires. However, there is a great difference between *commanding* cosmic help and *demanding* cosmic help. One may command cosmic help through one's worthiness, sincerity, loyalty, and devotion to cosmic ideals, but one can never demand anything from the Cosmic, for the attitude of demanding would immediately preclude any consideration on the part of the Cosmic for the wishes and desires of the petitioner.

Still, we read in many popular forms of applied psychology, and even in much of the so-called mystical literature of the day, how one may demand of the Cosmic or through the Cosmic, the realization, mediate and immediate, of those things greatly desired. Such an idea is responsible for the many failures experienced by thousands in trying to bring about concrete demonstrations of mystical processes.

Before giving you the definite methods for bringing about certain hopes and ambitions in your life, I wish to complete these preliminary

lessons by devoting the next few pages to a proper explanation of how you may secure the cooperation of the Cosmic, and how you may avoid interfering with the cosmic methods for cooperation.

When one seeks the cooperation of the Cosmic in bringing about a realization of some plan, one assumes that the Cosmic can help, and while it knows how to help and is unlimited in its means and methods, it would be almost futile to ask the Cosmic to help in many of the problems which we must solve. It is natural to think that no one would appeal to the Cosmic for help in regard to a proposition or plan which can be easily worked out by the individual independently of the Cosmic. Surely, we do not appeal to the Cosmic for help every moment of the day in mastering the minor routine problems of life. We have learned about our own possibilities as individuals because of the cosmic creative powers resident within us, and realize that most of our daily tasks and passing problems are solved or mastered without appeal to the Cosmic. This is precisely as it should be and as God and the Cosmic intended it to be. We appeal to the Cosmic only when our plans seem to meet insurmountable obstacles, or when our efforts and endeavors have been frustrated, and the efforts and endeavors of others around us seem to be of no avail. The mystic knows that he or she should not bring to the Cosmic—which is the court of last appeal in a mystical sense—any problem that can be solved without its help.

We must not forget the ancient injunction that by the sweat of our brows shall we labor and produce the necessary things of life. Those who labor diligently and persistently in an effort to produce and bring about the things they need in life meet with the greatest success, while those who dream and plan and expect the Cosmic to labor for them in the fulfillment of their dreams, are doomed to failure. Yet that is precisely the situation in the world today as a result of the mistaken information that has been taught and disseminated by so-called practical psychologists and new-thought teachers.

As stated above, cosmic help can be secured and should be secured at such times as the individual is incapable of coping with the situation, or the situation is one which is beyond human control, or of such a general nature or intense nature that too many problems or points are involved for one mind to master.

Assuming, therefore, that the Cosmic can help through unlimited means and methods at its disposal, we must realize at once that any attempt to tell the Cosmic how to bring about the desires or plans uppermost in our minds is not only an imposition on the intelligence and universal wisdom of the Cosmic, but it is one of the most frequent and positive reasons for the negative results that are so often attained.

Let me state this point again, in another way, so as to give it the utmost emphasis. Since the Cosmic has unlimited ways and means of carrying out anything that it decides to do, wishes to do, or agrees to do, it is inconsistent and injurious to the success of the plans to tell the Cosmic how to work out the solution. However, this is precisely what thousands are doing in every attempt they make to secure cosmic cooperation, and I hope that this particular lesson will prevent anyone from ever forgetting the fundamental principles involved.

Here is an example that demonstrates how one should go about securing cooperation with the Cosmic. We will begin by explaining the ineffective approach, and then demonstrate the correct and effective way of achieving one's goal. A mother and father and their two children want to move to another part of the country—in this case California—where employment and educational opportunities are much better than where they are presently living. In order to do this they must sell their home and surrounding acreage so that they will have enough money to buy another home and establish themselves in the region where they plan to move, and the mother and father both need to find employment in the new area where they want to live. They have secured the services of a real estate agent and their home has been on the market for many months, but so far there have been no buyers. After many months of trying to sell their home, three prospective buyers eventually emerge.

The first possible buyer would purchase the family's home immediately for cash if he could just get his case settled in court, which would bring him enough money to buy the property outright. However, the case is in the hands of a referee who delays in rendering a decision in the case. Prospect number two would also buy the property immediately, except that her business is in the hands of a receiver,

and she is waiting for cash to come as a result of a settlement among creditors and others. The situation is complicated by the fact that this person's recent business bankruptcy could well prevent her from securing a mortgage to finance buying the home. Prospect number three is a young person without any credit history who genuinely wants to buy the property, but who needs to secure a loan from his parents in order to do so, and the parents are not terribly enthusiastic about loaning their son the money or cosigning on a mortgage.

The family appeals to the Cosmic for help in this situation. The father and mother concentrate on the Cosmic and visualize what they would like to have made manifest or what they would like to see come about—namely, the sale of their home. Following what they believe to be the most effective way of concentrating on what they want, they project to the Cosmic Mind their requests and demands, which go something like this:

“We want to sell our home so that we can move our family to California and buy a home and start life anew. However, we cannot sell our home unless one of these three prospects secures the money to buy it. Therefore, please help prospect number one to have the referee make a favorable decision. Or in the case of prospect number two, please have the receiver bring about a settlement to that persons business. Or in the case of prospect number three, have the parents of that young man make a decision to loan their son the money or cosign on the mortgage so that he can buy our home.”

The father and mother then concentrate upon and visualize the referee looking over the legal papers and reaching a decision to release the money needed by the first prospect. Then they visualize the receiver working over his or her papers and coming to a favorable decision for prospect number two. They then visualize the parents of the young man deciding to loan him the money or cosign on a mortgage so that he can buy their home.

After spending half an hour in concentration and visualization, the mother and father feel that they have made perfectly plain to the Cosmic just what they want. And the family waits day after day for

the Cosmic to bring about a solution to their problem, but nothing happens. What could possibly be wrong?

Let us examine the family's problem and see whether or not they have been doing the most effective thing to realize their dream. In the first place, when this family consulted me— and I have selected this case from an actual occurrence— they impressed upon me very strongly the fact that their great desire was to sell their home to one of these three prospects so that they could get the money and move out West and begin life anew. That was the uppermost thought in their minds in all of their concentrating, their visualizations, and their appeals to the Cosmic.

However, when you think about it, what was their original goal? I am sure you will agree that after all is said and done, what the family wanted least of all was to sell their home and get the money. In fact, the sale of their property and the securing of the money was not the vital issue or the real thing that they desired most.

What the family really wanted was to move out West and start life over again. I demonstrated this by asking them, "Suppose you didn't sell your home but had an offer from a firm in California to come out there and work in one of the state's new expanding industries, and this offer was accompanied by a promise to pay your moving expenses and help you in relocating and finding a nice home? Would you accept that offer?"

They immediately replied, "That is exactly what we want! We would gladly accept the offer."

So you see, the real desire of this family's hopes and dreams was not to sell their home. However, from their limited, material, earthly point of view, there was only one way by which they could move to California and start life anew, and that was by selling their property and using the money to carry out their plans in the new location. The mother and father never, for one moment, considered the possibility that the Cosmic might have other ways of bringing about a fulfillment of their desires.

In other words, their desire was to move to California. So they had thought about it, reasoned it out, and from their point of view they had decided arbitrarily and finally that there was only one way for them to succeed with this plan, and that was by selling their home. Then they proceeded in all their thinking, planning, and concentrating to use this arbitrary decision, this final conclusion, this reasoning and judgment, as being the ultimate, the perfect, the only way to bring about the realization of their goal. Having once decided on this plan, they proceeded to then tell the Cosmic that it should or must accept their decision, their plan, their solution, and work it out for them. Certainly that is an imposition upon the Cosmic, and at the same time it was the worst thing they could do to bring about the realization they expected.

In other words, the family was appealing to the Cosmic to sell their home, instead of appealing to the Cosmic to help them move to California and start a new life. Or, to further illustrate their dilemma, it could be said that the family was *demanding* of the Cosmic, "We want your help in bringing about a realization of our plans. But listen, Cosmic, we have decided how it should be done and how it can come about and how you should assist. We are telling you just what we want you to do, and we want our plans fulfilled in just this way and no other way. We don't want you to provide us with some unexpected money so that we can fulfill our plans. Nor do we desire that you have any money come to us through a will or a gift or through any other channel, except through the sale of our home. We want you to give us the money solely through the sale of our property. We are not asking that you have any company or organization offer us positions or a new home in the West. We want to go there with our children and find jobs and a place to live, and find these in our own way, and bring about the goal of our plan in the way that we have decided. We do not want you to do anything unique or original that we haven't already thought of, but simply follow our instructions, and then we will know that the Cosmic is our partner."

Now I will leave it to the common sense of my reader as to whether or not such reasoning and such appealing to the Cosmic is apt to bring the desired results or not. The proof of my contention lies in

the fact that after I had talked with this family and pointed out the limitations that they were placing on the solution of their problem and the dictatorial attitude they had taken toward the Cosmic, they went home and proceeded to concentrate in the correct and most effective manner, after which they succeeded in having their hopes and dreams fulfilled abundantly. The family concentrated on the following picture:

They saw themselves traveling— not necessarily by automobile or airplane or even train— but nevertheless traveling, to California. The father and mother pictured themselves finding good jobs, excellent positions, which would make the best use of their capabilities and provide good salaries and other benefits. They saw themselves in a nice and comfortable home, without attempting to visualize all the sundry details of such a home—such as whether the home had a porch or no porch, whether it had a tile roof or a stucco exterior, whether it was one or two stories in height, with a big yard or a small yard, and so on— but a home nevertheless, comfortable and cozy, and in accordance with what they actually needed. This is all they had in mind when they concentrated and appealed to the Cosmic. They were absolutely indifferent as to all the little details, such as exactly where in California they would live, whether they would move there right away or in a few weeks or months, exactly how they would travel there, and specifically what kind of jobs they would have once they arrived there. All of these minor details and ways and means they left entirely to the Cosmic.

What was the result of this change in their approach to the Cosmic? A friend of the family who had casually contacted an acquaintance in California about this family's desires, received news that there was a job opening in a new printing plant that was being established in California, and since the father in the family had worked as a press operator and a production manager in this particular industry, and knew from firsthand experience all that needed to be done in setting up a new printing plant, there was a possibility of a position for him available in California. Upon hearing about this job possibility, the father immediately contacted the management of the printing plant, and they were thrilled to find someone with his experience to help them get the printing plant up and running. He was offered the position,

plus an advancement of salary and a housing allowance sufficient to bring him and the family to the West.

After our initial conversation, the mother in the family, who was a nurse, had realized that there was a nationwide skilled nursing shortage, and she was sure that she would be able to find a new position in California. Through a professional organization to which she belonged, she was provided with a list of available nursing positions in hospitals throughout California. There would be a position open for her; she had no doubt about this in her mind.

In less than two weeks the family was on their way to California, eagerly anticipating their new jobs and new life on the West Coast. Precisely three weeks after they had moved to California and were becoming settled in their new jobs, the children in their new school, and the family in their new temporary home, a real estate firm in their hometown notified the family that a local developer, heretofore not even considered as a prospect for buying the family's property, had made a good cash offer for the home and property, and that the offer had come "out of the blue." Hence the family found itself comfortably settled in a new home, in a new position, in a new part of the country, with money from the sale of their home to apply to the purchase of a new home in California. All of the family's hopes and dreams had been fulfilled, and even more, and yet not one detail of the realization was similar to what they had been concentrating upon in their original attempts to demand of the Cosmic its cooperation.

In another illustration, a woman whose husband died was suddenly thrown into the situation of needing to earn an income to maintain her home and support herself and her sixteen year old son so that he could finish high school, go on to college, and prepare himself for a career. Before appealing to the Cosmic for help, she quickly reasoned as to how she could bring about her hopes, and she decided that the only thing she could do to earn an income would be to sell flowers on the street with the help of her son, who would pick up and deliver the flowers to various locations where she would sell them. She had reached this decision about selling flowers by analyzing herself and determining, as she explained to me, that since she had no business

training, and it had been many years since she had worked at a job outside the home, there was no other way for her to earn an income.

In other words, after fifteen or twenty minutes of selfanalysis, she was fully convinced that she knew all about herself, knew all she could possibly do in this world to contribute to its needs or to produce anything of usefulness. I may say, in passing, that this is one of the big mistakes a great many persons make in connection with their personal problems. They attempt to decide what possibilities they have in this world. They believe themselves to be the best judges, even better than the Cosmic or God. And whatever conclusion they may reach regarding their capabilities and limitations, it is always ultimate, final, supreme, and quite definite. It never dawns upon the minds of these persons that there may be a higher and better judge, or that there may be an intelligence that knows better than any living being just what they can do in life. It never seems to come to the minds of these persons that each one of us has a certain mission to fulfill in life, that in order to fulfill this mission there are various means by which it may be brought about, and that God or the Cosmic may know more about this than we do.

However, the woman proceeded to concentrate day after day for several weeks, asking the Cosmic to help her sell these flowers, which were of inferior quality because of her inexperience and lack of a source for the best quality flowers. Her poor son was neglecting his studies and tiring out his young body trying to deliver and help her sell these flowers from place to place. Together, they had very little success, and as the family funds became exhausted and the onset of cold weather threatened to severely limit her street sales, the woman came to me in desperation and explained her problem. She wanted to know how to get the Cosmic to help her sell flowers. All she could think of was the sale of the flowers and the continuance of her efforts in that direction.

When I asked her why she wanted to sell flowers, she said it was because she wanted to earn an income. When I asked her why she wanted to earn an income, she said it was so she could maintain her home and provide for her son's education. When I asked her why she

wanted to maintain a home and provide for her son's education, she said it was because she wanted him to finish high school, go on to college, and complete his education so that he would be a success in life. So we see that after all her real problem was not that of selling flowers but of maintaining her home and providing an education for her son.

But that was not the picture she had presented to the Cosmic. That was not the picture she had concentrated upon. She had been asking the Cosmic to help bring about the ultimate desires of her heart, but at the same time she had been telling the Cosmic that it could be done only through selling flowers. Since the Cosmic probably did not agree with that plan or that decision, it did not cooperate. It had ways and means of its own in bringing about her desires, but since the woman had limited the Cosmic's cooperation to the strategy of selling flowers, the Cosmic offered no other form of help.

After explaining to this woman how to concentrate upon the real desire of her heart, and how to refrain from thinking about the method the Cosmic should use in working out her problem, it was brought to a manifestation.

Our talk changed her perspective, and she realized how she could put her real talents and gifts fully to use. With proper training geared to her talents and abilities, she found a job where she could engage in much more rewarding and constructive work than she ever could have done selling flowers, and her son was able to continue his education and eventually go on to college. The solution to her problem was one she had never conceived of and one that had never been suggested to her. Here was the perfect answer to the question: "How can I put my interests and talents together to make a living, provide a necessary service to others, and make the world a better place?"

These illustrations should make plain to you what I mean by concentrating on the ultimate desire of your dreams, the eventual hope in your plans, without limiting the Cosmic to ways and means of bringing it about.

In all of the explanations of methods for seeking cosmic help given in the following pages, it should be kept in mind that the fundamental principle outlined in this lesson should be carefully followed.

Chapter 5

SECURING MONEY

“The Cosmic cannot deliver actual cash into our possession, but must bring this about through various earthly channels”

ONE OF THE two most often desired gifts from the Cosmic is, perhaps, that of money—actual cash. The other is health.

It is strange indeed that in the ultimate analysis of most of the cases where petitioners are asking the Cosmic for money we discover that it is not the actual cash in dollars and cents, or gold or silver that is desired, but the credit. There is a considerable difference between securing credit in order to enable one to purchase, buy, or secure certain necessities, and the possession of the actual cash in material form for the same purpose. And from the cosmic point of view also, there is a considerable difference.

We would hardly think that anyone believes that the Cosmic conducts a bank and has in its vaults gold and silver, copper and nickel, as well as paper, in the form of coins and bills of all denominations and of all countries. It would seem that only the child mind would conceive of the Cosmic being able to deposit actual money into the hands of a petitioner, like raindrops falling from the sky. The moment we realize that the Cosmic cannot deliver actual cash into our possession, but must bring this about through various earthly channels, we see at once that it may be that the Cosmic can paid us in our financial needs in a manner quite distinct from delivering the material form of coin to us.

Those who have read the preceding chapter will realize that in a great many cases those who are seeking or asking for money through any occult, mystical, or psychological process may not be asking for what they really need at all. Let us say that I need a new coat and decide that I will buy it at a certain store for a certain price. In order to do this I must either have the actual cash in my hand or be able to pay for it through credit. Of course, it is preferable that I earn the money and secure the coat through my own efforts, as the Cosmic and all natural law intends. But let us say that right now I need the coat and do not have the money or credit to purchase it. Therefore, I proceed to concentrate upon the Cosmic to give me the actual money or provide the credit so that I can pay for the new coat. My entire concentration is upon the amount of money that I believe I need. The purchase of the coat or the necessity for having the coat is of secondary consideration. However, if I proceeded properly, the coat would be the primary consideration, and whether I purchased it with actual cash, paid for it by credit, or it was given to me by a friend would be immaterial. I would be glad to leave the arrangements to the Cosmic, feeling quite satisfied that the Cosmic would see to it so that I received the coat.

However, there are instances where the necessity for money in some form, or for credit to an equivalent amount, is the paramount desire, and these occasions require as much serious consideration on the part of the mystic as any other necessity or desire of a legitimate nature.

From the cosmic point of view, the use of money as it is used today is fundamentally wrong and is a method or means arbitrarily established by humanity for the purpose of getting around and avoiding most of the ethical principles established by the Cosmic. I will touch on this subject in another part of these lessons, but it should be kept in mind that the Cosmic generally is not in sympathy with the use of money, and whenever and wherever it can bring about the desired results without recourse to the use of money, it will do so. Therefore, we will presume that petitioners who are seeking money with the help of the Cosmic will have reached the conclusion that they must have money only after analyzing their necessities very carefully and knowing positively that nothing else except money in some form, or the equivalent credit, will serve their purpose.

Now there are two ways by which most petitioners expect the Cosmic to help them receive money. The first way is in asking the Cosmic to help them borrow what they need from a financial institution or from someone they believe is financially capable of lending them the amount. The other way is in asking the Cosmic to help them collect either an amount that is justly owed them, or which they expect through the settlement of some estate, will, legal paper, or other form of benevolence.

We must examine each of these situations separately and consider the proper methods whereby mental or mystical laws can be used to help bring about the desired results.

When money is owed to you, and you cannot collect it because of the indifference or the temporary inability or stubbornness on the part of the person who should pay it, then you may rightfully and ethically ask the Cosmic to help you secure what is justly yours. I must warn you, however, that if there is even a fair reason for the debtor to hold back the payment while some investigation is made, or while an adjustment is made, or until you comply with some just conditions, then you cannot expect that the Cosmic is going to aid you by setting aside the rights and interests of the person who owes you the money and force that person to make an immediate settlement with you against his or her own best interests.

It has been found in many cases that where Jones owed a bill of \$1,000 to Smith, and Smith was asking the Cosmic to force Jones to pay the money right away, that Jones was holding up the payment of the sum because Smith had not fully complied with the conditions that brought about the \$1,000 obligation. It might also have been that Smith was not willing to concede some point or agree to some just and proper point previously arranged, or that Smith was perhaps attempting to secure the money in a shorter period than had been agreed upon. In such cases, the Cosmic will not act differently than a judge in any court would act if he or she knew both sides of the case.

The Cosmic will insist upon being fair to everyone, and it is simply impossible for petitioners to come to the Cosmic with their requests and desires, thinking that they can hold back some facts about the

matter and fool the Cosmic into granting them their special wishes immediately and without investigation. If you will stop a moment, you will realize that the Cosmic, if it has any mystical, universal mind and power at all, is just as familiar with the reasons, demands, and rights of the person who owes the money, as with the person who desires the money. So we have found that petitioners seeking the payment of money that they claim is owed them must approach the Cosmic as one would must approach a court of law, with “clean hands.”

But if the money is justly due you, and there is no reason for its nonpayment, except the indifference or stubbornness or forgetfulness of the person who can and should pay it, then you may concentrate upon the Cosmic and, with patience, petition the Cosmic to intercede for you and see that your just debt is paid. As to what method to use in concentrating for such a purpose, I will have more to say briefly.

In asking the Cosmic to bring money to you that you believe is coming to you, or should come to you through an estate, a court settlement, a will, legacy, or a donation of some kind, we find that here again petitioners must be sure that they are justified in assuming and believing that the money will be given to them by the giver's own volition, but that the whole affair has been delayed through forgetfulness, indecision, or something of that kind. In this latter case, we will see an analogy with the former case. Petitioners must again come into court with “clean hands.” They must be receptive and ready to receive the money they desire. It must be free from entanglements that are unethical, and it must not be money that will bring pleasure to the petitioner alone and bring sorrow, suffering, and regrets to others; for in such a case the Cosmic will not think of giving its aid to the carrying out of a wish or a gift or help of any kind that will make just one or two happy, while it makes many others sad and unhappy.

Of course there are those cases where people petition the Cosmic for some money to meet an emergency, when they have no definite idea where the money may come from, because no one owes them any particular amount, and they do not expect any money through a legacy or a donation of any kind. Such a situation is a very difficult one in which to give advice and suggestions. In a great many cases of this

kind, the person soliciting the money is not warranted in expecting money from any source and certainly is not warranted in asking the Cosmic to create an immediate situation wherein the petitioner is suddenly made the beneficiary of cosmic gifts which have not been earned, arranged, or donated in any way.

Speaking in a general sense, the securing of money through cosmic aid reduces itself to a form of concentration that is simple and effective. After having determined that the actual money is what is needed, and not the things which are to be purchased with it, then the petitioner should decide what is the precise amount, or the smallest possible amount, that will meet the conditions. Not too much, or not more than is necessary, should be asked for. On the other hand, a sufficient sum should be included in the asking to take care of the immediate, as well as the longer term, needs. This amount of money should be visualized in its figures and not in its form.

In other words, the money should *not* be visualized as gold or silver, or bills, or in any particular denomination or form of currency. If \$1,000 is desired, the figure or amount of \$1,000 should be concentrated upon, regardless of whether that \$ 1,000 will eventually show itself in the form of a check, a draft, a money order, actual cash, or a savings bond. And every morning, every noon, and every night, at a time just preceding the meal, one should attune oneself through relaxation and concentration with the Cosmic and Universal Mind, and hold in ones mind, at the same time, the thought and impression of the amount of money that one needs. After doing this for a few minutes, with the eyes either open or closed, the person should dismiss the matter by the simple statement of "This I ask of the Cosmic!"— and then go about the business of the day, unconcerned about the coming of the money or the method by which the Cosmic will answer the petition.

Doing this for four or five days will unquestionably bring some result in the process leading to the realization of the amount of money desired. In addition, if this amount of money is justly owed to you by a particular person, you should concentrate on that person in connection with the \$1,000 and hold the picture of that person in your mind, along with the amount of money, so that the Cosmic will

receive directly from you an impression of the person who should pay the money to you. Again I must warn you about the necessity of being sure that the money is justly owed you at the moment, and that the delay in receiving it is not a just delay, and also that you are entitled to its immediate payment without further delay. Of course, after what I explained in the preceding chapter, you will not attempt to visualize how the Cosmic will make the person pay you, or just what hour it shall be handed to you, or brought to you, or placed to your credit, or otherwise made available. Such concentration upon the amount of money and the person who owes it, three times a day for a number of days, will undoubtedly help to bring about an attitude on the part of the person who owes the money that will lead to action and the eventual realization of your desires.

In the case where money is desired from an estate or from some person who is settling an estate, and where there is a delay or a hesitancy or a possible frustration through so-called legal red tape, you must be sure that there is no just reason for the delay, and that you are fully entitled to have the Cosmic come to your rescue and make immediate settlement. If you are sure of this point, then you may again visualize the amount of money desired, and with that visualization keep in mind the person or the condition surrounding the delay, with the idea that the Cosmic will contact the right person or persons and set into action the process that will lead to the proper settlement.

It has been found that in these cases where a referee or a judge or any other individual is attempting to make up his or her mind and decide whether to do a thing or not to do a thing, or whether to grant a request to one person or to another, that if one appeals to the Cosmic to bring about a decision favorable to the petitioner, the Cosmic will affect the hesitating mind of the referee, judge, or other person, and cause him or her to suddenly make a decision in favor of the person who is concentrating on the Cosmic for cooperation. I have known personally of many cases where judgments or decisions have been held up for months, and in some cases years, because a certain person could not come to a definite decision and was hesitating until a proper decision could be reached. A few days' concentration, however, upon this person and upon the necessity for an immediate decision, caused

the person to suddenly come to a conclusion that had been delayed for too long, and a favorable decision was then rendered to one of the parties concerned. In several cases, an investigation afterwards or an interview with the person who made the decision revealed that during the evening hours, while in relaxation, the individual suddenly had an impression that he or she must come to a certain conclusion that appeared to the individual to be absolutely fair and just.

You can rest assured that when the Cosmic takes up your case and impresses someone who has the right to decide about making a decision in your favor, it is because the Cosmic knows that such a decision is just and correct. In other words, the Cosmic will not make a judge or referee or anyone else decide in your favor just because you petitioned the Cosmic to do so, and the other party did not make such a petition. We see by this that if both parties concerned in such a matter were to petition the Cosmic, and each asked for a favorable decision, that the Cosmic would have to decide and impress the hesitating judge with what is his or her duty and what is proper in the points in question.

As for borrowing money, many other things must be taken into consideration. The Cosmic is not loathe to aid in the matter of borrowing, provided there is a good and justifiable motive behind the desire to borrow and the borrower has proved to the Cosmic and to others that he or she is trustworthy and repays whatever amount is promised to be repaid. Again we realize that the Cosmic will not aid in any injustice or in any matter that will be unfair or injurious to another person. If, therefore, you are attempting to borrow money without having any real need for the money, or, if a real need exists, without having any ideas as to where, how, or when you will be able to secure sufficient money to repay what you borrow, you can rest assured that the Cosmic is not going to aid you in the matter.

If, on the other hand, in your previous transactions of small or large amounts, you have always repaid what you borrowed, always given back what has been loaned to you, always met your just obligations with every endeavor to fulfill what you have promised to do, then you may be sure that the Cosmic will aid you if there is a real need for the money you are seeking. You cannot go to the Cosmic with a vague

hope that the borrowed money will be repaid some time in some way, or with the idea that when it comes time for you to pay the money back to the person you have borrowed it from, you will appeal again to the Cosmic to deliver some more money to you in order that you may square your left hand while you get ready to hold out your right hand for something more.

In seeking the aid of the Cosmic in borrowing money, it is presumed that you have in mind some person or institution, such as a bank or financial institution, from which to borrow the money; that in the case of a person, that such person can loan the money to you without injury to himself or herself; and that you will make it a regular business transaction, clean-cut, and of the proper ethical form. With these points being true, you may then visualize the amount of money and the person or financial institution from which you desire to borrow it. By concentrating upon such a visualization three times a day you may count upon the Cosmic's help, provided, of course, you have made the regular earthly, physical, material appeal to the person or financial institution, in addition to concentrating upon the Cosmic.

It is not to be presumed that you may want to borrow some money from Mr. Smith and without ever letting Mr. Smith know you want the money, proceed to concentrate upon the Cosmic and ask the Cosmic to urge Mr. Smith to come over to your house and hand you the money, as though he were being forced to do that by the Cosmic. In all cases of borrowing, it is proper that you should make your appeal and request to the persons first in a regular way and acquaint them with the knowledge that you wish to borrow from them.

In attempting to borrow money from anyone, it is always advisable to use the utmost frankness and be extremely specific. To approach any person, or institution, such as a bank or loan association, and ask for an indefinite amount of money, and in a way that demonstrates that you are not familiar with what you want, and why you want it, will surely bring a negative result. And to be evasive in your answers will likewise jeopardize your success with any person or institution, just as it would with the Cosmic.

It is understood, of course, that borrowing money is considered to be an ethical process, and many institutions and persons earn more money by loaning money. Banks would cease to exist and would go out of business if they did not loan money as well as receive money from persons who place it on deposit in their care. A bank's only real excuse for existing is to receive money from depositors and then loan and invest that money in diverse ways so that it will earn an income and produce more money. Some persons have money which they are willing and ready to loan under certain conditions, and just as with banks, such persons demand the utmost frankness and security.

In talking to the manager of one of the largest loan associations in America, the manager frankly told me that in their institution, where millions of dollars are loaned through their various branches every month, a borrower's apparent stability and integrity are major factors in deciding whether or not to make the loan. Of course, all the necessary forms are filled out and interviews conducted, however, this manager told me that such procedures and papers usually prove to be of no value whatsoever if the borrower lacks integrity.

With this loan association, and with individuals and financial institutions throughout the world, the hesitating, evasive borrower is given a negative answer in the mind of the person or entity who has the money to loan, long before any words are ever spoken. The shifting eye, the hesitating voice, the indefinite explanation are earmarks of irresponsibility. When borrowers are quite positive and definite about why they need the borrowed money, what they intend to do with it, and when they expect to pay it back, they will find a ready listener and ready money at their disposal.

Most loan associations, banks, credit unions, and persons who make a business of loaning money are interested not only in the borrowers integrity, but in the purpose for which the money is being borrowed. You can well imagine that neither a bank nor an individual would loan money to a person when that person says he or she wants to use it for gambling or betting at the race track, or for some other questionable or irregular form of speculation.

Everyone who has money to loan would hesitate to loan it to a borrower to buy luxuries instead of necessities. Clothing, food, the payment of rent, doctors' bills, the purchase of material for business, the investment of money into a growing and successful business proposition, the buying of tickets to travel to some point for business purposes, the buying of a home that is a good real estate investment, are generally considered good motives for borrowing. Borrowing money for the college education of one's children is often considered a good investment. While on the other hand, to borrow in order to enjoy a pleasure trip to an exotic faraway country might be considered a risk, and at the same time indicate that the person asking for the money has little or no sense of business values, or personal priorities.

Every firm or individual who loans money expects interest at the legal rate or sometimes a little higher. Very few persons are willing to take their money out of the bank where it is earning four or five percent and loan it to someone on the promise of securing six percent. The risk of loaning their money, plus the trouble of collecting it, and the delays in having the installments met promptly so that they would bear the proper amount of interest, would more than offset the benefit of an additional one percent or two percent that they would secure from the borrower instead of from the bank. So you must be prepared, in many cases, to pay more than the usual rate of interest if you expect anyone to take a risk of this kind.

You need not feel that you are damaging your integrity or your standing in a social or business way by borrowing money, for many of the larger firms, the most successful business institutions, and the most prosperous individuals find it necessary to borrow money from their banks or from other persons at times, in order to expand their business or carry on a special deal in an emergency. What will hurt you more than borrowing money is failure to keep your promises regarding making the return payments. What will injure your prospects of securing borrowed money more than anything else is the record of the manner in which you have lived and spent money when you have had it. Persons who have had plenty of money or sufficient money at one time or another and have squandered it for purposes that are not

ethical, cannot expect to have others loan them more money. All these things are taken into consideration by the Cosmic, as well as by the human mind.

Therefore, in asking the Cosmic's cooperation, you must be absolutely sure that you are appealing with "clean hands." And you must have made your solicitations to the persons or institutions in the usual way before you ask the Cosmic to help bring it about. The Cosmic is not going to communicate with banks all over the country and tell them you want some money, and that one of them should loan it to you. But the Cosmic will help, if you are worthy and deserving of the loan, to impress upon the minds of the persons who can make the loan that you are worthy and that the loan should be made, and it will even go to the extent of urging them to make the loan more quickly or with less delay than usual.

In securing money for business purposes, always be sure that your business venture is one that is really capable of becoming a successful, paying concern. Fantasies and purely speculative schemes are neither supported by the Cosmic nor bankrolled by financiers, and investors are usually reluctant to invest in pursuits that are highly speculative and risky.

I recall how years ago I was approached by some people with ideas for building experimental aircraft that were simply so ridiculous that one could hardly keep from laughing, and yet, with no aeronautical or engineering background, these speculators expected someone to loan them thousands of dollars to build what was only a fantasy or daydream in their minds. If you haven't built or designed airplanes or worked on them or piloted them, then you cannot expect that your speculative and untried ideas about how to further develop aircraft will attract financial backing. On the other hand, if you have worked in the manufacture of airplanes for a number of years and have had considerable experience flying them, and have discovered through experimentation, building of models, and testing that you have some new and better ideas about designing airplanes, you might be able to find financial backing.

Here is how we can apply these important principles to the present day. In order to secure financial backing for projects and business ventures, you should have the education, training, or practical experience appropriate to the business venture or profession that you want your investors to support. This is not to say that there are occasional exceptions, where someone with little training or experience, but with an inventive mind and an outstanding idea for a new product, is able to attract the rapt attention of those with money to invest. But this is the exception rather than the rule.

For example, if you are a realtor, and have succeeded in your profession, but now have an idea that you would like to open a pharmacy because you believe there is more money in that business, do not expect anyone to agree with you in your decision and advance the money to start you in the pharmacy business, unless it is someone who does not care what happens to their money. But if you have been a successful pharmacist and you wish to move into a new neighborhood and open a larger pharmacy where there is little competition and every possibility of success, you will find others ready to help you with your plan.

On the other hand, if you are a successful realtor and you would like to expand your realty business by taking advantage of further training toward becoming a broker, or perhaps moving into the mortgage end of the business, or even opening a second realty office, your proven track record should help you secure financial backing for your plans. There is plenty of opportunity, for the Cosmic is always at work, and those who are attuned with the Cosmic know that there are always new ideas, new possibilities, and new ventures ready to come into manifestation through the application of Cosmic Law.

Therefore, if you are a good accountant, or hairdresser, baker, or engineer, or whatever your profession, you can secure money to help you improve the business you are in, provided you are honest, skillful, and dependable. And the Cosmic will help you in all these legitimate propositions, and it will silently smile, by negative action, at the unrealistic ideas of the impractical dreamer.

Chapter 6

THE ATTAINMENT OF WEALTH

“The person who has a good idea, a workable idea, and a creative mind in which that idea can be mastered and visualized, is a person who has wealth, boundless wealth, potent wealth.”

CONTENTED IN LIFE, indeed, is the person who has no desire for the attainment of wealth. Few there are who do not have this desire to some extent or who do not express it in some form. Fortunately, not all of us measure wealth by the same standard, nor do we desire richness in the same measure. Regardless of what we may possess, or what may be our privilege to enjoy, most of us seek some things in abundance, and that abundance may be our wealth.

Before taking up several points of a practical process, which will enable us to bring wealth into our possession, let us consider what constitutes wealth for the average human being. It may be trite to say that one person's wealth may be another's burden, or that what one person cherishes as a rare and costly gift may be of no value to another; but it is true nevertheless, and there seems to be but one material thing that, through common acceptance by persons of all minds, constitutes wealth—and that is money. However, there is one immaterial possession or blessing which most of us enjoy, and which, by common consent also, is considered as the equal of wealth in any form—and that is health.

The power of money in the world today is unquestionably a curse for those who do not know its real place in the scheme of things and who cannot relegate it to its proper place. In a preceding chapter, I said I would speak about money, and this is my opportunity. If there were no money in the world, or no material thing that represented wealth, or had the power of fictitious valuation, health and the freedom of existence would constitute the real wealth of every human being.

In the proper scheme of things, human beings should labor to assist in producing and materializing the things necessary to live in the world. There should be no other motive for our daily labor, no other incentive for our dreaming and planning, than to assist in the carrying out of Gods constructive work. We should feel that we will share in the worlds blessings with all beings. We should know that of what we assist in producing, a portion will be enjoyed by us, and a portion will be enjoyed by our children or elders who are too young or old or incapable of producing. We should know that unless we contribute to the universal effort and take our proper place in the world, we cannot hope to enjoy the blessings of the universe, nor to indulge in the beneficent joys resulting from the labors of others.

This is no utopian plea, nor political doctrine. It is merely the mystical viewpoint of life as it should be. However, people have learned that they may enjoy life's blessings and indulge in the necessities as they understand them, by buying them with fictitious symbols which have the power to secure those things which have not been earned or paid for. Thus, some may labor diligently, and even to great extremes, to keep body and soul together and to provide the bare necessities for their families, while others may labor not at all, nor produce, nor even plan or create, but live a life of laziness and indolence. Yet, through an inherited possession or unfair scheming, the latter are able to buy with the gold that they have not mined from earth, or with metals that they have not labored to extract, or jewels that they have not physically produced, such luxuries, privileges, and such abundant supplies as permit them to flaunt their extravagant wealth, while others cry for the things these individuals have cast aside.

It is unquestionably true that the average man or woman who finds life devoid of the necessities or luxuries, and whose longing is for wealth in some form, is a victim of the human-made process of rewarding labor with money, or compensating effort with symbols of fictitious value. If money were not the thing with which the necessities and luxuries of life could be secured, then few indeed would be without that which they need most. It is neither the sluggard or indolent person, nor the person who need not work or labor, who most generally petitions the Cosmic or prays to the God of all beings to aid him or her in attaining wealth. It is the man or woman who is laboring industriously, consistently, and fairly; it is the person who is devoting most daytime hours to laboring by the sweat of the brow, and by the torment of the body; it is the one who is striving in every honorable way, and against seemingly insurmountable obstacles, to earn and deserve the necessities of life.

Those who find the battle against poverty and sorrow a most difficult one should, without losing faith or hope, and without giving up their tiresome efforts, appeal to the Cosmic and to the higher laws of the universe for aid and assistance in securing for themselves, and those dependent upon them, that which will bring them joy with their health and happiness with their necessities. Such people seek to attain wealth, and theirs is a wealth that is deserved, and their desires and petitions should be answered.

Among the practical considerations we must analyze at this time are the facts that material wealth does not always bring into our lives the real wealth we seek, and that very often we unconsciously associate the importance of money with thoughts about our needs.

In speaking with hundreds of men and women who believed that the attainment of wealth was their real ambition, we have found that in nearly every case money was desired in order to secure or purchase or even attract other things which it was believed could not be secured or attracted except through the power of money. In the preceding chapter, I have tried to show that petitioning for money in most cases was not the right way to bring about the ultimate desires within one's heart. I would like to show at this time, however, that the petitioning

for wealth—abundant wealth— may be a proper procedure, and that the desire for it may be a proper thought.

Among my intimate associates in the business world was that master of finance and big business, Mr. Arthur E. Stilwell (1859-1928), who built more railroads in America than any other living being and who was a power on Wall Street. I have had the pleasure of being the adviser to Mr. Stilwell in many and great business propositions. Some of them were cast aside after brief consideration, sometimes upon my own private recommendation, while others were developed and enlarged into successful national operations, solely through the personal effort it was my pleasure to institute.

Mr. Stilwell was a person of remarkable mental and psychic development. Always one who paid attention to hunches and the “still, small voice within,” Mr. Stilwell often recalled how his “weirdest hunch of all” warned him not to make Galveston, Texas, which is located directly on the Gulf of Mexico, the terminus of his Kansas City Southern Railroad, because according to his hunch that city was destined to be destroyed by a tidal wave, which actually happened four years later in 1900. Following his intuition, Mr. Stilwell found a more protected location on the Texas Gulf Coast and proceeded to build the City of Port Arthur and the Port Arthur Ship Channel and harbor, making that city the railroad terminus.

I am glad to note that Mr. Stilwell published, in some national magazines, articles reviewing his mental and psychological contests with major business deals and the victories that came into his life—many a time through the application of mystical laws that were demonstrated to him in secret sessions we held while I was his silent partner during the course of a number of years.

Mr. Stilwell's idea of wealth, however, was not wealth that gradually accumulated for him in the vaults of Wall Street, or even in his holdings in international marts. His idea of great wealth was the wealth of character and of mental power. He considered that there was no power in the world as strong, as mighty, as indefatigable in its processes of overcoming the obstacles of life as the *creative power of mind*. His daily

petition to the Universal Mind and Consciousness was a prayer for the continuation of health and especially of that power which was developing in his mental faculties.

On many occasions, when Mr. Stilwell telephoned me late in the night to come to his private office in New York, he greeted me with a joyous grip and a hearty smile, and the exuberant claim that "I am truly wealthy tonight, for I have a great idea!" And as we would discuss his idea, I could not help noting that he enjoyed the thought that he held. He cherished it like a loving child, not because he could see that the idea would some day produce money for himself and others, but because the idea was a thing alive with possibilities, and because it could be visualized and matured and eventually materialized into a vibrating magnetic demonstration of mental laws.

There was often no selfish interest in these ideas of his, for I have spent long hours with him discussing an idea that both of us realized we would have to pass on to another to turn into commercial form, for neither one of us would have the time nor the interest in developing the idea along business channels. But we could see in the idea a seed, and we could see this seed conscious and active with life and possibility, and often such ideas were passed over to his associates, some of whom were connected with the Standard Oil Company, or with other large industries whose executives we were acquainted with, and whose planners and builders were also individuals who appreciated the value of ideas and had the true standard of wealth in their consciousness.

The person who has a good idea, a workable idea, and a creative mind in which that idea can be mastered and visualized, is a person who has wealth, boundless wealth, potent wealth. The individual who has money, who has jewels, who has gold and silver in sufficiency or in abundance, but who has not the creative power to use such wealth, is not rich, but poor indeed.

In petitioning the Cosmic, or in using the psychological processes to bring wealth into ones personal environment, the less thought given to wealth as represented by money or gold or silver, the more quickly will petitioners attract to themselves the ways and means of attaining that which really will constitute wealth in this life.

First of all, those who believe they are deprived of life's necessities, or think they lack the abundance which should be theirs, should seek to build up the greatest wealth and blessing that is within their reach, and that is health. Perfect health, with the harmonious functioning of all the inner faculties, cooperating with the functioning faculties of the outer consciousness, is one of the greatest blessings that anyone can possess. When such health is in the body, the mind is keen and alert, and the creative powers of the Divine Mind, working through the mortal mind, are active and productive. We are then able to direct and control the obstacles that stand between us and the attainment of our desires. We are able to appeal to the minds of others without doubt and without hesitancy. We are truly masters of our lives and captains of our ships, and it is just as possible for us to steer our ship of fate and our life of destiny toward the goal of our dreams, and toward the pot at the end of the rainbow, as it is for the experienced navigator to navigate a ship to a distant point on any horizon.

The next great blessing is that of receptivity. To receive, one must give. And as we give, we receive. It is the law of compensation. No person as yet has successfully avoided this law, nor found a way to contest and negate it. Our mind must become receptive to the intuitional impressions sent forth by the Cosmic; it must become receptive to the still, small voice within that seeks to guide and direct all of our actions, all of our thinking and planning. We must become receptive to the inspirational urges of the Universal Mind. We must become receptive to the cries and the needs, the desires and the wishes, of the mass mind of humanity, so that we may hear the pleas of individuals and the hopes of groups of men and women who are sending out into universal space their creative ideas, seeking assistance in their fulfillment and materialization. The receptive mind must be able to sense what another needs, as well as what is needed by the self. The receptive mind must be attuned to the Divine Consciousness, that it may have the unlimited wisdom, the infinite knowledge, and the universal apprehension of things as they really are. To be receptive, one must be productive. One must contribute in order to expect anything in return. Life will give back precisely what one puts into it, and in a greater measure.

Let those who seek great wealth beware of seeking gold, unless it be to materialize it into the beautiful things of life, symbolized by the very nature of the metal. Let those who would be wealthy guard themselves against seeking for money. For money may come into our hands and pass out again without ever leaving its imprint of joy or a realization of the dreams that sought its coming.

In the home and in business, let each of us daily, nightly, or at every possible opportunity, petition the Cosmic for wealth of health, the wealth of mind power, the wealth of joy in living, the wealth of contentment that comes from adjusting ourselves to the conditions that surround us, and then slowly improving them. Let us appeal for the wealth of happiness that exists in our lives if we will but discover it; for the wealth of peace that the universe affords all its beings; for the wealth of life itself that permits us to know what we are, and that we are who we are. Such petitions for wealth as these, followed by prayers of thankfulness for what we have, will daily attune the individual to the abundant wealth of the universe, and each will soon find that affluence and prosperity, health and happiness, material blessings and spiritual benedictions are flowing freely and bountifully into the filling cup of life.

Then each one of us will know what really constitutes wealth and what is meant by mystics when they seek the attainment of wealth.

Chapter 7

SEEKING EMPLOYMENT

“The moment we attribute our failure in securing anything in life to exterior influences which we imagine exist, we shut the door against self analysis and fail to learn an invaluable lesson.”

WE MUST NOT overlook the fact that not everyone who is seeking help in business matters is looking for money for speculation or investment, or even any specific prize or reward in life's journey. Many ask only for an opportunity to serve and to earn all of the necessities of life, plus a few of its luxuries. In other words, not everyone is looking for large sums of money for the fulfillment of great dreams. Perhaps most of those who appeal to us for help are those who are seeking to secure better positions in the business world or for opportunities whereby they may improve their employment.

In today's business world the outstanding qualifications for employment tend to be *experience* and *capability*. I know thousands of business professionals who frankly say that when they have a vacancy that calls for a capable person to fill, they care little whether the successful applicant is a man or a woman, or a person of a specific race, ethnicity, or religion. What they are looking for is a capable person who is experienced, trustworthy, and efficient, and who will successfully meet the demands of the job.

I know there are those who will disagree with me because they feel that they have been removed from a position to be replaced by a woman, a man, or by a person of another race; or they have been

unsuccessful in securing a position because the successful applicant was a man, a woman, or a person of a particular race or ethnicity, or a specific religion, or what have you. If you are seeking employment and you are holding in your mind such ideas as these, you are prejudicing your mind and you are building up the first great psychological obstacle to your success in securing a new position or in securing a promotion in your present position.

Too many employees today fail to realize that the business world demands efficiency. Capability is the standard by which every successful business gauges its employees. And while there may be some employers who intentionally employ inexperienced and untrained people as a cost-saving strategy because they can get away with paying these employees less, sooner or later such employers will learn an invaluable lesson: namely, that they will receive in return exactly the level of efficiency and capability that they pay for. Therefore, because capability is the standard by which successful businesses gauge their employees, if you want to be successful in your business career, you will avoid seeking positions with employers who do not have such a standard for the selection of their employees.

It is therefore quite evident that when one seeks a new position or promotion in business, ideas about prejudice blocking one's way should be laid aside and immediately dismissed. As a seeker of employment, you should analyze yourself and your capabilities, with no other thought in mind than that you must discover and determine how well qualified you are as an individual to fill the position you are seeking.

These remarks are preliminary to some of the important things I would impress upon your mind as a seeker of employment.

In interviewing hundreds of persons each year who are seeking new positions or better positions, and who tell me of their failures to secure what they seek, I find that they generally have a tendency to blame their failure upon certain preconceived ideas or false beliefs that they have established in their minds.

Foremost among the false beliefs is the idea that "pull," or personal influence of some kind, is a very important factor. I have found from my own experience, and in conversation with many thousands of

business people, that the only way in which they have ever noticed that pull or influence brought someone into their employ was through the assistance of another in letting someone else know that there was a vacancy. In other words, let's assume that a top administrator is contemplating hiring a new administrative assistant or a new department manager, and expresses this intention to a friend, remarking that if the friend knows of a very capable and efficient person, the friend should suggest that person contact the administrator. And if the applicant is truly as capable, efficient, and qualified for the position as the administrator would expect such a new employee to be, then he or she may be hired to fill that position. And in this way it might be said that some pull or influence enabled the employee to secure a very fine position. But you will note that I have distinctly said that if the employee was as capable and efficient as the employer expected, then the employee might secure the position.

I know that business people will not engage an employee of inferior qualifications or capabilities just because that person comes well recommended from some friend or has some pull or influence with some acquaintance, with the employer, or with the business concern. In fact, I know of thousands of instances where influence and so-called pull have tried to place an unqualified or partially qualified person in an important position, but when the employer interviewed the applicant, and found the applicant unworthy of the position, the influence of friend or family, or even the political or financial pull of important members of the firm, has failed to secure the position for that applicant.

Of course it is quite natural for many employees to consider themselves to be as well qualified for many positions as those who are employed alongside them in a business, and it is also natural for them to feel, when one of their colleagues or associates has been promoted to a higher position, that some influence has been brought to bear in making the selection. Natural though that feeling may be, it is generally wrong. Thus, the employee who has failed to be promoted, or who has failed to secure an expected position, and who blames his failure on influence and pull, is generally doing himself or herself an injustice, as well as doing an injustice to the successful applicant.

The moment we attribute our failure in securing anything in life to the exterior influences which we imagine exist, we shut the door against self-analysis and fail to learn an invaluable lesson. The man or woman who fails in securing a desired position, or a desired favor at the hands of another, should turn that failure into a very valuable steppingstone to rise higher. This person should immediately proceed to discover why the other person succeeded and why he or she failed, and if this examination and analysis is properly conducted and conscientiously carried out, it will probably enable the unsuccessful applicant to discover how she or he may improve and prepare for a more successful attempt.

Many businesses promote employees from lower to higher echelons as employees demonstrate proficiency in their present jobs and potential for promotion to positions of greater responsibility. However, sometimes there is a point in the promotion ladder for each employee where further promotion is not possible, regardless of the employees efficiency and proficiency in the present job, and in spite of the fact that there may be openings for employees at higher levels in the business. Needless to say, this can be very frustrating. Therefore, when employees find that they have reached a point where they can no longer secure promotion and find that others are being brought in from outside the business to fill positions which these employees feel perfectly capable of filling, they should not attribute the hiring of others as due to influence, nor even feel that their failure to be promoted is due to incapability on their part. Such employees should have a frank talk with their employer or manager to discover whether they have truly reached the height of their efficiency with that firm, or whether further training and education might help such employees secure higher positions.

The one thing that warrants employers in promoting employees is the spirit of service. Employees who gives only as much time and labor and thought to their work as they are paid for are sure to find at the end of the year that they are being paid only for what they are giving. Employees who feel that they are hired and paid for doing eight hours' work a day, and that the giving of a ninth hour should be compensated for as extra labor, will eventually find that promotions do not come

their way, and even increases in salary are delayed or refused. On the other hand, employees who show that they are eager to help in every department of the business while specializing in none, and who hurry through their assigned work in order to make their willingness to work in other departments quite evident to their employer, may give the employer the impression that they are not sufficiently focused on their assigned work, and not giving it the careful attention that it deserves.

I have actually seen employees who were busy helping in so many departments, and trying to make themselves useful in more ways than they were engaged to be, lose their positions in a few months because the employer felt that they were not focusing their attention and their efforts on the assigned work, and therefore were neglecting some aspect of it, or failing to find in their particular work the possibilities of growth and extra efforts that were close at hand. However, it is natural that an employer will appreciate every special effort and every extended endeavor that an employee puts into the business, regardless of the time clock or the salary being paid.

I have heard so many employees say that if their employer would give them a little interest in the business, or even a fractional percentage of the profits being accrued, they would be willing to put more personal interest into the work at hand. And while profit sharing may act as a good incentive, employees should be willing to give employers their best efforts, regardless of whether the employer shares the firm's profits with them or pays a straight salary. Let your employer discover that you have more than merely a salary interest in the business, and the employer will gladly see to it that you are compensated accordingly. The demonstration must begin on your part and not on the part of the employer.

Another issue that is responsible for many employees losing their positions, or failing to be promoted, is the lack of loyalty to the employer or the institution wherein they are employed. Taking time off to seek better positions, or stealing occasional minutes to interview someone about a position in another firm or ways and means for securing promotion, have caused many employees to lose their positions. An employer has a right to believe that you should be loyal to your position and to your employer and that while you are working

for your employer you are devoting all your energy and attention to your job. To discover an employee seeking another position outside of the firm is a signal to any employer to release that employee and secure another one. The employer does not want to be caught off guard by having you suddenly resign, thus leaving your position unfilled and your work unattended to. If an employer believes you are seeking another position outside the firm, the employer is apt to feel that you are undependable and not loyal.

For the same reason, thousands of persons seeking employment fail to secure desirable positions for which they may be well qualified in a mental or physical way. Such persons frankly tell their prospective employers that they have worked for a number of different firms, but have left each one because they wanted to improve themselves or secure a better position. To an employer this admission signifies that the applicant is not dependable, and that to engage this person today may mean losing him or her a month from now. And if there is any one thing that harasses, bothers, annoys, and infuriates an employer as to help, it is to be constantly seeking new employees, interviewing them, and training them in their positions.

On the other hand, the employee who thinks that he or she will take advantage of this fact, and demands to be promoted or given an increase in salary so as to avoid vacating his or her position and causing the employer the trouble of seeking a new employee, is proceeding very foolishly and against his or her own best interests. Any employer would rather go through all of the tiresome procedure of seeking and interviewing new applicants, and having them trained into new positions, than to be subjected to such coercion.

From a mystical or cosmic point of view, loyalty to your employer is the keynote to success for those who are employed, and such loyalty is not only of the physical body, but of the mind and heart. And it is not something that exists only for eight hours while at the office or on the job, but should be here twenty-four hours a day.

Every employer realizes that an employee may be worth more to the employers competitors, or to someone else in a similar line of business needing a similar person, than the employee is to him or her.

Therefore, most employers try to offer the most competitive salaries and benefits that they can afford in order to attract good employees and retain their valued employees. However, in return, employers expect and count on the loyalty and reliability of their employees. Employers often offer training and educational benefits to their employees, with the dual purpose of improving and expanding the employees skills and efficiency while also expanding and building the employers business through better-trained and more efficient employees. However, employees who take advantage of this by seeking employment elsewhere upon the completion of their training, are not doing their employer or themselves any favors. Chances are that a new or potential employer will cast a wary eye on the employee who has jeopardized the former employers faith by leaving after receiving training. In the minds of most employers this raises a warning signal and a wariness concerning the potential employees faithfulness and trustworthiness. Cosmically speaking, the inexperienced employee who does this sort of thing brings about a karmic condition upon himself or herself that may bring failure and discontent for some time.

Let me give you a practical example of how karma works in this regard. A person who has just graduated from a business course applies for a position in a corporation. The employer, who needs another person trained in this particular position, hires the applicant and proceeds to use the corporations time and equipment, including the time and assistance of a number of the other employees, to train and educate this new employee so that he or she will learn the job and become proficient and efficient in this particular job. To start off, the employer is paying the new employee—the trainee—a nominal salary, with the promise that once the employee is trained and then successfully applies the results of this training on the job, there will be an increase in salary. During the training the new untrained employee is probably in fact receiving more salary than he or she is actually worth or is actually earning in that position. According to the law of averages in business, the new employee-in-training is probably receiving seventy-five percent more salary than he or she is actually worth to the employer when it is taken into consideration that the employers time and the time of a number of other employees must be used to help the new employee become completely familiar with the

duties of the job. However, the employer is investing time and money into the training of this new employee with the expectation that in future months and years this newly-trained employee will successfully apply the results of the training and earn the company more money, bring the company more customers and more business, and thus the employers investment of time and energy into the training of this new employee will eventually pay off.

However, after the first six months have passed, the new employee, convinced that he or she has truly earned every cent received, demands a substantial increase in salary. The employer realizes that instead of now having the opportunity to make good on the investment of time and money in the training of this new employee, the employer must either meet the substantially higher salary demands and continue to lose money on this employee, or face the reality of losing the employee and having to hire and train another applicant. In the employee's mind, however, there is but one thought: he or she is now trained and, with the six months of experience, can go to another similar business and find a similar job at a higher salary. In other words, this employee is ready to take advantage of the training and experience provided at someone else's expense, and turn it to profit—ungrateful and unmindful of the obligation owed to his or her present employer. Being refused a substantial increase in salary, the employee leaves the present employer and goes to another business.

A record carefully kept of 1,000 employees doing this sort of thing has shown that at the end of a year these employees were again out of positions, and in two years their changes in positions, with periods of unemployment, showed that they had earned less in the two years through their many changes than they would have earned had they remained in their initial positions, learned more on their jobs, and successfully applied what they learned to make themselves more valuable to their employers—which would undoubtedly have gained them the higher salaries they were seeking. Furthermore, their continuous changing of positions has given them a record which no employer values, and they soon find themselves among the ranks of the unemployed, and disgruntled, discontented, and suspicious of the entire employment system.

In seeking a position, therefore, be sure that you are well qualified, that you are ready to give it your loyalty and entire support, and that you are willing to work with the concern for such a length of time as enables it to secure from your services such reward as will make increases profitable to them and to you. If you are seeking promotion in your present concern or position, you will be sure of securing it if you give less thought to the promotion or to the possibility that lies before you, and more thought during your business hours to the work you have at hand.

Let your thinking about your advancement or change in position occur during your hours of relaxation while you are at home; and rather than concentrate upon your employers mind with all kinds of silly demands that he or she grant your request for promotion, concentrate your mind for a moment or two on yourself, and see if you can find how you can go into your present position the next morning and do your work a little better, or improve the affairs of your business for your employer and thereby attract the employers attention to your desires. In appealing to the Cosmic, or through any mystical laws, for advancement, promotion, or the securing of a new position, be sure that you have in mind a definite position in a definite line of work of which you are capable and in which you can demonstrate efficiency.

In interviewing an employer regarding a change or a new position, follow the suggestions given in the next chapter about interviewing and selling, for you must sell yourself. But in addition to following those suggestions, be sure that you make it plain to your employer that you are not offering the employer just your eight hours of physical labor each day, but you are offering your best mental services, your loyalty, your interest, and that degree of efficiency which may be expected.

With all of these suggestions in mind, and with the advice given in future chapters, you should be able to make your life as an employee just as successful and profitable to you as any business in which you might engage yourself and become an employer.

Chapter 8

IMPRESSING OTHERS

“Just as you cannot send a message to someone if you do not know what it is you wish to say, neither can you convey an idea from your mind to the mind of another if you do not have a clear picture of that idea in your mind to begin with.”

THERE ARE CERTAIN psychological principles that may be used and applied very efficiently, even by those who have not taken a thorough course in the subpsychology or who have not had long experience with the intricate principles involved. The most careful use of these psychological principles—in connection with that of impressing the mind of another person and the art of making the proper impression—is very important to those who are attempting to convey a message of a definite nature.

Whether you are trying to sell some merchandise to a person, or sell yourself, it is absolutely necessary that you create in the mind of your prospective buyer a duplicate of the picture that you have in your mind. Really it is the art of thought transference, but instead of being accomplished by the process of mental telepathy exclusively, you have the additional advantage of using words and using some other psychological laws that I will explain.

With some persons, the most difficult thing in the world is to talk to another and talk so impressively or so efficiently that the correct message is conveyed. Many persons find it more convenient and certainly more efficient to write letters than to talk, and I have known hundreds of successful salespeople who did all their selling by correspondence and

who were eminently successful. However, the moment they faced a prospective buyer and attempted to say in words what they had been accustomed to saying in letters, they became self-conscious, unfocused in their concentration, and weak in their presentation.

If you are one of those persons who can write a strong letter or message and present your proposition in writing better than you can in person, you certainly have an advantage and I question whether it will pay you to attempt to change your methods. But if you are in a position where you must face your prospective buyer, or where personal interviews are absolutely necessary, then there are certain principles that you can use and which will make your work more sure of results.

As I have said above, whether you are selling merchandise, or applying for a position, or seeking favors or benefits of any kind, you are either selling some material thing or selling yourself. In either case, you must create in the mind of your prospective buyer, or the person you are interviewing, that sort of impression and that sort of picture which you already have in your own mind.

Just as you cannot send a message to someone if you do not know what it is you wish to say, neither can you convey an idea from your mind to the mind of another if you do not have a clear picture of that idea in your mind to begin with. What you want your prospective buyer to build up in his or her mind must be so concrete and definite in your own mind that you never have to hesitate a moment in the process of transferring the impression from your mind to the buyers mind.

On the other hand, you cannot convey to the mind of another person an impression of positive affirmation and of wholehearted conviction, if in your own mind the impression you have there is weak or negative, or the opposite of what you wish to convey.

In other words, you cannot face your interviewer and glibly talk, positively, about the goodness and merits of something you wish to sell, while in your own mind there is doubt about the goodness of the product and a conviction that the product has no merit. You can train your lips to speak a lie, and you can glibly juggle your words so that you

are conveying a double meaning, but you cannot trick your mind into forgetting the facts it knows and creating momentarily a false picture in agreement with the false words you are speaking.

The average business executive who is accustomed to dealing with salespeople or interviewing persons who are seeking favors, benefits, or assistance, is keenly aware of the vibrating impressions from the mind of the speaker, and I will tell you frankly that I know thousands of such business people who secretly admit that they seldom pay as much attention to the words being spoken by their interviewer as they do to the thought impressions they are receiving in between the words.

I know from my own experience, and from the experience of many business executives and managers who have discussed this matter with me, that very often they reach a conclusion as to what they are going to do long before the salesperson or the interviewer is halfway through talking. Often after the first half-dozen words are spoken by the salesperson or interviewer, the business executive who is listening has received direct from the mind of the talker an impression that all is not as it seems and that the sales representative is attempting to fool, trick, or deceive the executive, through his or her sales pitch. Under such circumstances, most business people immediately decide that they will not buy and will not grant the requests being asked, and nothing that the salesperson or the interviewer says changes that impression.

The very opposite of this is also true. The average busy person in big business will often interrupt a salesperson or an interviewer by saying: "All right, I will accept," or "I agree," or "I will grant what you wish." It would appear that the business executive has made up his or his mind before the interviewer or talker has half explained the proposition. Some who witness such circumstances may think this is due to the fact that the business executive has a hunch or some intuitive way of deciding what should be done. However, this is not true. The business person has simply received from the interviewers mind an impression that reached him or her before the interviewer had spoken a half-dozen words. Busy people in business have little time for long discussions and lengthy interviews. If they can pick up impressions from a salespersons mind mentally in a moment, they would rather

have it that way than wait a half-hour to eventually reach a conclusion after a long series of complex statements and descriptive explanations.

From all of this you will see that the salesperson who attempts, nowadays, to sell something that has no real merit, or in which he or she has little faith or confidence, is lost unless that salesperson is going to try to sell the product to ignorant, unsophisticated, and inexperienced buyers. Even there the seller may fail because it must be remembered that a lack of education and culture does not prevent the human mind from being very sensitive to mental impressions. Many people lacking sophistication or education are nevertheless mighty sensitive in reading the auras and mental impressions of those trying to take advantage of them. Salespeople, or anyone else, who think they can take advantage of uneducated persons or untutored and unlettered minds and work a trick upon their inner intelligence are very apt to be fooled.

In trying to sell yourself to a prospective buyer, whether it be by seeking a promotion in business, a new position, or some special service you wish to render, remember that your own real opinion of yourself and of your service counts far more than the beautiful description that you present through words, or which may be glowingly stated in a number of testimonial letters you ask the buyer to read. If you doubt your own ability to fill the position you are seeking, if you have the least doubt in your mind about your efficiency or capability for the service you wish to render, do not think that you can buffalo your average business person by egotistical statements that are nicely worded. Glowing promises mean very little to people in business. They naturally assume that anyone who wants to work for them or serve them is going to try to do their best. The mere fact that you say you will do your best means nothing. The employer wants to know what your best really is, and if you have any doubt in the back of your mind as to how good that best is, the prospective employer is going to discover it very soon.

Many persons are full of promises in their interviews, and then they are about as dry as the Sahara Desert when it comes to making good those promises. The most promising thing I ever heard of was a Mississippi steamboat that had a twenty-two-inch whistle, and a

sixteen-inch steam boiler, and when it was ready to start away from the dock, it blew its whistle with such strong, promising tones that it exhausted its steam and moved backward.

So the first thing to do is to have the proper determination in your mind and a very complete, definite picture of the real service you wish to render, or the true value of the goods or things you wish to sell. If you are attempting to sell merchandise, whether it be stocks and bonds or articles of commerce, be sure you are so familiar with what you are selling that not only can you completely answer any question that is asked, but you can close your eyes and in a moment see an entire picture of the article from the time it began in its process of manufacture from the raw materials, to the last moment of its delivery.

Unless you are well versed and very familiar with the product you are offering to someone else, do not assume that you have a clear conception of the product at all. While you are talking to your prospective buyer, he or she will be receiving from your mind the precise picture you have in your mind, and if it is blurry or unclear, he or she will receive the same sort of reaction, regardless of the nice caption and glowing billboards that you paint for the prospective buyers to look at. Telling your prospective buyers all about what you have to offer, and at the same time having a poor picture in your mind, is like showing your customers the posters outside movie theatres, with all their glowing colors and provocative statements. They will tell you that the movie playing inside is what they want to see. Therefore, what you picture within yourself should be more definite and more clear-cut than what you or any poet or literary master could ever picture in words.

The next important point is to convey to your prospective buyer the fact that you are steadfast, honest, straightforward, and businesslike. Not only should your conversation be brief, your statements definite and to the point, and your whole attitude that of poise and self-confidence, but your every glance and movement should indicate a sureness and conviction that are unmistakable.

People in business do not necessarily appreciate sales representatives or interviewers who assume an attitude of humility. They are not necessarily impressed by salespeople who apologize for taking their

time to explain what they have to offer. If you are doubtful as to whether what you have to offer is of value to the customer, do not pay her or him a call until you are sure about the value of the product. If you have the slightest feeling that you are taking up a business persons time without profit to him or her, then do not go near that person. Unless you feel from the bottom of your heart to the top of your head, that your time in their presence will result in profit to them and benefit their business, as well as making a profit for yourself, do not bother them. Apologizing for your intrusion, or for the time you take, is merely another way of saying to your prospective customer that you do not believe you are going to show them any profit in what you are presenting, and that after all they are going to be the loser whether they buy your product or not; and you may just as well save your time and theirs at the beginning.

Of course, if you are asking merely for a favor, wherein all the profit is for yourself and none at all for the other person, you may properly explain your regrets for taking some of their valuable time in such a selfish manner. But if you have something really of merit to offer in the way of merchandise or your own personal services, and you believe what you have to offer is of benefit or value to the other person, do not apologize for taking his or her time. Business people appreciate having meritorious proposals brought to their attention, and make it their business to see and interview expert salespeople or persons who have something definite to say.

One of the sure signs of weakness in character, and inefficiency in mental ability, is the shifting eye. You will notice that often business executives and managers place their desks so that those who call on them or come to see them will be facing toward the light, while the executives or managers will face away from the light. This is so they can carefully observe and study the changing facial expressions of their visitors or those whom they are interviewing, and so that their visitors—the persons talking to them—cannot so readily see or observe the subtle changes of expression on the executives face. Because of their many responsibilities for the ongoing success and stability of the companies they manage, business leaders have good reason to be concerned about the character and integrity of those

whom they are interviewing. As the person being interviewed, you should not look upon this as being placed at a disadvantage, for if you are wise and adept you will take advantage of the situation and face the light as well as your interviewer's critical scrutiny, and fear nothing. In fact, you will make your face and your eyes serve your purpose, as I will explain in a few moments.

Of course it is understood that you will never go into the presence of another person seeking favors, benefits, or aid, or attempting to sell or promote any idea, if you are slovenly dressed, careless in your appearance, foul of breath, or inconsiderate and uncordial in your attitude. Approaching your prospective buyer or customer, you should hold the positive affirmation in your mind that you are going to succeed, not by overpowering or hypnotizing the buyer, not by having the Cosmic super-induce a state of mental coma wherein the buyer knows nothing, says nothing, thinks nothing but what you describe in words. The Cosmic will not aid in such a method, through any law or principle of the universe. If you want to throw your prospective customer into a state of mental aberration, you will have to do it by the charm of your personality and the goodness and greatness of your proposition.

There is one method, however, whereby you can keep your listener, whoever he or she may be, from letting his or her mind wander while you are speaking, or from coming to a conclusion too quickly. It is a method used by the most successful salespeople throughout the world and by diplomats, detectives, judges of the court, criminologists, psychologists, and mystics. It is a method whereby you can stand before your prospective customer or any other person and say what you have to say, provided it is the truth, and then make the other person realize it is the truth and cause that person to judge your statements and your mental pictures correctly.

The method is simply this: The moment you begin speaking to the person whom you wish to convince, be sure to concentrate your eyes all the time you are speaking on the center of the person's nose just between the eyebrows. That point of the nose is called the root of the nose, and if you concentrate your gaze there, you will be concentrating upon the root of the person's attention. You will find that the other

person will gaze back into your eyes, and he or she will feel the steadfast, permanent, convincing glance and mental attitude on your part. If you have to close your eyes or change your gaze from that position while talking to the person, do not drop your eyes and look down to the floor or down to your lap or your hands or anything that is lower than the level of the other person's face, but rather shift your eyes or your glance sideways to something in the room that is on a level with his or her face. You can rest your eyes for a moment this way, and then bring them back to a definite view upon the root of the person's nose.

Do not attempt to stare with wide open eyes at the other person, for he or she will become uncomfortable and suspicious of your motives, and you will be dismissed instantly. Let your eyes have just a perfectly natural look, and merely center them on the root of the other person's nose, instead of looking at details of the person's clothing or the papers on the desk or at your own hands or feet. Every downward glance on your part weakens your impression. Do not attempt to get close to the other person, but stay at a respectful distance. Talk softly and in a monotone. Do not try to give emphasis to certain words by pronouncing them loudly, for that will disturb the mind of the listener and upset the rhythm of the listeners thinking. Do not lean on the desk, or in any other way impose your physical self on the other persons territory. Do not become familiar, intimate, or personal. If you know the person in a friendly way, reserve your personal, friendly, more casual approach for hours after business. Make your conversations brief and to the point.

If, when all this is done, the prospective customer suggests postponing a decision, do not attempt to urge him or her to make an immediate decision, for the client will become suspicious. Rome was not built in a day, and whether the customer buys something from you or not, today or tomorrow, will not ruin or wreck his or her business. If the service or the thing you have to offer is any good at all, it will be just as good tomorrow as it is today. If you are fearful because the buyer does not accept it right away, you will convince the buyer that he or she will gain more by rejecting it than by accepting it.

Even in public speaking, and in dealing in business matters or in personal matters, be sure to always gaze at the person you are talking to with your eyes centered as instructed above. This will evoke a mental impression of a strong, magnetic personality, and it will tend to keep your listener from wandering away mentally in a field of speculation, and you will hold the listener fast to your line of thought.

A thousand people have told me of a thousand instances where this formula saved the day. It may not be mystical, it may not even be psychological, but it works.

Chapter 9

AN UNUSUAL HELP IN NEED

“How can one person influence the mind of another so that the thoughts, ideas, pictures, facts, and impressions implanted in the mind will stay there and continue revealing themselves . . . ?”

ONE OF MY good friends who is also a member of our organization, once wrote a very fetching story entitled, “A Plea for Hypocrisy,” in which she very capably outlined the benefit that all of us derive from some mild forms of amusing hypocrisy in our lives. I feel that before my readers are through with this chapter in my book they will believe I have written something that should be entitled, “A Plea for Superstition.”

Nevertheless, it is strange how many superstitious beliefs most of us really have and how greatly we are affected by them. You have heard of the sane, conservative business professional who laughed at a friend’s superstitious belief regarding the raising of an umbrella indoors, and yet when walking on the street, goes out of his way to avoid walking under a ladder. In my contact with business people throughout numerous industries, trades, arts, and professions, I have found that nearly every one of them has some sort of superstitious belief that he or she indignantly refuses to have labeled as superstition, and denies as merely a belief. Most of them take great pains and considerable time to explain to me that the strange little conviction that is in their mind is based not upon faith but upon practical experience, and therefore is neither a belief nor a superstition.

We are told that sailors are the most superstitious persons in the world, but I would like to find a business professional who is always ready and willing to start a new proposition or make a big investment on a day that happens to be Friday the thirteenth; and I would like to find the business person who is always willing to be the thirteenth director in a new company; or business people, who are willing to hand over money toward a new investment just after a black cat has crossed their path. These persons will adamantly deny that they have any superstitious beliefs.

Nevertheless, the fact of the matter is that most of the superstitious beliefs that have come down through the ages and still grip us with their possibilities, and hold us with their potential powers, are those which are actually based upon some scientific principle. I will grant you that walking under a ladder is a risky thing at any time, especially if the ladder is not well grounded and there is a person with a paint pot somewhere above. But there are many other superstitious beliefs or practices that deal with vital principles not so obviously connected with serious possibilities.

We hear men and women who are dealing with the important material things of life speaking of such conditions as luck and chance. While they may not go so far as to walk around their chairs four times just after a new deal of the cards, or slap the top of their heads three times after they have placed a marker on the board at the side of the roulette wheel, still they are prone to do other things that they believe will assure their success in the undertaking at hand.

Recently, the president of one of the largest coal combines in America came from Chicago to have a business consultation with me in San Jose. Whenever he finds that talking to me from New York, Pittsburgh, Chicago, or Salt Lake, on the telephone is too slow, he drops in to see me. During his last conversation, he told me how a president of one of the banks with which he does business in Chicago carries a lucky coin in his pocket, and he takes hold of it and grips it tightly whenever he is dealing with an important matter, because he has found that "the vibrations from this coin bring him luck." The coal magnate smiled at the story he was telling, and then he presented

me with a paperweight of a novel design for my desk, which was a duplicate of the one he had on his desk in his office in Chicago. He said it was the symbolic design of a large banking institution in New York, and that his paperweight was a reminder to him to consult them in regard to extraordinary matters, because he found he had better luck in dealing with that firm than with any other. Of course he had no superstition at all!

Now the truth of the matter is that there is one unusual practice used by so-called mystics, especially by business men and women who have heard of it, who have tried it first in a halfhearted way, and then found reason to pin their faith to the principle involved. I am going to explain it to you, and I suppose that the result will be that one hundred or more of you will go about your business affairs from now on doing this strange little thing, much to the amusement of your partners and let us say to the consternation of your business competitors.

Perhaps you have heard of the peculiar trick of “crossing your fingers,” and keeping them crossed while you are awaiting the result of some plan or the decision of some person who holds the key to solving your immediate problem. Perhaps you have thought that crossing your fingers or keeping them crossed was a superstitious practice, and perhaps it really is. I do not know about this, but I do know that it works. I have found a very satisfactory explanation for the practice, and whether you accept my explanation or not, you are at perfect liberty to try the formula and cross your fingers whenever you wish, and keep them crossed for as long as you like. If this practice does not bring the unusual results that others have secured, you are again at liberty to condemn the thing as a foolish superstition. On the other hand, if you secure unusual results, you are at liberty to attribute the success to the little superstitious practice.

I have found that when a person has visualized and built up in the mind some plan, desire, or picture representing what she or he wants from someone else, that the most difficult thing is to keep this picture in mind and have it radiate in the form of mental vibrations to the mind of the other person without interruption and without interference. I am speaking now about the man or woman who is about

to interview another person, or has just completed such an interview, seeking or suggesting that certain things be done which can be done by the person being interviewed, but which may not be done because of interference, forgetfulness, or some other interruption preventing the plan from being carried out.

Take, for instance, the individual who goes to a banker and explains the need for a loan. This person uses every convincing argument to show the banker that the loan is not only needed, but is a safe and businesslike proposition. The banker listens carefully and makes certain notations, but defers giving a definite answer until the next day. The person who wants the loan realizes that after leaving the bankers presence, other problems and matters may arise, diverting the bankers attention away from the favorable impression left by the loan applicants interview. A person in this situation always feels that if there was some way whereby he or she could hold the bankers mind in the same receptive and favorable condition that it was during the interview, there would be no question about a favorable decision a few hours or a few days later. The problem for the loan applicant is to somehow keep the bankers mind impressed with the favorable picture created in the interview.

Or, take the example of a woman or man talking to a prospective buyer of a piece of property. The seller does his or her level best to create in the mind of the prospective buyer an excellent picture of the property and a favorable impression. The buyer decides to give his or her answer a few days later. The problem here, again, is to prevent the picture from fading out of the mind of the prospective buyer and to keep the favorable impression constantly alive and vibrating.

Or, take the woman or man who interviews a prospective employer. After partially convincing the employer, the applicant is told that a final decision will be made a few days later. Other applicants are to be interviewed. A confusion of pictures and facts will be built up in the employers mind, and it will be difficult for the employer to recall clearly the next day the fine, definite picture which the applicant of today created in the employers mind. The problem here is for the applicant to keep his or her impression in the mind of the employer until a decision is made.

How can one person influence the mind of another so that the thoughts, ideas, pictures, facts, and impressions implanted in the mind will stay there and continue revealing themselves like a movie running through his or her consciousness, until he or she cannot eliminate them except by acting upon them and bringing the matter to a conclusion? You would probably agree with me that if there was a method for accomplishing this, it would not only be a legitimate thing to do—as long as we were not violating any ethical laws of business or cosmic principles—but it would also be an invaluable aid to everyone.

Crossing the fingers will accomplish this very thing. I have found it to work in many cases, and I daily hear from those who have had it recommended to them by some acquaintance and have found it successful in the first trial. Whatever faith you may put in the explanation I am going to give you may or may not have a bearing upon its successful operation when you use it, but at least you may try it without jeopardizing any of your interests and without injury to your dignity and pride.

We know from psychological laws and principles, as well as from mystical practices, that the forefinger and second finger on each hand are the terminals of certain nerves that have to do with the centers of visualization in the mind and the radiation of psychic waves in the process of telepathy. We know that these two fingers on each hand play an important part in so-called magnetic healing, or contact treatment work where the hands come in contact with the nerve centers of other bodies. We know that all through history these two fingers, with the addition of the thumb, have been used symbolically as the fingers from which there are potent radiations, often believed to be spiritual radiations, but now known to be magnetic or of the nature of the mental essence.

A few years ago, an eminent European scientist discovered that by pinching certain parts of the fingers, the outward flow of this same energy could be short-circuited for the relief of pain in various parts of the body. It was later found that all that was really done was to affect the mental activity of the consciousness. I could point out many other reasons to show that there is a relationship between the first

and second finger of each hand, and the peculiar mental and psychic functions of the human mind. But in this discussion I am not dealing with metaphysics or with other matters that are wholly within the realm of the traditional teachings of the Rosicrucian Order. I am dealing solely with the application of some principles to business affairs.

Now, according to the explanation that I have worked out, and which has been accepted by hundreds of persons who have delved deeply into the possibilities of this explanation, I am convinced that whenever we have mentally built up a definite picture or idea, thought or impression, which we are conveying to another mind, that a radiation can be created. As soon as we have completed the picture or impression in our mind and have expressed it to the mind of another, if we cross the forefinger and second finger of either hand or both hands for a half hour or so, the impression thus created in the mind is caused to radiate in the form of telepathic waves from our mind to the mind of the person to whom we have just been speaking, and whose personality we associate with the impression we have in our minds.

I have found through test and trial that if at certain hours during the day I think of a particular person who I interviewed yesterday, and once more build up the pictures that I had presented to that individual in words, and then cross my fingers and hold that impression in my mind for ten minutes, that during those minutes that person will once again recall the impression I put into his or her mind and will think of me and the picture or story that I left with him or her. A great number of experiments of this kind were conducted by myself and others for the purpose of testing the principle involved, and, as I have said before, there are hundreds of business people who are using this method many times a day and who do not hesitate to claim that the final results prove its efficacy. In many cases they have been able to ask the other person at just what hour or minute he or she had the recurring impressions, and they have found that these periods of time checked with the time periods during which the fingers were crossed.

I remember one case very distinctly, which I think illustrates the whole principle involved. One afternoon, about 2:30, a man, who had been instructed in this process, rushed to a banker to present a

proposition calling for a loan. He found that he could have only a three-minute interview with the president of the bank, for the president was about to leave his office and travel to another city. He promised the client that he would decide the matter upon returning to his office three days later. The client returned to his office after the interview, and every half hour he sat in a relaxed position, crossed his fingers for two minutes, and thought of the banker, while he built up again in his own mind the picture and story that he had given to the banker in words.

That night, at eleven o'clock, the client received a message sent from a distant city, which read as follows: "Have thought of your proposition many times during afternoon and evening, and have decided to grant your request and am contacting my bank accordingly." When the banker returned to his office, he was questioned by the client and admitted that he had sent the message in order to bring the matter to a conclusion. He wanted to make a decision because he had been unable to think of any other matter during the afternoon and evening, and he had to clear his mind of this recurring proposition in order to work on matters that necessitated the business trip.

It may seem foolish to some of you to stop in the midst of your affairs many times a day and in silence cross your fingers, and it may even seem like a waste of time. But if you had a major proposition pending, or an important matter hanging fire, you would not think it foolish if it was feasible to call the other person on the phone every half hour and remind him or her of your proposition. Such a method would probably annoy the other individual and jeopardize your interests. Crossing your fingers has the advantage of diplomacy, for the other person may not be aware of your process, and it has the additional advantage of secrecy, for you can cross your fingers behind your back without revealing to anyone around you what you are doing, whereas telephoning is not always a private matter.

If you have followed all the suggestions I have given in my previous talks, you will undoubtedly find that crossing your fingers or keeping them crossed "just for luck" will prove to be one of the luckiest things you can do in bringing your affairs to a satisfactory conclusion.

Thus I make a plea for one form of superstition at least. And so far as I am personally concerned, I care little whether some practices are superstitious or not, so long as they work and produce results, and I have an explanation as to how they work that enables me to apply the process intelligently and understandingly. After all, that is as much as we can say about many things in life, and especially in connection with business and social affairs as we meet them in our business and home activities.

Chapter 10

THE LAW OF COMPENSATION

“Many people appeal to the Cosmic or to the laws of psychology or mysticism for aid in their predicaments, yet they cannot show that at any time in the past have they cooperated with the Cosmic in liberally helping others.”

HUMAN BEINGS HAVE attempted to reduce to material form the cosmic law of compensation, although they have made a miserable failure of it in most ways. Nevertheless, spiritually minded business people, or mystical workers in the field of business, have succeeded in establishing in their own lives and in their affairs, some principles that are truly representative of the cosmic law of compensation.

As I have said in the preceding chapters of this book, money as a means for rewarding and compensating people for their efforts is a false and arbitrary medium, created by human beings without having the least relationship to the ideals of cosmic law. It is fortunate, however, that while we on the one hand attempt to compensate those who work for us and those who contribute to our needs by paying them money, the cosmic law of compensation also operates to bring to each one of us a true compensation for what we have done. And in each element wherein our method of compensation fails to reward or punish adequately for each good or evil deed, cosmic law properly, efficiently, and sufficiently compensates and makes full adjustment.

Individuals may scheme and plan to prevent the cosmic law of compensation from operating in their individual situations, and they may try to stop the great cosmic laws from adequately adjusting the compensation for their acts. They may even succeed for a time in escaping what they believe is imminent, but it is a fact that no one has ever successfully avoided, evaded, or escaped the operation of cosmic law completely and continuously. Men and women may cheat one another of their just rewards, and people and corporations may fail willfully or unconsciously to make proper compensation to those who work for them, but cosmic law never fails. It is immutable, of course, but it is also fair, just, and truly worthy of our admiration when once we understand the principles of cosmic compensation.

Both employers and employees in major corporations and small businesses alike must all realize that injustice, unfair dealing, evil doing, and evil thinking will bring into operation the law of compensation as established in the Cosmic, and that there is no escape from the operation of this law. The employer or employee who plans to take advantage of another human being, or of a group of human beings, including the citizens of a city, state, or nation, must expect the law of compensation to operate sooner or later and bring punishment to the mind and interests of the person who planned the injustice.

Although it is often said that the law of compensation does not always bring an immediate manifestation of its operation, people do not necessarily always have to wait until the close of their lives to see the results of this cosmic law. There is no warrant for the belief that the law of compensation defers its reward until the close of life. I believe this common misunderstanding is due to the teachings of certain religious doctrines that refer to the ultimate rewards that all good people will receive in some future state; but so far as cosmic law is concerned, it makes compensation adequately and properly in such ways and at such times as will render the most help and benefit to the deserving one.

For many business professionals with whom I have come in contact, their faith and trust in the operation of the law of compensation is solid and secure. I have met many business people who believe most implicitly that whenever they do a kindness or an unselfish act for

someone else or contribute in any way to the health and happiness of others, they can expect some reward or some cosmic blessing, suddenly and uniquely, at almost the following hour. They have learned from experience that the Cosmic brings its rewards not only suddenly, but at a most propitious moment, and that by helping others or contributing in whatever way they can to the needs and happiness of another, they are accruing a certain amount of cosmic blessing or help that will come to them just when they need it, and as they need it.

I do not mean to imply that such persons constantly have in mind a reward or return of their blessings whenever they do something for someone else. I have noticed from many reports, and from intimate contact with those who follow such principles in their lives, that most of the unselfish or kindly acts performed by these persons are unplanned and wholly spontaneous, and that it is only as they are performing the act or immediately thereafter, that they realize that in compensation for their rashness or liberality there will be the proper return. It is only natural for someone to promptly question the logic of a spontaneous act or sudden urge, and to wonder whether it is worthwhile, diplomatic, or reasonable. It is at such moments of consideration of the spontaneous act that these persons generally conclude that even though it is sudden and probably urged by an emotional impulse, the Cosmic is conscious of the urge and the wholehearted response to it, and will compensate accordingly.

Let me illustrate how such cooperation with cosmic law can really become a valuable asset in ones life. For a number of years I was closely associated with, and adviser to, Mr. William Woodbury, who was a wealthy New Yorker given to the study of human needs. His business affairs with which I was connected were of such a nature as to permit him to have ample time for personal matters and provided him with an income sufficient to allow him to indulge in any of the costly hobbies and practices which often become the ruination of many wealthy individuals. Mr. Woodbury, however, decided that he would get more pleasure out of life if he could evolve some plans for helping the worthy and needy who wanted to help themselves. He had no faith in organized charity and did not believe that any form of charity helped the actual person who had a real need.

Finally a plan was evolved whereby Mr. Woodbury set aside \$1,000,000 in a bank in New York for the special purpose of helping others. He informed various business and charitable organizations that if they contacted any person who had a legitimate plan and was anxious to go into business for him or herself, to send that person to see him. Mr. Woodbury opened a special office in a private residence in a secluded part of New York City, and there, each morning, we interviewed applicants for help. Briefly outlined, his plan was to find such persons who were competent in some definite line of business or trade, who had many years of experience in that particular line, and who were anxious to discontinue being employees and go into business for themselves. If such persons were well qualified in a moral and ethical way—that is, not addicted to drinking, gambling, or other extravagant indulgences—and were healthy and responsible enough to start up their own business and build up a good clientele, he would loan them anywhere from \$5,000 to \$25,000, and in some cases even more. The money was loaned to such individuals without security, and with no other pledge or promise than their personal word, and with no agreement as to the return of the money except that it should be returned from the legitimate profits of their businesses, and in such payments as they found were possible, convenient, and not injurious to the progress of their business, and without any interest of any kind.

Within a year practically the whole of the \$1,000,000 had been loaned in this manner, and during the following year it was a pleasure to see that ninety-eight percent of those who had secured the money were making various returns in accordance with the profits of their businesses, and in no wise attempting to defraud Mr. Woodbury. After four years of operation of the plan, Mr. Woodbury found that quite a few had returned not only the original amounts that they had borrowed, but had donated to the fund liberal amounts to help others, and that on the basis on which it was working, his original \$1,000,000 would be returned with a very much larger increase than if he had loaned it at six percent.

In fact, a report sent by Mr. Woodbury to me in 1924 showed that in ten years previous, his \$1,000,000 had been returned and a large additional fund accumulated. He had proved his original contention

that human nature could be trusted and that the average person, if placed upon his or her word of honor, would not take advantage of any plan that was truly conceived to be noncommercial and one hundred percent altruistic. Only a little over two percent of the persons he had tried to help had taken advantage of the situation and had either absconded or in other ways defrauded him; but he took no means to punish them or even search for them.

The most important discovery made by Mr. Woodbury in connection with his humanitarian plan, however, was that soon after he inaugurated it his other business affairs began to prosper far beyond his anticipation. Many persons who owed him large sums of money began to make payments, and in other ways he found that the cosmic law of compensation was beginning to reward him for his efforts in behalf of others. He finally organized an institution of helpfulness for people in business, and up to the very last hour that it existed before being completely abandoned in order to carry on other activities, it was one of the outstanding demonstrations of cosmic law. It is unfortunate that Mr. Woodbury is no longer around to carry on these forms of help, but there are undoubtedly others in this country, and elsewhere, who carry on the work originally begun by Mr. Woodbury.

Another illustration is that of the work of Mr. Dodge, the New York financier and philanthropist, with whom I was associated as adviser and consultant for several years. Mr. Dodge was not only well known throughout the nation as a promoter of major corporations and big business, but he was one of the most generous workers I ever met in behalf of unfortunate people in New York City. From one end of the City to another Mr. Dodge was known in the principal hotels, restaurants, clothing stores, and real estate offices. When an unfortunate person appeared at a restaurant or a hotel and asked for a room or a meal, and had a note written on the back of a card signed by Mr. Dodge, he or she was given every possible help. And a note written by Mr. Dodge provided to many individuals a receipt for a months rent for their apartment or home, or some necessary furniture, groceries, or clothing.

It was a pleasure to accompany Mr. Dodge to these merchants, and listen to their reports, and note the pleasure Mr. Dodge received in handing out his personal checks to pay for the things others needed and had received. What he had learned and what I knew of his business affairs proved the soundness of his activities. There never was one of his big business propositions that did not pay and prove to be an eminent success.

Whether on Wall Street or in the financial corridors of Manhattan, the plans proposed by Mr. Dodge always came to fruition, and he seemed to have what others called "luck." And every person who had money for investment sought an opportunity to have an interest in any proposition that Mr. Dodge sanctioned or sponsored. He knew that he had cosmic cooperation and support, because he believed himself to be one of the many silent and secret workers in behalf of the Cosmic to help others. He used to take pleasure in telling others, quite confidentially, that he was incorporated, and that his firm consisted of the Cosmic Hosts and himself. With such a partnership, no one could fail in business.

Take the case of Sam Small, the president of the board of directors of one of the large cereal companies of America. Mr. Small was at one time an abandoned waif and had to fight his way through life, but he never forgot, in his days of wealth and prosperity, the suffering of the orphans of the street. It was indeed a pleasure for anyone to accompany him in his automobile several nights before Christmas each year, in whatever city he happened to be, and watch him go into the byways of congested districts among the poor. He would take boys and girls to clothing stores where he would buy them the shoes, stockings, and overcoats that they needed, and then send them home with baskets of groceries or toys. Hundreds of children in many cities were helped in this manner each Christmas. He acted without ostentation and with no other motive than the sole pleasure he derived from helping others and the idea that some divine law had raised him from poverty as a waif to great wealth for the purpose of enabling him to carry out the cosmic principles.

He could not conceive of the possibility of his wealth having come to him for his own selfish use or the exclusive use of his immediate family, and he held fast to the true principle of being a steward of divine funds. And yet as quickly as Mr. Small expended his funds in this manner, his income was increased and increased until he finally became the head of many large companies.

Mr. Small and many others would frankly tell you that at times, when they first felt the urge to give to others and to help others, they often had to seriously consider whether the few dollars they possessed should be rashly or spontaneously divided and given away, or held in reserve for a possible rainy day. Many times the money in hand represented just a safe margin for emergencies in their business affairs, and in some cases the plan for helpfulness called for the expenditure of every available dollar and the jeopardizing of personal interests at the time. Yet there was always the conviction, based upon previous experience, that if even the last penny is given away freely and without reluctance, and with that spontaneity of good will that the Cosmic always uses, there would come a proper reward in the form of some adjustment of financial affairs that would remove any possibility of disastrous results to the giver.

And so my plea to you must be, that regardless of your station in life, or the situation of your business and financial affairs, you must not permit your own needs, and especially your contemplated needs, to interfere with the liberality of your charity or the broadness of your helpfulness. It is a positive fact that as you act spontaneously and freely, and without hesitation or long deliberation, in the giving to someone else of that which you can give but which you could use yourself, so you will find the Cosmic spontaneously and liberally coming to your aid at the proper time, and with the same lack of hesitancy which you manifested.

It is safe to say that the average person of health and business capabilities who finds herself or himself out of employment, out of funds, and out of contact with any who can help or tide over the serious situation, is a person who has failed in the past to give liberally and spontaneously when the cosmic urge came from within. Too

many people appeal to the Cosmic or to the laws of psychology and mysticism for aid in their predicaments, yet they cannot show that at any time in the past have they cooperated with the Cosmic in liberally helping others. Merely to give advice to others who seek it, or simply to give a meal to one who begs at the door, or to drop a few coins in the Salvation Army pot, or to donate some old clothing to the orphanage is not carrying out the greater work of the Cosmic. Those who suddenly feel that there is something they can do for someone, something they can give, even though it hurts in a financial or material way, or something that they can do even though it is inconvenient, unpleasant, tiresome, and costly—and without hesitation, without reluctance, wholeheartedly submit to the urge—are those who are truly cooperating with the Cosmic. They will find eventually, not in the days of the last judgment in the world beyond, but in the days here and now, that at every crisis and in every need the Cosmic comes to their aid abundantly.

It behooves everyone, therefore, who has read through this book with the hope of finding in it some help in solving personal problems, to ask themselves this question: “What have I done for others?” And perhaps this additional question: “What have I contributed to the cosmic supply that I may now appeal to the Cosmic and withdraw from the positive supply?”

If you can find no positive affirmative answer to your questions, and you believe, even half reluctantly, that you have been deficient in your cooperation with the Cosmic in this regard, it will be well for you to consider immediately how you may proceed at once to help some others while you are seeking help for yourself. Before you expect any return through cosmic or mystic laws, be sure that you have done your utmost to help someone else, not only because of the reward that will come to you, but because it is your duty, as it is the duty of every human being, to be an earthly instrument in carrying out the cosmic scheme of things. And as long as you are out of attunement with the cosmic plans, and not a part of the army of cosmic workers, you cannot expect the cosmic laws to help you and be unmindful of your neglect.

Perhaps your very situation today, in whole or in part, and perhaps the problems which you now face, and from which you have sought relief or now seek relief, is a result of your failure to cooperate with the law of compensation in the past, and therefore your present predicament is a part of your Karma. If this is so—and no one else but you can know that—it is then certain that you must first adjust your relationship with cosmic law, and then with the Cosmic Hosts, and finally with your fellow beings.

Chapter 11

ATTRACTING CUSTOMERS

“There is no surer way of attracting business than by making new and long-time customers feel that from the moment they cross the threshold of your doorway they are in a unique place and are going to receive a higher quality of attention and service than they have ever received before.”

ONE OF THE most common complaints voiced in letters to our organization is that keen competition or rivalry is responsible for the troubles and poor progress in the line of business owned or operated by the letter writers. In other words, the writers of such letters say: “I was getting along all right with my business, which was slowly building up and becoming profitable, but others near me have entered into the same line of business and the customers are now divided between several competitors and none of us are succeeding as well as we should.” Other letters say: “A competitor has entered my field of business and is near me, drawing so heavily upon my customer base that my business is about to fail. I am honest, give proper returns for the money, and have tried to build my business on a fair-and-square basis; yet I now face failure because of this competition.”

It is absolutely true that competition is the spice of commerce and that intense competition should result in increased business for the dedicated entrepreneur. There is hardly any business today that does not have competition, and if it has no competition, it soon will have; and everyone who is in business, whether for oneself or for others,

should realize that competition is no explanation for failure, but should be a real incentive for success.

I recall a minister who many years ago came to me and complained that attendance at his Sunday and Wednesday evening services was being ruined by lack of attendance because a movie theatre across the street was attracting everyone in the town and drawing from his congregations. I asked him if the theatre was hurting his Monday night, Tuesday night, Thursday night, Friday night, and Saturday night congregations, and he told me that there were no services on those nights, for his church was closed on all those evenings. I asked him to describe the front of his church so that I might get a picture of what the church looked like.

He described his church in detail and I was able to visualize one of those nice gray stone structures often seen in the heart of some middle-sized town, with ivy growing over the doorway and around the windows, an old belfry with rusty, dusty bells, a little lawn in front of the church, badly kept, and huge, wooden doors in the doorway, closed and securely locked. The structure I saw in my mind could have been a suitable place for a prison, an insane asylum, a sanitarium, or the winter home of a wealthy elderly eccentric. I asked him if he had any signs or emblems on the front of the church and he said there was a cross on the top of the belfry that was once gilded but now quite rusted, and two signs on the front of the building, one on either side of the door. When I asked what was printed on the signs, he answered:

“The sign on the left side of the door is small, with a black background and gold lettering which says that the Reverend John Blank, D.D., is pastor, and that services are held Sundays at eleven o’clock, three o’clock, and seven thirty, and on Wednesday nights at seven-thirty, and that all are welcome. The sign on the right-hand side of the door is black, with gold lettering, and states that John Sexton is the undertaker and sexton.”

Then I asked the minister: “What kind of a building is the movie theatre in?” He explained to me that the movie theatre had a white and green tiled archway with a large, well-decorated lobby, an attractive

ticket booth, many lights and attractive signs, and was in full operation every night of the week. Then I asked him to step with me mentally into the middle of the street on any evening at about seven thirty and consider the mental attitude of a person who had an evening to spare and was trying to decide where to go.

On the one side of the street was the church, and on the other side the movie theatre. The one structure is dark, gruesome-looking, uninviting. No strains of music come from within, no face appears at the door to greet you, and the only signs that you can read politely announce that the place is open on only a few occasions during the week, and that two persons are connected with it— one who is ready to tell you how sinful you are and the other will bury you when you die. On the other side of the street there is warmth, color, attractiveness, fun, interesting music, and a smiling face at a booth inviting you to come in. The signs in front of this place also tell you that a number of characters will appear before you to speak to you or portray stories and lessons, and that these stories and lessons deal with the realities of life, the actual occurrences, the things of *here* and *now*, and bespeak generally about the land of the living and a life of happiness and joy.

Of course the cleric immediately saw the point of my discussion with him. Instead of complaining and attempting to discover all the wrong things he could find about the movie theatres and the movie industry in general, he began to analyze his own situation and tried to find what was wrong with him and his church. People are unquestionably religiously inclined, and the average person would not think of having spirituality left out of community life. But the average and filled with hope and salvation that is a saving grace from all the trials, troubles, sorrows, and tribulations of this life. The church, as conducted by this particular minister was an institution of sadness and despondency. His own record showed that he was catering more to elderly people than to younger people, and that in fact he could not attract any young people to the evening services.

I found a year later, after this minister had began keeping the church open seven nights a week and arranged for some interesting and instructive programs each night of the week, that he was operating

a keen form of competition to the theatre, for the folks in the town found that they could find more uplifting and enjoyable entertainment and derive more real benefit from some of the weekday church services than they received at the movie theatre, and for a lower price! Since it was not a matter of *price competition* but of *audience*, the minister had the upper hand all the man and woman seek a religion that is *joyous* and inspiring time, but did not know it.

Speaking of theatres, I remember an early experience with a neighborhood movie theatre in the residential section of Manhattan in New York City. Several business partners who had never been in the movie theatre business, but who had some fresh ideas about how a good theatre could attract an affluent clientele, pooled their resources and turned a small store building into a very attractive movie theatre. The new theatre faced stiff competition from nearby theatres, and so it had to be attractive and appealing, and this had to be done on a limited budget. The theatre seated only 300 persons, and even by filling the theatre nightly at the going rate charged by neighborhood theatres, that amount of money would not go far in presenting first-run movies. Therefore, elaborate programs and costly features had to be eliminated, and the whole approach had to be presented in a unique manner in order to appeal to the target audience that the business partners were seeking. After everything was done to make the entrance and the interior of the theatre attractive in an especially tasteful and artistic way, with beautiful murals painted on the walls and in the lobby, and generously comfortable seating installed in the theatre itself, the movie house was ready for its opening.

In order to successfully compete with the large downtown theatres, which attracted thousands of customers nightly and were not more than a few minutes ride from this neighborhood, the business partners consulted with me in regard to a plan for attracting customers to their new theatre. We began by sending letters to city officials, school board members, business people, and residents in the neighborhood announcing the opening of the theatre and stating that the theatre would show only the best quality films for patrons of discerning taste. The films to be shown would appeal not just to adults, nor to teenagers,

but to families. Then an engraved invitation was mailed to every family within a mile of the theatre, announcing the opening of the Venetian Theatre, with its Italian decorations and European ambiance and courtesy. We assured neighborhood patrons that in this theatre they would find better movies, more comfortable seats, a more wholesome environment and intimate atmosphere, and more courtesy than they had ever found in any theatre before. They were invited to come to the opening night *free* by using the ticket that was enclosed.

The theatre was packed on its first night, and in the several years that it continued to be in business, there was always a full house for each performance. When patrons came to the theatre, they were ushered politely and courteously to their seats. Every convenience was provided, even to the extent of providing wider and more comfortable seats, and spacing the seats a little farther apart than in other theatres. For the first time in the history of New York theatre, fresh drinking water was available for free during the movies. Following the movie, as customers left, they were handed a little card thanking them for their patronage and inviting them to come again and make this theatre their home for evening entertainment. In fact, the Venetian Theatre set a new standard of excellence for neighborhood theatres and art houses, and as a result of these extra steps taken by the business partners, their business thrived.

Here the art of attracting customers was brought to a high degree, and it proved to be the best way in which to build business in the face of competition. Some nearby theatres that lost customers to the Venetian Theatre could have saved their businesses by immediately adopting the same policy utilized by the new theatre. They claimed that the Venetian Theatre had made a tremendous investment in interior decoration, smart uniforms for the ushers, and other incidentals they claimed they could not afford. The truth of the matter was that the largest investment made by the Venetian Theatre was an investment in *politeness* and *unique business methods* that did not cost anything except some thought and considerable sincerity. Combine these attributes with a quality product— i.e., distinctive movies for a discerning audience— and you have a successful business model!

And this business model can be applied to any business where you are providing a service to people. I recall a clothing store many years ago that opened in the face of keen competition and walked away with all of the neighborhood business in a few months by adding some unique features. For instance, this new store pioneered the unique idea (unique at that time) of allowing customers to actually try on neckties before purchasing them. This store did not sell neckties by hanging them on racks or by displaying them in a glass case. The store had a little booth conveniently situated with a bright light, a chair, and a mirror, where a prospective customer could sit down and try on one or a dozen neckties and see how they actually looked with the shirt or jacket the customer might be wearing. After all, people hold dresses, shirts, or jackets up to their faces to see how the color agrees with their complexion or hair color, so why not neckties? Very few men have any idea how a necktie will look when it is off the rack and close to their chin, and the store owner believed that if you tried on shoes and suits to make sure they fit and look nice, you might also want to try on neckties. The merchant was absolutely correct! The little loss through wrinkled neckties was more than offset by the tremendous business the store owner achieved.

Business people who say they are giving full measure for every dollar received, and, therefore, are entitled to customers and patronage, are fooling themselves. It is only natural for customers to expect full value *plus* for every dollar they spend, and the *plus* part of the return does not have to be in material form. There was a time when thirteen doughnuts constituted a dozen—a baker's dozen—in the bakery shop, and the extra doughnut was supposed to be a bid for patronage. However, I would argue that any bakery could have got away with eleven doughnuts for a dozen if it had handed out a *big handful of politeness, courtesy*, and a little touch of *unique service*. I saw this proved in a bakery that opened its doors in the face of stiff competition. It did not give the extra doughnut in each dozen. However, this shop provided its doughnuts in a unique bag that didn't get greasy and protected the customer's hands and clothes from any grease or frosting. Moreover, this particular bakery sold more warm scones in the afternoon than any other shop because it didn't wait for customers to come to the shop, but initially, upon opening for business, the new bakery sent around complimentary

freshly baked scones to all the neighboring homes and offices. Who could resist warm scones at four o'clock in the afternoon? The bakery was an immediate success!

Again, this business model, consisting of *politeness, genuine courtesy*, and *unique service*, can be applied to any business where you are providing a service to customers. And think about it: what business doesn't provide service to customers? So you see, these business principles don't just apply to retail stores, but can be successfully put to work by business people providing all kinds of professional services, from banking and financial services to home repairing and these important principles to work in your professional and personal life.

Many lines of business are failing today, or falling into the hands of incompetent, irresponsible persons because those with money to invest believe that some of these lines of business are not worthy of their investment or attention. This is nonsense. Any legitimate business that is providing a necessary service to customers is deserving of our investment and attention. And the company or business that provides the best in service will get the customer's patronage.

For example, we all know that a reliable automobile mechanic is a good person to know. However, many years ago the public's view of auto repair shops—which provide a very necessary service—was that they were among the lowest, meanest, and dirtiest places where one could work. Anyone driving an automobile needed this vital service; however, many believed that auto garages were dirty places staffed by ill-mannered mechanics, dishonest managers, and persons incapable of conducting any other kind of business. Thus, the average garage or automobile repair shop was seen as an uninviting and irresponsible institution. For this reason, patrons did not want to pay well, were usually suspicious about the charges asked, and took with a grain of salt any statements landscape services, and so on. Think about how *you* can put regarding the efficiency of the work performed.

However, years ago some garages and auto repair shops set out to change this attitude on the part of the public. These pioneers transformed their garages into clean, well lighted places, staffed by professional mechanics who not only completely understood the

inner workings of an automobile, but were trained to be polite and courteous, informative and honest with their customers. After all, there is no reason in the world why a garage or auto repair business, or any other business for that matter, cannot be established and maintained by following the highly successful principles we have discussed in this book. If this isn't being done, it is due to the inability of those in a particular field of business to think along unique lines and to create a new aspect and a new character for the business they are in.

There is no surer way of attracting business than by making new and long-time customers feel that from the moment they cross the threshold of your doorway they are in a unique place and are going to receive a higher quality of attention and service than they have ever received before. When customers feel that some distinct service and some special courtesy that they have not asked for and are not expected to pay for is *being given* to them, they will make a mental note of the place and decide that if everything turns out well, they will come again. And when customers can walk out of your place of business saying to themselves that regardless of what they paid or what they received, they also received *something extra* that they did not pay for, and that they did not expect, and that they did not find anywhere else, then you will have customers who will stay with you as long as you can keep them thinking that way.

There is a big difference between politeness and sycophancy, and between courtesy and servility. No customer wants to be flattered and fooled with a lot of nonsense and disingenuous information about a product. They won't be fooled for a minute; they will see right through you. On the other hand, there is a way to extend courtesy and demonstrate politeness that will leave its impression long after the demonstrator of these things has forgotten it.

No matter what business you may be in, or for whom you may be working, you will better the interests of the firm, and incidentally yourself, if you try to give every customer, remember again that the "more" need not refer to the material things being sold. A passenger rail service company is not in business just to sell tickets. It is a service company, and unless *service* is given along with the ticket, and carried

out by providing a high-quality experience, the company is not giving its customers what it is in business to provide. The ticket is simply the symbol of what is to follow: namely, a fast and convenient— and enjoyable— rail journey across the country. After all, the customer does not buy a rail or airline ticket just to have a nice, colored ticket envelope in his or her pocket. The customer is paying for what the ticket represents, and it is through the quality of that service that the customer judges the rail or airline company's efficiency.

The service that goes along with selling a suit of clothes and continues long after the customer has been wearing the clothing will bring that person back into the store again, long after the *high quality* of the merchandise for which the customer paid a *high price* may no longer have such a strong impact upon the person. When you sell customers a cup of coffee, you cannot argue with them that you are giving them their money's worth of *coffee beans* and water. It is the high every patron, every client, *more* than he or she pays for, and quality of the coffee beans, the excellence of the roast, the purity of the water, the uniqueness of the service, the comfort and ambiance in which the coffee is enjoyed, that makes a hit with the eager customer.

Therefore, in attracting customers, remember that you must use subtle and psychological principles and bring them into such outward manifestation that the person to be influenced keenly realizes these principles and makes a mental note of them. The process is entirely up to you and not up to the customer. If your competitors are taking your business away from you or from the employer who employs you, it is up to the employer *and you* to win the customers back, provided the merchandise is good and the business is an honest one. If your competitors are beating you in the game of giving *plus* in every deal, you have got to go them one better and add *plus* to *plus*. It is not a matter of the survival of the fittest, but a survival of the *best provider of service*; and again I say, the things that count most with the customer, client, or patron in any line of business are the things *he or she did not pay for*, did not expect, and which do not have any material price attached to them.

Chapter 12

THE SKELETON IN THE CLOSET

"I have found it absolutely futile and a waste of time to attempt . . . to help a person who is sick or in business trouble if that person continues to think, believe, and act on the false, erroneous, or inharmonious ideas which are the real causes of his or her trouble."

WE MAY DODGE the issue as we please and try to convince ourselves that the idea is only theoretical and not a scientific fact, but the truth remains, nevertheless— all our problems of health and personal affairs have a cause within ourselves.

An eminent medical authority speaking before a large congregation of physicians and surgeons said that his experience of a quarter of a century as a physician, surgeon, author, and professor in a medical school had convinced him that after the physician had completed his or her diagnosis of the symptoms and had made a careful examination into the pathological and histological causes of the ill-health of a person, there was still a very large and more important field for investigation. The field was the inner self of the patient. He claimed that until the physician knew as much about the personal, private thinking and acting of the patient in his or her dealings with all human affairs, the physician could not know the real cause of a mental or physical disturbance.

Psychologists and psychiatrists long ago learned to seek beyond the outer self for the cause of many peculiar mental and physical traits.

The real mystic knows that what a person thinks, believes, talks about, and does in her or his daily affairs has as much effect upon a person's health and personal problems as have contaminated foods, disease germs, unhygienic environments, accidents to the body, and stock market fluctuations.

After twenty-five years of watching the systematic and carefully recorded activities of the Council of Solace of the Rosicrucian Order in America, I have become thoroughly convinced of the universal truth and principle revealed in my personal experiences with persons whom I have helped with many problems. To sum this up, I have found it absolutely futile and a waste of time to attempt metaphysically or psychically, as well as medicinally or legally, to help a person who is sick or in business trouble if that person continues to think, believe, and act on the false, erroneous, or inharmonious ideas which are the real causes of his or her trouble.

Let me cite one case that will probably reveal this idea to you clearly and quickly. An individual came to me who had been suffering from boils and carbuncles for a little over two years. When he came to my office on the recommendation of an eminent physician, I was horrified at the painful and obnoxious appearance of his countenance through the presence of two large boils on either cheek. The back of his neck and even part of the scalp where the hair had been shaved was scarred from previous lance incisions for the removal of boils and carbuncles, and he told me he had them on various parts of his body.

His doctor verified the fact that he and other physicians had used everything known to medical science to clarify and purify the patient's blood, and there was no question about the fact that the impurities which accumulated in each carbuncle or boil came from impurities in his blood. His blood seemed to be continuously poisoned with a form of toxin that insisted on breaking out in a horrible manner. Medical science had done its utmost to cleanse his blood and body in a chemical, physiological sense. Even his food for the past six months had been carefully regulated, cleansed, and all water boiled. He was not engaged in any business that would bring him in contact with poisons of any kind. The boils were increasing in number and size. The history

of his case clearly showed that each month brought more and larger amounts of poison and pus into manifestation.

I noticed that in addition to the man's suffering from pain, he was very curt, brusque, and inclined to be impatient. I tried to ignore this attitude that was caused by his complete skepticism and insistent doubt that any psychologist, counselor, minister, or spiritually minded person could do anything for him. However, his attitude revealed the fact that he had no faith in any spiritual principles relating to the power or advantage of mental culture and right thinking. I talked with the man on various subjects, always ignoring his impatience with what he probably considered my foolish belief in spiritual things, and then sent him on his way while I seriously considered the psychic impression I received from him.

With some investigation, I discovered that the man was not only a critic of spirituality and refused even to have a Bible in his home, but more importantly, he was a typical "bully" in his home, in his social circles, and in the business place where he worked. Along with a few superb mental attributes, he also, however, displayed a most horrible temper, and his associates where he worked said it was common for him to have an outburst of temper at least once a day. During these fits, which were often provoked by the mere dropping of a tool or instrument, or the finding of something misplaced by him, he would slam things from the bench where he worked, kick the boxes and barrels or machinery near him even to such an extent that he often harmed his own person. He had been known to smash his hand through the plate glass of a window because it refused to close for him, and thereby cut his hand badly. Another time, he kicked at a piece of iron that was in his way and injured his toe. He had often pulled his hair so ferociously that he had caused his scalp to bleed.

The man became a beast or a brute without any control of himself when suddenly annoyed over some simple little thing. At home, his family was afraid to cross him in any remark or to contradict him in any misstatement. He had been known to upset the entire dining-room table, causing all the dishes and food to be thrown onto the floor, merely because of his displeasure with some dish of food. In

his immediate neighborhood, he was called “the agitator” and was annoying and unpleasant to everyone. He was firmly convinced that all politicians were crooked, that the government was being run for the advantage of the rich and the suffering of the poor. He was also convinced that the churches were built for no other purpose than to ring their bells on Sunday morning when he wanted to sleep, and the government issued money only to wear holes in his pocket.

Nothing in the world was quite right, not even himself, for he admitted that he could not live as properly and happily as he should because nothing afforded him the opportunity and that he would be better off dead than alive. If ever there was a piece of human machinery manufacturing virulent poison for self-consumption, it was this specimen of humanity. Between sunrise and sunset of each day, he created more actual poison in his bloodstream than would be found in an army of soldiers fighting in battle with all of their hatred or supposed hatred toward the enemy.

When all of this was explained to his physician, he agreed that this patient’s mental attitude might be responsible for the boils. Naturally, he was reluctant to concede that he had overlooked this condition in his diagnosis. However, knowing the possible cause did not tell us how we were going to correct it. It was unthinkable that we could accomplish anything by telling the man about his faults and asking him to change them. Even our suggestion of such a thing to him would have resulted in another outburst of temper and the creation of another ounce of poison. Most certainly, his spouse or children would not dare to venture such a suggestion. We finally secured the cooperation of his employer in the interests of medical research. The man was transferred to an experimental research station in the country operated by the concern he was working for. The concern was making a new model for home lighting and power equipment. The man was sent to a farm in Pennsylvania, eighteen miles from the nearest small city.

For four months he had to live among peaceful, quiet, retiring farmers, and do nothing but watch the operation and general results of a small light and power plant temporarily installed in an empty

barn. There was nobody he could quarrel with because all had been warned in advance not to get into any arguments with him, but to look upon him as a researcher who should be left alone, undisturbed with his thoughts. There was little opportunity for impolite or even polite criticism of food or conditions around him. After two months, his boils began to lessen and his blood cleared up considerably, for the physician who had been treating him for a number of months paid him a visit in Pennsylvania. In six months the patient returned to New York in a clean and healthy condition.

To prove that it was neither the climate nor the food, nor the water that affected his blood, he was given charge of a small experimental laboratory in the Bronx where the new model of the power equipment was being secretly perfected. He had only one young person as an assistant, and it was arranged that the patient should sleep at the plant as a caretaker at night with an extra fee for this special service. Therefore, he ate all of his meals at various restaurants and could pick the menus to suit himself. He quarreled little with the young assistant and his outbursts of temper were seldom. His blood remained in a fairly good condition and no boils appeared for another six months.

Then the patient was brought back to his old environment again, and although he had been partly cured of his habit of daily outbursts of temper, he continued to exhibit frequent outbursts because of arguments with employees and arguments at home and in the neighborhood. In six months he again experienced a few more boils, and those of us who were interested in the experiment were now convinced that mentally and physically, he himself was causing the toxicity in his system.

This is an extreme case, of course, but while this man may have created an ounce of poison in his system every day, there are millions of men and women who are creating a grain of poison of some kind in their systems every week. As can be imagined, it does not take much of this mental and spiritual, or psychic, poison to accumulate and become responsible for many mental and physical ills as well as business difficulties and personal problems. I have known of persons whose health continued to be below par solely because they continuously held

in the secret parts of their natures a lifelong grudge against another person, the mention of whose name would always cause an upwelling of the inner spirit in the form of hatred and evil thoughts, even though not a word of this was expressed. I have known of those who suffered from headaches, depressed emotions, and slight forms of dizziness, solely because of an attitude of envy, dislike, distrust, jealousy, or some other unkind thought or feeling toward some person, group of persons, or conditions.

I have found the same to be true in business or with personal problems. Business owners, administrators, salespeople, clerks, employers, employees, or anyone else going about their daily affairs with an inharmonious—although secretly concealed—attitude toward some person, group of persons, business associates, or business conditions, are bound to have trouble and experience a definite reflection of their mental attitude on their business affairs. Their business activity will decrease; they will find competitors succeeding while they fail; or they will see excellent opportunities passing them by and customers, funding, and cooperation ignoring them.

Usually it is very difficult for persons thus suffering to analyze just what it is they are thinking or believing, or inwardly expressing, that is the real cause of their troubles. The average person seems to think that a personal enmity of a passive, private nature toward some other individual is an inconsequential thing as long as he or she does not go about expressing it or allowing it to come into outer manifestation. That is a mistake. The poison is in the system just the same, whether expressed by violent outbursts of temper, conveyed in an occasional unkind word or remark, or privately held within one's mind.

There is hardly a patient that our Council of Solace contacts psychically or mentally who does not register some long-established prejudice, ill feeling, erroneous thought, or unkind sentiment lurking in the system like a germ sapping the vitality of health and causing an inharmonious relationship with cosmic laws and principles. Such persons can be neither healthy, happy, nor prosperous in any of the affairs of life until they are purged of this subtle, secret, private influence within their beings. After all, there is no one better able to

analyze these things and discover the germ within the psychic system than the patient himself or herself, if the patient would simply be honest and truthful, fair, and just in self-examination.

Therefore, whatever may be the problem confronting you in life, whether it be ill-health, a mild mental condition that is annoying, a lack of ability or power to attract success and happiness, or a continuous failure of your plans or desires, look within yourself for some subtle, mental cause, not necessarily related in any way to your health or your personal problems, but most surely related to the harmonious relationship that should exist between you and all living beings and the universe generally.

Seek for the skeleton in your closet. This is far more important than any skeletons in the old family closet that you feel you may have inherited, or any skeletons of germs and bugs that may be in your food or drink, or in the air you breathe. Get that skeleton out of your closet, dust it off, and have a good look at it, and see what a tricky, evil creature it really is, and how unworthy it is to be a part of yourself and hide within the sacred precincts of your temple. Then, after having paid homage to its subtle powers, inter it in the earth of oblivion and erect a tombstone over it with the words, "Here 'lies' an untruth." Then ask the God of your Heart and the Masters of the cosmic realms to keep you clean and holy and undefiled in your thoughts and in your attitude toward all beings. By cleansing the inside of the cup, your drinks of life will not be poisoned. No other cosmic principle, metaphysical law, or material help will bring you one iota of benefit until you are right with the Cosmic and attuned to the harmony of the universe and love your neighbor and all creatures as you love yourself.

Chapter 13

THE ROUND TABLE

“To be highly successful in life, we must cease believing or feeling that we are individuals, independent of all other persons or beings in the universe.”

IT WOULD APPEAR from a careful survey of the success attained by a large majority of Rosicrucians who have used the unique principles to improve their health and enlarge their social and financial standings, that these persons have freely employed such methods, principles, processes, and formulas as might be used by every person without limiting themselves to the exclusion of any principle or idea that was sound and sensible.

In other words, it is found in the review of the lives of most highly successful Rosicrucians that no element of fanaticism and no degree of bigotry or narrowness has entered into their application of Nature's laws and power. Just because one finds in the Rosicrucian teachings some principles that are unique and efficient and worthy of continuous application, there is no reason to reject from one's mode of living and from one's scheme for advancement any principle or idea that is good, and yet not essentially Rosicrucian. In this we see the broadness of the Rosicrucian philosophy, and it illustrates the working out of the thought constantly presented to Rosicrucians; namely, that one must be, above all else, rational, reasonable, and broadminded.

Rosicrucians come to know very early in their experiments with the teachings that the Rosicrucian doctrines are not intended to be a limited creed or an exclusive outline of the only laws and principles of value

to us in our personal evolution. As inclusive and ever evolving as the teachings are, the fact remains that each of us is constantly discovering or evolving methods and processes for our own advancement which may not be found in the Rosicrucian teachings or in the teachings of any other school or system. Some schools or movements insist that in order that success with their work may be attained, the student or the practitioner must exclude everything that is not a part of their particular system.

We find physicians of some schools of medicine who are so old-fashioned in their beliefs and comprehension of the newer laws that they insist that patients must not accept or receive any other form of help for their physical disabilities than that being prescribed by the physician in accordance with the indications of the physician's system. On the other hand, we find more open-minded physicians freely admitting that in addition to the medicine, surgery, or adjustments prescribed by them, patients may also benefit from metaphysical, mental, or psychological treatments. Such physicians are not only helping their patients to attain a normalized condition in a more rapid manner, but they are establishing faith and confidence in the minds of their patients by showing a tolerant attitude and an understanding of the possibilities of various laws to bring about certain conditions.

Rosicrucians freely proclaim and demonstrate that the human mind is capable of many marvelous controls over the physical body, and that through psychological or psychic and mental principles we may alleviate pain and suffering and produce many cures. On the other hand, Rosicrucianism plainly and distinctly indicates that where medicine or herb extracts, surgery or mechanical adjustments, massage or electricity, tooth extraction, vision correction, or any other improvement in the physical, chemical, anatomical, or functional condition of the body is indicated, these things should be attended to immediately and at the hands of a competent person, thoroughly trained in a university or school devoted to that work and licensed to practice their particular art or science. To believe that psychological principles will take the place of these other processes or methods is simply to shut the door to efficient aid and depend upon faith or the operation of natural law

to effect a gradual change or permit a temporary condition to become a chronic one and thereby more serious than it was originally.

The same thing may be said of business ills, social ills, and the general ills of humanity. Miracles are performed by the mind and also by the hand, and many of the great miracles of the past that are recorded in sacred literature as having been made manifest through prayer or the application of a divine principle are being duplicated today by science through a more direct application of natural laws. The manifest miracle is the same in both cases, and where science or the arts and laws of the natural world will competently and efficiently adjust matters for us, we are extremely foolish to ignore these other methods and depend solely upon faith or our finite understanding of infinite principles.

To be highly successful in life, we must cease believing or feeling that we are individuals, independent of all other persons or beings in the universe. It is only through a developed sense of oneness with God and oneness with humanity that we attune ourselves harmoniously with conditions that surround us, and which will carry us onward to success, happiness, and health, if we master the obstacles that seem to rise before us. Most of the obstacles in life that men and women look upon as mountainous barriers to the goals of life are fictitious things and often figments of the imagination or phantasms of the fear element that still resides in our minds as an inheritance from earlier stages of existence.

One older mystic said that the things we feared the most in life were the things that never happened; and I know from personal contact with thousands of men and women, who write to the Rosicrucian Council of Solace for aid and help in overcoming the obstacles they believe stand before them, that the statement of this experienced mystic is true. There is a trite saying that one should never cross a bridge until one comes to it, and I have found that the average person who hesitates in venturing along the path to success is not only trying to cross a bridge that is far in the distance, but is making of that bridge a greater structure and a greater test of endurance than is warranted by the actual facts. Indeed, many such persons are not even sure that there is a bridge to be crossed, but on the basis that no long road continues

in any direction without crossing over some bridges, they anticipate the existence of the obstacles or challenges in their lives and proceed to worry about the crossing.

After all, the road to success is like unto the road to happiness, prosperity, health, or pleasure. It is not likely to be entirely level, nor always straight, not always free from showers, storms, muddy spots, or even rocky beds. But these little difficulties or inconveniences are part of the game of life, and the one who is deterred or discouraged by these conditions when she or he approaches them is the one who fails to make the goal. But as I have intimated, there are many who permit themselves to be deterred on the path while it is still level, smooth, straight, and convenient, because of an anticipation of some incline, some curve, or some unpleasant condition.

We have been given more faculties and more marvelous abilities to direct and control our lives than any of the other creatures of this earth. We possess the ability to reason and reach conclusions and establish through our will power a determination to carry out our conclusions against obstacles and conditions that deter other creatures and hold them within limits unknown to us. The wildest and strongest lion of Africa, though demonstrating its prowess in many ways, is easily held within a limited area by an iron grating or a wall that would mean nothing to a human who was determined to pass beyond such an interference to his for her freedom. We know that prisoners, confined within prison walls, have pitted their ingenuity, strength, and endurance against the minds of the most skillful engineers and architects in escaping from such limitations. If ordinary people used the same amount of thought and determination in attempting to overcome the personal obstacles that beset their paths to success in life, with all the freedom of thought and action natural to human beings, their success would be assured!

We have within ourselves a creative power that is a part of the universal creative force and is a part of the creative energy that God breathed into space when the first Word was spoken, and order came out of chaos. Science is constantly proving, and the psychic powers within us are constantly demonstrating, that there is no limit to the possibilities of this creative power. We have yet to discover in any field

of science, or in the domain of psychology and metaphysics, the limit of that creative power when it is focused upon some issue or upon some condition.

The Divinity within each one of us is the only real part of our existence, and all else is but a servant unto it. The world is the footstool for this Divine Being, and everything in the universe is enslaved by the omnipotent intelligence of this highest expression of creation. This Divine Self knows neither disease nor death, failure nor discouragement. Its trend of activity is always upward and progressive. Its outlook is altruistic, optimistic, and joyful. Its intellectual resources are unlimited. Its capabilities are as wide as the universe itself. It is only the outer person who should be a servant unto the inner self, for the outer individual is limited in time of expression, in period of existence, in capabilities and endurance.

The outer person attempts to judge the world by his or her own comprehension, and this is but an infinitesimal part of the apprehension on the part of the Divine Self. It is only when the outer self attunes with the inner self that limited comprehension widens into universal comprehension, and the individual becomes cognizant of the greater world in which he or she lives. In keeping with this widening of consciousness—this round table of greater realization—there comes an influx of Cosmic Consciousness and Cosmic Attunement, and in this individuals discover a power and a strength that is beyond any power or energy of the material world.

As I have said before, people tend to think of themselves as individuals—separated, isolated, and unique unto themselves. By contemplating the Divine Self within, individuals broaden their consciousness to the extent where they sense and finally realize that the real self is a part of all the real expression pervading the universe, and that they are not separated from the rest of humanity and are not separate individuals, but inseparable segments of the universal self or soul.

In a material sense it is true that in union there is strength, and in our mundane affairs, association and cooperation bring added fortitude and security. Certainly, then, in the wider sense, the unification of all

soul expressions on earth through the inseparable association of each individual's real self with the real self of all other individuals brings security, power, and strength, and makes each of us the master of our fate and destiny. But we cannot master our careers or our lives by ignoring others around us or by disregarding the surrounding conditions through which we navigate our course in life. We can no more direct our course in life, independent of any consideration of other beings or conditions, than can a comet, swiftly hurtling through space, arbitrarily select a course for its rapid movement and successfully avoid the collisions and catastrophes that would be inevitable. The success of any one person is a joy and a benefit to all others, just as the failure of any individual is a sorrow to all others. Success begets success, as happiness begets happiness and joy. Tolerance, sympathy, and love attune people not only to one another, but to the universal laws and to the harmony of the Cosmic. Of these, *love* is unquestionably the greatest law of the universe.

Much is said in the business world of the code of ethics by which business should be standardized in operation, and in the social world we hear of the moral code and the social conventions. To the mystic who is attuned with the cosmic laws there comes a code of principles for living that supersedes the human-made code of ethics or the morals and conventions of society. The mystic learns with conviction and proper understanding why ethics in business and morals, and conventions in society, have been established and reduced to definite words by humanity, and why these things are a necessity. Mystics know that it is not simply immoral to violate one of Nature's ethical laws, but a sin against oneself and against society, as well as a sin against cosmic decree. Therefore, immorality or the violation of Nature's laws in any sense becomes abhorrent to the mystic.

The mystic realizes that the most beautiful of principles in the universe can be reduced to corruption and perversion by the undeveloped mind or the evil mind that dwells within the physical part of a human being. The mystic realizes that while love is the one universal law that is higher than all others, it must be a love that is free from the contaminations of the physical self and free from the sins of lust and selfishness. Mystics realize that while this great law of

life makes it incumbent upon each of us to love all creatures and all beings, and to love our neighbor as ourself, that to reduce this law to the selfish or personal physical love of the lower part of oneself, in an unbridled manner and with promiscuity, is to pervert a divine principle to a coarse and vulgar application.

The laws of Karma and of cosmic compensation reveal to mystics that they cannot do injustice to others, or take advantage of others, or even live a dual existence, without bringing into their lives inevitable suffering and sorrowful adjustment. Hence the mystics comprehension of ethics and morality has a clear and more definite meaning to her or him, and this elicits an obedience to cosmic law which humans are reluctant to give to mundane laws or laws of human invention.

In the home, in business, in society, and in our personal affairs, each of us must be true unto ourself, and this self must be the inner self, if we are to be true at all. We must let the divine power within us dominate the physical power of our body and the world around us. We must let the beauty, the grandeur, and the sublime thoughts of the Divine Mind of our being fill us with the inspiration and comprehension of our real place in the universe and of our relationship to all other beings. We must let the God Consciousness of our soul control and direct the health and activities of the physical self so that it may truly be the servant unto us, and not a master whipping us into submission and earthly servility. In this way will we rise to power and glory and attain the highest degree of success and happiness in all of the affairs of the home and of the business world.

THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

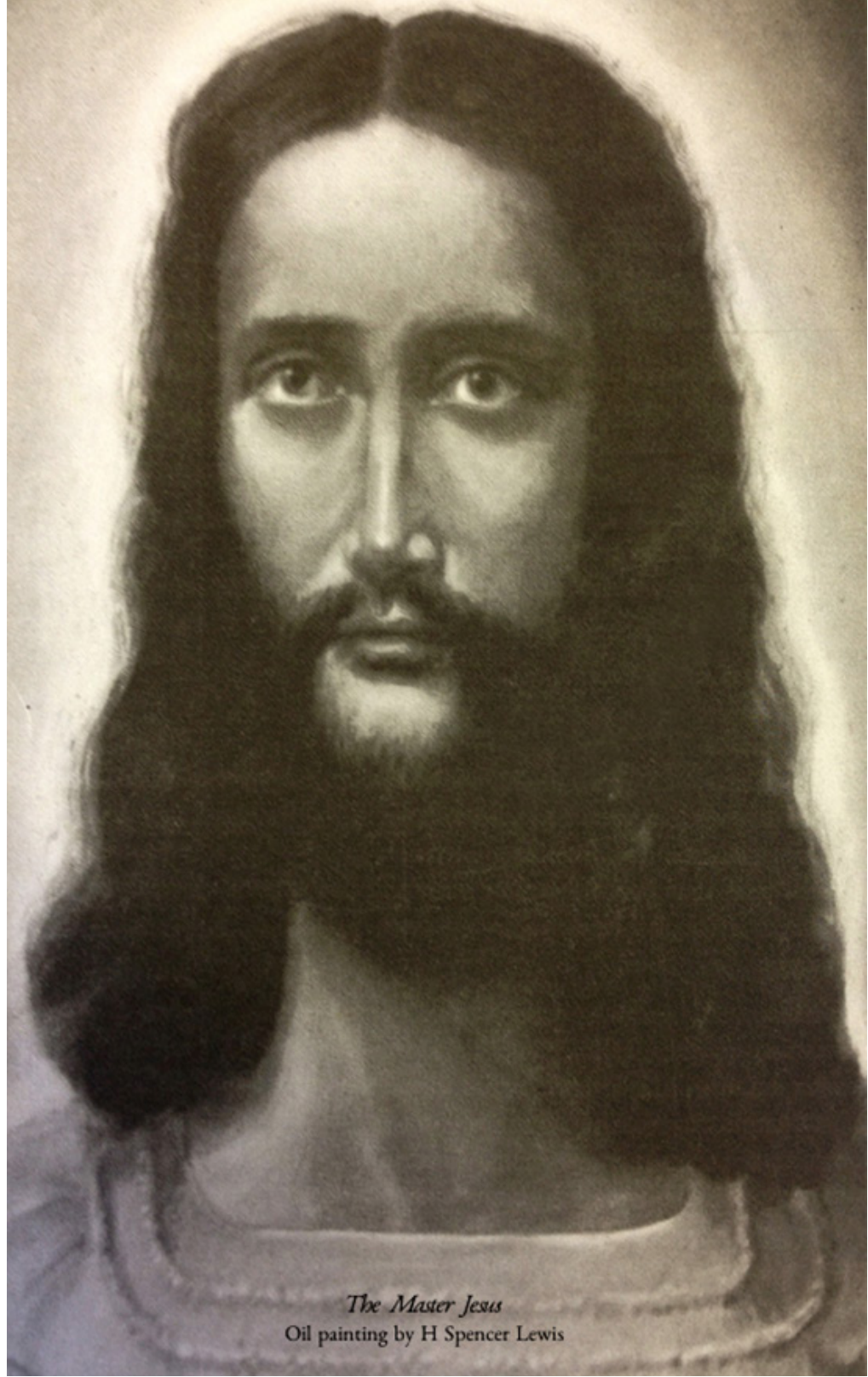
The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

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The
MYSTICAL
LIFE of JESUS

by H. Spencer Lewis

Rosicrucian Classics Series



The Master Jesus
Oil painting by H Spencer Lewis

THE MYSTICAL LIFE OF JESUS



AMORC

by H. Spencer Lewis

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DEDICATION



To the
Chevaliers of the Militia

*in the large party
of men and women from all
parts of North America who
accompanied my family and myself in
our long and tedious journey through
Palestine, Egypt, Italy, Turkey, Greece,
Switzerland, France, Germany, and England,
in search of Holy Shrines and the
verification of the facts known to us
through our years of joint
study and research.*

THIS BOOK IS DEDICATED

*as a Souvenir of our Holy
Mission and our Illumination in the year 1929.*



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EXPLANATION OF THE TERMS “ARYAN” AND “GREAT WHITE BROTHERHOOD”

These special terms are defined by Rosicrucians as follows: In the Rosicrucian teachings the word **Aryan** is used to denote the prehistoric culture and root-language behind Sanskrit and most extant Indo-European languages today. Dictionaries state that the word *Aryan* comes from the Sanskrit *arya*, an adjective meaning noble. *The Oxford English Dictionary* defines *Aryan* as “A member of the Aryan family; one belonging to, or descended from, the ancient people who spoke the parent Aryan language.” This family of languages includes Sanskrit, Zend, Persian, Greek, Latin, Celtic, Teutonic, and Slavonic—in other words, the present-day Indo-European languages. Rosicrucians also define Aryan as referring to the prehistoric Atlantean wise beings—the “Light Bearing” or “Enlightened Ones.” As far as race is concerned, the original wise beings who taught the Aryan language and culture were called *Atlanteans*, and as a distinctive racial type, disappeared in prehistoric times. However, it was their sacred Atlantean culture—the traditions, institutions, and hieroglyphic alphabet known as *Sensar*—which was cultivated as Sanskrit, the ancient Aryan language of the Hindus of India.

In Rosicrucian terminology the **Great White Brotherhood** (G.W.B.) consists of all the enlightened soul personalities who, independent of religions and traditions, are commissioned to work in one of the twelve paths of the ancient mystical tradition. It is that invisible body of mystics composed of the most exalted and advanced spiritual leaders in various lands throughout the world. The word *White* in this phrase alludes to *Light*, the illumination of understanding, wisdom, and spirituality as expressed by enlightened soul personalities, and has nothing to do with race. Rosicrucians realize that these cosmic masters work in the service of humanity. The Rosicrucian Order, AMORC, is only one of the channels that has been used and is still being used by the G.W.B. for the development and progress of humanity’s own spiritual and esoteric unfoldment and for the improvement of civilization.

INTRODUCTION

IT IS A fact that very often *truth* is far more interesting than *fiction*. It is particularly so in regard to the life of Jesus. Perhaps it is due to the cosmic cycle through which humanity is passing, or perhaps it is due solely to our intellectual development, but people have become more interested in the life of the Great Redeemer than they have been in any other period since the dawn of Christianity.

In my contact with seekers for spiritual truths, covering twenty-five years, I have found that inevitably the student of mysticism, metaphysics, psychology and occultism is drawn to a more minute and analytical study of the life and teachings of the Christ, Jesus. His whole career, his doctrines, parables, miracles, and illuminating inferences, gradually fascinate and attune the spiritual side of mystical students, and they become restless until they can fathom the mysteries of Jesus's life.

Why there are any mysteries in the life of Jesus is revealed in chapters in this book. After many years of careful study and research, even to the extent of visiting the holy and mystical places of Europe, Palestine, and Egypt, I am still unprepared to say whether the church authorities who authorized the incomplete, partly erroneous, and greatly veiled life of Jesus as it appears in the Christian Bible were justified in their actions or not. Certain it is, not all are prepared even today to comprehend, nor apprehend, the mystical significance of most of the mysteries associated with pristine Christianity. That there are thousands, perhaps several millions, now ready for the truth is undeniable; but even so, they are but a small fraction of those who have accepted and found peace and salvation through the offerings of the Christian church.

To those who in orthodox sincerity will reject much that is presented in this book, I can say only: "Hold fast to that which is good!" If your faith, your knowledge, and your conviction in regard to Christian matters serves you well, and there is no inner urge to look beyond the veil, then do not do so. Permit nothing to weaken or lessen your adoration and worship of him who is your Savior and your Lord.

To those who believe that a more intimate knowledge of Jesus, the Son of God, the Master, the Avatar, and the Mystic, will endear him to their hearts, and to those who feel that the inner self needs more light on the mysteries of his mission, I present the chapters of *The Mystical Life of Jesus* as a comprehensive survey of things long held in seclusion by a few, but now deserving of wider circulation.

The story of the life and mission of Jesus as presented in this book makes no sectarian appeal. I know, as a fact, that the Jesus revealed herein is acceptable to as many Jews as Gentiles, to as many Roman Catholics as Protestants; and in these days of religious controversy and profound concern regarding the growth of the numberless thousands who do not attend any church and who seem to be losing their interest in religious matters, I am happy to say that I know that thousands will find in this book a key to their problem and an incentive to reread the Christian Bible and reconsider their rejection of the church.

I said I *know* these things. Through my official capacity I am in daily contact with many thousands of such persons in North America and thousands in other lands. In my public lectures throughout the United States for twelve years, in personal interviews with the spiritually restless among the populace, and in journeys to foreign lands, I have seen the effect of these truths. Parts of the chapters in this book have been used in public discourses, some of the interesting facts have been used in private lessons, and others have been presented in personal conversations. The result has always been an awakening of interest in the life and teachings of Jesus, and generally a happy realization that Jesus and his doctrines were wholly acceptable in the newer revelations.

In the past few years, certain pamphlets have appeared claiming to contain hidden facts regarding the life of Jesus. In most cases these stories contained such improbabilities or inconsistencies as to condemn them as fabrications. Several of the most popular of these have claimed that they were the result of a *discovery* of some rare manuscript or record hitherto hidden in a secluded monastery. The real origin of all that was dependable in such pamphlets was the uncovering of certain holy books of the ancients which did contain casual references to incidents in the life of Jesus rejected by the church authorities when the first versions of the Bible were authentically compiled.

The facts contained in this book are not drawn from any newly discovered manuscripts, writings, or records. In fact, it cannot be said that the facts contained herein are new to either the founders of the early Christian church, to the most profound and analytical writers of spiritual subjects, or to the most advanced of mystics in many lands.

The Rosicrucian archives in foreign lands, embracing the records of the Essenes, the Nazarenes, and the Nazarites, as well as the complete records of the Great White Brotherhood in Tibet, India, and Egypt, have always been sources of knowledge for the worthy inquirer into the history of all avatars and especially into the history of Jesus. It is from this dependable source that all the facts contained in this book have been drawn—not at one time and not without years of labor and indefatigable study and service.

Wherever possible, verification or substantiation has been secured from the writings and records of the early church leaders, historians, or archivists. Extracts have also been taken from the writings of Jews, and even from the so-called heathens, whenever possible. Such citations are plainly indicated.

I wish to take this opportunity to thank all those who in past years have carefully examined portions of my writings on this subject and have called my attention to additional points which should be covered. I wish also to thank those members in my tour to the Near East during the months of January, February, and March of this year, who acted as my companions in my special researches, and aided my secretary and myself in securing the information needed to give personal verification to the important statements contained in this book. It was a glorious work and I hope that these many companions will find some rewards for their efforts in the book which I have dedicated to them.

—H. Spencer Lewis

Egyptian Temple, Rosicrucian

Park San Jose, California

April 15, 1929

**Biblical quotations in this edition are from the New Revised Standard Version (NRSV) translation of the Bible.*

Chapter 1

THE MYSTERY OF THE ESSENES

BEFORE ONE CAN properly understand and appreciate the history and real story of the birth and life work of the Master Jesus, one must have an understanding of the ancient organizations and schools which contributed to the preparation for his coming.

Within the last 100 years, a great many notations in sacred literature have been discovered relating to the Essenian community and the activities of this organization in Palestine just prior to and during the lifetime of the Master Jesus. Many of these notations have verified the references to the Essenes by such eminent historians as Philo and Josephus, and have explained many of the mysterious references found in the sacred writings of the Hebrews as translated in the Christian Bible.

The possible relationship of the Essenes to the early Christian activities has not only aroused the interest of hundreds of eminent theologians and biblical authorities, but it has caused one question to be asked by thousands of students of mystical literature: "Why has the history or story of the Essenes been withheld from general knowledge?"

The answer is: Those who knew the story desired to keep the Essenian community shrouded in mystery to protect its work and teachings from being publicly discussed and eventually scoffed at

by those students or professors of orthodox Christianity who have labored so diligently to make even a greater mystery of Christ and Christianity.

The Rosicrucian records have always had extensive details of the activities of the Essenian organization, and no initiate of the Rosicrucian Order, or no profound student of the ancient mysteries who became worthy of contact with the ancient records, was ever left in ignorance regarding the Essenes. Today the veil can be drawn aside and some of the facts regarding the Essenes be revealed to the world because of the advancement that has been made in the study of occult literature and the broad-minded view that is taken by the average educated student of spiritual and mystical subjects. For this reason I feel justified in giving the following facts in regard to the Essenes.

In the first place, it probably will be sufficient in this brief outline of their organization to say that the Essenes were a branch of the illuminated Great White Lodge, which had its birth in the country of Egypt during the years preceding Akhnaton, Egyptian pharaoh and founder of the first monotheistic religion, who supported and encouraged the existence of a \ to teach the mystic truths of life.

The several mystic schools of Egypt, which were united under one head constituting the G.W.B., assumed different names in different parts of the world, in accordance with the language of each country and the peculiarities of the general religious or spiritual thought of the people. We find that at Alexandria, the members of the organization there assumed the name of *Essenes*. Scientists have speculated considerably in regard to the origin of this word and its real meaning. So many unsatisfactory speculations upon its root have been offered in the past that there is still considerable doubt, in the minds of most authorities, regarding it.

The word truly comes from the Egyptian word *kashai*, which means "secret." And there is a Jewish word of similar sound, *chsabi*, meaning "secret" or "silent"; and this word would naturally be translated into *essaïos* or "Essene," denoting "secret" or "mystic." Even Josephus found that the Egyptian symbols of light and truth are represented by the word *choshen*, which transliterates into the Greek as *essen*. Historical references have been found also wherein the priests of the

ancient temples of Ephesus bore the name of *Essene*. A branch of the organization established by the Greeks translated the word *Essene* as being derived from the Syrian word *asaya*, meaning “physician,” into the Greek word *therapentes*, having the same meaning.

The Rosicrucian records clearly state that the original word was meant to imply a secret organization, and while most of the members became physicians and healers, the organization was devoted to many other humanitarian practices besides the art of healing, and not all of its members were physicians in any sense.

The spread of the organization into the many lands near Egypt was slow and natural, in accordance with the awakening consciousness of the people; and we find that the Essenes became a very definite branch of the G.W.B. representing the outer activities of that organization, which was primarily a school of learning and instruction. Thus, for several centuries before the dawn of the Christian era, the Essenes, as an active band of workers, maintained two principal centers. One was in Egypt on the banks of Lake Moeris, where the great Master Moria-El the Illustrious was born in his first known incarnation, educated, prepared for his great mission, and established the principle and law of *baptism* as a spiritual step in the process of initiation. The other principal Essenian center was first established in Palestine, at Engaddi, near the Dead Sea.

Going through the Rosicrucian records pertaining to the Essenes, I find thousands of notations regarding these two branches, and from them I have selected the following statements as being the most interesting and most definite in their connection with the mystical life of Jesus.

The branch in Palestine had to contend with the despotism of the rulers of that country and the jealousy of the priesthood. These conditions forced the Essenes in Palestine to hold themselves in greater silence and solitude than they had been accustomed to in Egypt. Before they moved from their small buildings and sacred enclosure at Engaddi, to the ancient buildings on Mount Carmel, their principal activity seemed to be the translation of ancient manuscripts and the preservation of such traditions and records as constituted the foundation of their teachings.

It is recorded that when the time came for them to move from Engaddi to Mount Carmel, their greatest problem was the secret movement of these manuscripts and records. Fortunately for us, they succeeded in preserving the rarest of the manuscripts that came out of Egypt, and in other ways preserved the ancient, traditional stories and teachings. It is from these that we derive most of our knowledge regarding both the Essenes and the G.W.B. A picture of how they lived, and what they believed and taught, undoubtedly constitutes a story of intense interest to all modern students of mysticism and sacred literature.

Every member of the Essenes in Egypt or Palestine, or of the *Therapeutae*, as they were called in other lands, had to be a pure-blooded descendant of the Aryan race. This point is very important in connection with the facts that will be revealed regarding the birth and life of the Master Jesus. Likewise, they were students of the Avestan writings and adhered to the principles taught therein, which laid great stress upon a healthy body and a powerful mind. Before any qualified Aryan could become an adept in the organization, he or she had to be prepared in childhood under certain teachers and instructors, raised with a healthy body, and needed to exercise certain mental powers under test.

Every adult applicant who was allowed to partake of the daily meal in the communal building was assigned at the time of initiation to a definite mission in life, and this mission had to be adhered to regardless of all obstacles and all temptations, even to the sacrifice of one's life. Some chose to be physicians or healers, others artisans, teachers, missionaries, translators, scribes, and so forth. Whatever worldly things they possessed at the time of their initiation had to be donated to the common fund, from which all drew only as was needed. The simple life they led, free from any indulgence in the pleasures common to the public, made it unnecessary for them to draw upon these funds except in rare instances.

Immediately upon initiation, each member adopted a robe of white composed of one piece of material, and wore sandals only in such weather or at such times as was absolutely necessary. Their attire was so distinct or unique that among the populace they were known as the

Brothers and Sisters in White Clothing. The term *Essene* was not popularly known, and only the learned knew of it. This accounts for the lack of references to the Essenes in most of the popular histories or writings of the time.

They lived in well-kept buildings, usually within a sacred or well-protected enclosure, in community fashion. All of their affairs were regulated by a committee or council of judges or councilors, 100 in number, who met once a week to regulate the activities of the organization and to hear the reports of the workers in the field. All disagreements, all complaints, all tests and trials were heard by this council, and one of the regulations indicates that they were always cautious in expressing opinions of one another or of those outside of the organization, and they were not critical of the lives or affairs of the people they were trying to reform or assist. They also adhered strictly to one of their laws: "Judge not—lest ye be judged also."

It is possible to set forth here their definite articles of faith as recorded in ancient, secret writings. While these articles of faith appear in slightly different words in the various branches of the Essenian organization, they are undoubtedly based upon the articles of faith adopted by the G.W.B. at the time of the establishment of the Essenian organization.

1. God is principle; Gods attributes manifest only through matter to the outer being. God is not a person, nor does God appear to the outer person in any form of cloud or glory. (Note the similarity of this article to the statement of John 4:24: "God is spirit, and those who worship [God] must worship in spirit and in truth")
2. The power and glory of God's dominion neither increases nor diminishes by human belief or disbelief; and God does not set aside [God's] laws to please human beings.
3. The human ego is of God, and at one with God, and is consequently immortal and everlasting.
4. The forms of man and woman are manifestations of the truth of God, but God is not manifest in the form of man or woman as a being.

5. The human body is the temple in which the soul resides, and from the windows of which we view God's creations and evolutions.
6. At the transition or separation of the soul and body, the soul enters that secret state where none of the conditions of the earth have any charms, but the soft breezes and great power of the Holy Ghost bring comfort and solace to the weary or the anxious who are awaiting future action. Those who fail, however, to exercise the blessings and gifts of God, and who follow the dictates of the tempter and of the false prophets and the ensnaring doctrines of the wicked, remain in the bosom of the earth until they are freed from the binding powers of materialism, purified, and assigned to the secret kingdom. (This explains the ancient, mystical term of *earth bound*, referring to those who are still enslaved to material temptations for a time after transition.)
7. To keep holy the one sacred day of the week that the soul may commune in spirit and ascend to contact with God, resting from all labors, and discriminating in all actions.
8. To keep silent in disputes, to close the eyes before evil, and to stop the ears before blasphemers. (This is the original of the ancient law, "to speak no evil, to see no evil, and to hear no evil.")
9. To preserve the sacred doctrines from the profane, never speak of them to those who are not ready or qualified to understand, and be prepared always to reveal to the world that knowledge which will enable humans to rise to greater heights.
10. To remain steadfast in all friendships and all communal relations, even unto death; in all positions of trust never to abuse the power or privilege granted; and in all human relationships to be kind and forgiving, even to the enemies of the faith.

Every department of the organization was supervised by stewards, who were in charge of the material things turned into the general fund by every member. This general fund was called the *poor fund* and was used to relieve the sufferings of the poor in every land. This point reminds us of the statement in Matthew 19:21: "Sell your possessions, and give the money to the poor . . . then come, follow me."

Hospices were established by the Essenes in various communities for the care of the sick and the poor, especially during epidemics of famine or disease. These places were called *Bethsaida*. We find in this feature of their work the origin of the hospices and hospitals which became well known some centuries later. A special staff of workers who were connected with these places came to be called Hospitalers. Herein we find the origin of another branch of the community that later became a more or less separate organization. The Essenes also established rescue homes in various communities and at the entrance to most cities had a place called a *gate*, where strangers or those in need of something to eat or guidance would be cared for temporarily. Recent discoveries in Jerusalem have revealed the existence of a gate known as the Essene Gate.

The Essenes disliked life in cities, and established themselves in communities of small villages outside of the walls or limits of practically every city where they existed. In such communities members had their own little houses and gardens, and those who did not marry lived in a community house. Marriage was not forbidden among the Essenes, as is commonly believed, but their ideals regarding marriage were very high, and only those who were well mated and whose mating was approved by the higher officials were permitted to marry.

Women were permitted to become associate members of the organization, and in only a few cases were they allowed to enter even the early grades of study of the work. This was not because there was any belief among the Essenes that women were inferior to men in either spiritual or mental capacity, but because the Essenian branch of the G.W.B. was strictly an organization of men, to carry on the work throughout each community. But sisters, mothers, and daughters of the men in each Essenian community were permitted to be a part of the community and become associate members. Those of the women who were not married, and who did not care to marry, often adopted orphan children as their own, and in this way carried on a form of humanitarian work for the organization.

In considering their more private affairs, we find that there were not servants, for servitude was considered unlawful, and each household had to be cared for by the members of the household. Some of the rules and regulations recorded in the Rosicrucian records would indicate

that their ideas regarding servants and servitude were quite fanatical according to our modern point of view. We must remember that in the days when these rules were adopted, most servants in every wealthy household, or the servants of a king or potentate of any kind, were like slaves, and, of course, among the Essenes every man and woman was a free being, and slavery or serfdom of any kind was absolutely prohibited. In each community everyone took part in any work that pertained to the entire community, and all had a certain amount of menial work to do. The new initiates had to work in the fields and at certain times serve at the community tables or in the kitchen and at the tables of the rescue houses.

As with many other branches of the G.W.B., the Essenes never entered into contracts or agreements which required oaths or any form of writing. It became well known about them that their word was equal to any agreement or contract in writing. They had a definite set of rules and regulations for their lives, which were well known by all those with whom they had any dealing, and the highest potentates of the land knew that the Essenes could not be bound by any oaths, but were highly responsible when they gave their word in any promise.

Even Josephus, in writing about the Essenes of 146 B.C., stated that the Essenes were exempted from the necessity of taking the oath of allegiance to Herod. Most certainly they would make no promise in the name of God, nor swear to anything in the name of God, for to them, as with the Jews who inherited the idea from them, the name of God was to be mentioned only in a sacred manner in their temples, and at all other times the name of God was unpronounceable. In disagreements with strangers, the Essenes would pay any price demanded of them or make sacrifices as requested rather than to enter into arguments or have any strained relationships. It was for this reason that the Essenes were thought well of by the Pharisees and other sects in Palestine, although these other sects severely criticized the religious practices of the Essenes.

Speaking of oaths, however, I am permitted to give herewith the official oath which was taken by male initiates and which was the only oath they ever admitted. It was given upon their own honor, at the time of entering the final degree of initiation, or what we would call the

fourth degree of their advancement into the organization. The oath is as follows:

I promise herewith, in the presence of my elders, and the Brothers of the Order, ever to exercise true humbleness before God and manifest justice toward all men; to do no harm, either of my own volition or at the command of others, to any living creature; always to abhor wickedness, and assist in righteousness and justice; to show fidelity to all men, particularly to those who may be my superiors in counsel; and when placed in authority, I shall never abuse the privileges or power temporarily given unto me, nor attempt to belittle others by a worldly display of my mental or physical prowess; truth shall ever have my adoration and I shall shun those who find pleasure in falsehood; I will keep my hands clean from theft, and keep my soul free from the contamination of worldly gain; my passions I will restrain, and never indulge in anger nor any outward display of unkind emotions; I shall never reveal the secret doctrines of our brotherhood, even at the hazard of life, except to those who are worthy of them; I shall never communicate the doctrines in any form, but the one form in which received; I shall not add to nor subtract from the teachings, but shall ever attempt to preserve them in their pristine purity, and will defend the integrity of the books and records of our order, the names of the masters, legislators, and my elders.

After the initiate had reached what we might call the fourth degree and had taken the foregoing obligation, he was admitted to the common table to partake of the one great symbolical meal of the day, at which time meditation and contemplation, as well as discussion of the problems of the work, formed part of the period.

It is interesting to note that all the food used by the Essenes was prepared according to the rules and regulations stated in the old documents, in a scientific but simple manner, and while vegetables and especially many forms of raw foods were used, it is not true that all flesh foods were forbidden. There was never any form of over-eating or banqueting, and certainly the rules of moderation in all things pertained to eating and drinking as well; hence there was no gluttony nor intoxication.

The Essenes seldom took part in public discussions and never participated in discussions of religion or politics. They were most often silent when others spoke, and silence seemed to be their motto. They were well trained in the use of the voice and in making incantations, and knew the value of vowel sounds to such a degree that by training they became very soft spoken, even in ordinary conversation. Because of this they were often known as the *soft-spoken* ones.

It is but natural that the Essenes would have developed not only magnetic personalities, accompanied by clean bodies, clean raiment, and clean habits, but they developed such beautiful auras that on many occasions these auras became visible to the profane. This especially mystified the Jews who were unfamiliar with the development of a mystical nature, even though their own religion and traditions contained many wonderful mystical laws which they failed to put into practical application.

It was customary for all Essenes to wash their hands and feet upon entering their own homes or the homes of anyone else, and to cleanse their hands and feet before any ceremony, and before each daily prayer. In their individual homes the Essenes spent much time before the altar in their sanctums, or in the study of the rare manuscripts and books which were circulated among them according to their degree of advancement. They were particularly well versed in astrology, elementary astronomy, natural history, geometry, elementary chemistry and alchemy, comparative religions, mysticism, and natural law.

Those who were the physicians in the organization were evidently a curiosity to the peoples of Palestine who were accustomed to the healing methods of that land, which included the exercising of charms, incantations in high-pitched voices, the reciting of weird formulas, the striking of crude musical instruments, and the use of strong drugs. The Essenes spoke softly to their patients and used certain vowel sounds without any evidence of a formula. They often performed the greatest cures by the simple laying on of hands or by instructing the patient to retire to the silence of his home and sleep while the cure was conducted in a psychic manner.

All Essenes promised to educate their children in the teachings and principles which constituted the foundation of the Essenian belief. They raised each child within the scope of the organization until the child's twelfth year, when it was accepted on probation, which lasted until the twenty-first year, at which time the males were admitted to the first degree, and generally reached the fourth degree about the thirtieth year. The females were admitted on their twenty-first birthday to associate membership, and remained in that the rest of their lives if they proved worthy by the manner of their living.

Only an occasional Essene was permitted to preach to the public or perform public miracles, and then never as a matter of demonstration, but solely as a matter of service. Those in the organization who had lived the greatest number of incarnations, and were therefore the most highly evolved, were selected as their leaders, and, from among these, one was selected during each cycle to go out into the world and organize the work in a new land.

The Essenes looked forward to the coming of a great Savior who would be born within the fold of their organization and who would be a reincarnation of the greatest of their past leaders. Through their highly evolved knowledge and intimate psychic contact with the Cosmic, they were well informed of coming events, and the Essenian literature and the literature of many countries contain references to the prophets among the Essenes. Manahem was one of their prophets who became famous through the prophecy that Herod would reign.

There seemed to be a regulation or an unwritten law among the Essenes that none of their members should be engaged in a daily task that was destructive, but always constructive. Therefore we find that the list of prominent Essenes included weavers, carpenters, vine planters, gardeners, merchants, and those contributing to the good and welfare of the public. There never were any in the organization who were armorers, slaughterers of cattle, nor engaged in any practice or business that destroyed the least living thing.

It must be very apparent to my readers that the Essenes would appear to have been one of the sects of Palestine and would have been, therefore, classified as such by the Jews and by the governmental authorities. For this reason we often read in newly discovered records

a reference to the Essenes as one of the sects in Palestine. It would be natural for the Jews to consider the Essenes as a religious organization, instead of a communal or mystical one, and certainly an organization opposed to the Jewish doctrines and practices. Under these conditions it would be natural for the Essenes to establish their homes in certain communities where others of the same organization lived and where they could have that form of neighborly companionship which strengthened their interests.

These Essenes were not Jews by birth, by blood, or by religion, and were often referred to as *Gentiles*, and we find them classified as Gentiles in many of the sacred writings, even in the Christian Bible.

Editor's Note: Archaeological discoveries made in 1946— some 17 years after this chapter was written—go far to enlarge our knowledge of the Essenes and to confirm the statements made here concerning them. Read the article by Edmund Wilson in the May 14, 1955, issue of the magazine *The New Yorker*, as well as his book *Scrolls from the Dead Sea*, published by Oxford University Press, New York and Toronto (1955).

Editor's Note: Corroborative evidence of the cultural activities of the Essenes is shown in a report appearing in the *New York Times* of April 2, 1953. This concerns the discovery of a series of important manuscripts on the shore of the Dead Sea, 25 miles east of Jerusalem. We quote: "The archaeologist (G. Lankester Harding, Director of Antiquities, in Jordan) said the scrolls had been found several months ago in a cave near the ruins of a settlement now known as Khirbet Qumran. He added that it was fairly certain that the settlement was the home of the Essenes about 1,900 years ago and that the scrolls were from their library, and probably were hidden in caves for safe keeping." This new find included hitherto unknown Apocrypha and "descriptions of the conduct and organization of the Essenes, who lived in Palestine from the second century B.C. to the second century A.D. The Essenes were distinguished by their strict asceticism and such characteristics as the community of property, the practice of charity, and the pursuit of virtue."

Chapter 2

THE NEIGHBORS OF JESUS

TO FURTHER UNDERSTAND the greatness of the advent of the Master Jesus, one should know something of the people and the conditions of the country in which he was born, and with which he had to contend at the beginning of his mission.

In the first place, Palestine was not one nation of one language, with interests that held one people in common bonds, but a land of many nations, of many languages, and many diverse interests. It was a country of mixed and hostile peoples, whose interests were not only diverse, but so divided and so opposed that peace and harmony among them was impossible. Those of the Jewish faith were not all Hebrews, and those who were Hebrews were such through the beginning of a new race that had its origin at the time of the Exodus out of Egypt. Among these Hebrews were many in whose veins was Aryan blood by intermarriage; therefore, there were various castes. Hence among the Hebrews, as among those of the Jewish faith, there were those who would not recognize others in the same faith, and who believed that God had ordained the distinctions which they established.

In the midst of these people there were the heathens, whose temples were rapidly rising, and whose rites and customs were becoming prevalent. To the northeast there were the nomads, wild people living without restraint or regulation, but the vast majority of the people throughout the northeast were Syrians, Greeks, and heathens. To the east and to the west of Palestine, the Egyptian, Phoenician, and the Grecian rites contended for mastery, and in the very heart of Palestine itself the Greek language was dominant and the Grecian rites prevailed.

The educated classes throughout Palestine spoke Greek. The language of the tribes of Israel had undergone a great change, and the ancient Hebrew language, as it was called, had given place to the Aramaean dialect, except in the academies and theological schools.

In the northern section, known as Upper Galilee, lived people who were known as Gentiles. Tiberius itself was wholly non-Jewish. Gaza had its own deity. Joppa was influenced by a heathen religion, according to the Jews. Caesarea was essentially a heathen city and, to the Jews, was the symbol of Rome—the Rome of Edom—and was therefore to be destroyed; for Caesarea and Jerusalem, from the viewpoint of the Jews, could never exist at the same time.

The rabbis of the Jewish religion considered that the only real and true land of Israel was that portion immediately south of Antioch. Yet strange to say, it was here that the first Gentile church was organized and that we find the first Christian disciples.

Palestine, and especially Jerusalem, was most certainly a heathen district just before the coming of the Master Jesus. While it is true that the Jewish religion was well established, it most certainly did not include the multitudes, and it did not include all of the highest rank and power. Judaism itself was quite a problem at this time. The Pharisees and Sadducees were the two other largest sects, if we may be permitted to consider the Essenes as a sect from the Jewish point of view; but the former two held opposite principles and hated each other, while the Essenes, of course, could not be a part of either of them.

There was one common emotion which bound all these people of Palestine in one universal feeling. The high and the low, the learned and the unlearned, the rich and the poor, the heathen, the Jew, the common person or the ruling ones, united in their intense dislike for the Gentiles.

In the financial world the Hebrews represented the wealth and influence of the nations; for all money transactions and great trade dealings were in their hands. Merchandise from the Far East came through Palestine by means of Arab caravans and through the Phoenician ports, where fleets of ships owned by the Jews and operated by Gentile sailors were ever ready to convey the wares to

other parts of the world. The Jews as traders and bankers were keenly alive to the value of this situation, and through their financial influence wielded a considerable power in the political world also. They were able to obtain secrets of state and to secure such positions in the civil and military service of the other Gentile nations as permitted them to manipulate the intricacies of diplomacy so as to further the interests of the Hebrews.

It must be remembered that the orthodox Jews or Hebrews were intensely Hebraic. To their own they were very hospitable, a trait which they considered a great virtue, and to strangers, especially to the Gentiles, they manifested the very opposite in all actions.

The people living in Jerusalem, which was the most advanced habitation in Palestine, had special agents in, and corresponded with, the important parts of the world; and letters were carried from Jerusalem to many other cities by messengers and by peddlers. The wealthy Jews gave great fortunes for the support and defense of the Jewish faith, and such donations were always looked upon as investments that would bring great returns. The Hebrews had their own rulers in most cities and were allowed to have the same status as the Romans, or the rights of Asiatic citizens, and the special privileges which they demanded because of having been instructed by their God to enjoy such privileges as *God's chosen people*. Having the status of Romans entitled them to a civil government of their own, independent of the rule of the tribunals in the cities in which they lived. They enjoyed such unlimited religious liberties and exacted such religious privileges as they denied to natives in their own lands who were not of their faith.

The ruling class of the Hebrews made themselves obnoxious to the other citizens in each section of the land by closing their stores on the sabbath and going about idly in gorgeous attire, with marked display of contempt and abhorrence of everything around them. It was their secret desire to convert to Judaism the relatives of all those who wielded power, influence, and wealth, because through such converts they would promote the interests of Israel, and it was freely predicted that the ultimate aim of the proselyting was to wipe the Gentiles out of Palestine.

In the synagogues, which represented the meeting places of the ruling class of the Hebrews, the separation of the classes was strictly observed, and the women were considered as unprepared for a position in the church. We see the attitude toward women in many passages of the Jewish liturgy used in the synagogues, where thanksgiving is expressed in the following words: "Blessed art thou, Lord and God, that thou hast not made me a woman." Women were considered as having no souls and no degree of spirituality that could be developed, and they were therefore incapable of ever becoming angelic. It is always interesting to those of the Western world today in traveling through the Oriental countries to find that all the statues of angels are of the masculine sex. This idea of a soulless woman is retained in all Latin languages; for we find that word *angel* is always of the masculine sex. No rabbi would permit himself to be closeted with a woman in religious discussion, nor to deal with a woman in regard to spiritual matters.

Secretly, or silently, the Jews or the orthodox of Israel resented the fact that the scepter of power had been taken away from Judea and the chosen people of God subjected to the government of Rome. This was a humiliation which the Jews hoped to see undone. Israel hoped that the day would come when its people would rise in power and when their "King of Glory" would appear and reestablish the power and kingdom of Israel again.

And thus Israel waited. In silence and with suppressed emotion, the faithful anticipated the coming of the great day.

In my recent journey through Egypt, I felt the same suppressed emotion on the part of the Egyptians. As they moved about in silence with cold, emotionless expressions on their faces, and refrained from speaking of the days that were, and the days that would come, one could sense that inwardly there was a great fire burning which wanted only the signal to burst into a conflagration that would sweep throughout the whole country. The Egyptians, too, are waiting now for the day to come when the great power and illumination that resides within their traditions and their secret archives will make them the potent rulers of their land. Just as one could easily sense the possibility of a

great conflagration in that land, so one may understand and appreciate the condition that existed in Palestine at the time of the birth of the Master Jesus. Uneasiness had seized the people; for they had felt the yoke upon their necks and they realized that they were being held in bondage and could stand it but a short time longer.

In a social way, vice and degrading practices had become popular with the masses, and the moral standard was akin to licentiousness. Intrigue and crime were found even in the courts of law. The governing power was divided between the two classes, the nobility and the priesthood. The nobility sought only gratification of the baser senses, trying to keep within the law only as far as it permitted them to gain their selfish ends. Most of them professed to be of the sect of Sadducees. On the other hand, the priestly element, or the Pharisees, known as the “pure, separate ones,” were constantly warring in their determined effort to secure power and force strict adherence to the letter of their laws. The Sadducees were their enemies, especially when the latter were favored in any way with rank or position.

The masses were downtrodden and held in ignorance of the true conditions, but they believed that there was a possibility of rising above their environment through the coming of a great leader. It is no wonder that these persons, mostly unlearned and inexperienced in the things of life, united with any movement which promised them freedom from their bondage or an opportunity to rise to heights which they sensed in their dream world. Thus, in many ways these uncultured and uneducated ones followed leaders and principles which left them in serious situations and sorely disappointed. It was the great hope that the coming of the expected Messiah would change all of the sorrowful conditions and bring about a solidification and unification of the people of Israel. How this was to come about, no one knew; and only the pretenders who headed the false movements attempted to explain.

The House of David, out of which the true leader of the people of Israel should come, had long since passed into the hands of strangers. The high priesthood, out of which a great Messiah might come, was Jewish only by profession, being politically Roman and Greek in culture, and by birth anything but of the great House of David. Therefore, the

great Deliverer who would lead them out of bondage as Moses had done, could not come through the lineage of those who were presently at the head of the nation, nor could this person come through those who were of the priesthood.

One phrase remained in the consciousness of the people: "From among my [brothers and sisters] I shall raise one who shall guide my people!"

Chapter 3

THE PARENTS OF JESUS

NO PROPER CONSIDERATION can be given to the birth and childhood of Jesus without first becoming acquainted with the parents of Jesus and their relationship to the mystical facts involved. Therefore, let me state the first important facts, as proved by our records, and then submit the evidence pertaining thereto.

Jesus was born of Gentile parents through whose veins flowed Aryan blood, and in whose hearts and minds had been implanted the teachings of the Essenes, as well as the more secret teachings of the G.W.B. This is the simple, definite statement found throughout the Rosicrucian records.

In the Christian Bible, in the Talmud, and in many reliable works, we find verification of these statements. The parents of Jesus lived in Galilee. There is no possible dispute on this point, and they were therefore Galileans in the full meaning of the term. So our first consideration should be of Galilee and the Galileans.

In Matthew 4:15, we read: "Galilee of the Gentiles." Strange as it may seem, the average Bible student gives little thought to this expression and loses sight of its very important significance. Jesus himself was called the Galilean. For this reason, we must look upon Jesus as having been classified by his own people, or by the people of Palestine at least, as one who was different from them. This warrants us in investigating the real situation and discovering why the Galileans were Gentiles, and why Gentiles lived in Galilee.

In I Maccabees 5:15, we read that messengers from Galilee, with torn clothing and in great anguish, came to Judas Maccabaeus and reported that “the people of Ptolemais and Tyre and Sidon, and all Galilee of the Gentiles, had gathered together against them to ‘annihilate us.’” And Judas told Simon, his brother, to choose certain men to go to Galilee and rescue the Jews who were in Galilee, that they might not be persecuted by the Gentiles. Simon took 3,000 men into Galilee, where he fought many battles with the “heathens,” and the Jews living in Galilee with their wives and children were brought safely into Judea.

Here we see at once an intimation of the conditions that existed in part of Palestine, and how the orthodox Jews looked upon the Galileans as being not only Gentiles, and of a different religion and race, but as enemies to their best interests.

The transfer of the Jews living in Galilee referred to above was made in 164 B.C. At about the same time, Judas Maccabaeus rescued his brothers who lived among the “heathens” in the north of the country (and east of the Jordan) and brought them all to Jerusalem. According to this account and many others, there were Jews in Galilee long after 164 B.C. Therefore, Galilee continued as a nation of Gentiles or “heathens” until the year 103 B.C., when Aristobulus, grandson of Simon, and first king of the Jews (Maccabees), forced all those living in Galilee to adopt circumcision and the Mosaic law.

We will see by this that the Gentiles living in Galilee, which included the parents of Jesus, were Aryans by blood, Gentiles by natural religious classification, mystics by philosophical thought, and Jews by forced adoption. In other words, the Gentiles of Galilee after 103 B.C. were forced to adopt circumcision and respect the Mosaic law, and in accordance with this law all children at a certain age had to accept the Jewish faith in a formal way by appearing at the synagogue for probationary admission to the church. If this combination of circumstances and conditions will be kept in mind by my readers, it will enable them to understand the many strange statements that appear in sacred literature.

In the cuneiform inscriptions of Tiglath-Pileser, there is reference to the conquest of Galilee, but it is generally misunderstood, as are many of the other statements regarding Galilee, because few know

that Galilee is also referred to as the land of *Hamath*. The same name, Hamath, is used in the Old Testament, but it seems that modern students of the ancient writings did not recognize in this particular word the name of the ancient capital of Galilee. However, let it be known now that Hamath is the famous hot springs, half an hour south of Tiberius, on the western shore of the Sea of Galilee.

Often in the Old Testament one may read of the “entrance to Hamath” and it always refers to parts of the northern boundary of Palestine. It is the Wady Alhammans, near Magdala, three miles northwest of Tiberius, where Mary Magdalene was born. In other parts of the Bible we read that the king of Hamath, who sent his son to salute David, was a Galilean; Solomons storehouse or granaries which he built in Hamath were situated near the Sea of Galilee.

The true spelling of the name is Hammoth, or Hammath, the Assyrian form being Hammati, which means “hot springs.” Many other quotations could be used to show that Hamath was in Galilee. And we will find by other references that a great many Assyrians were sent to Hamath as colonists, and further reference reveals that the Assyrians were all Aryans. Even Sargon II tells how he deported the Median chief with kinsmen to Hamath.

It was because of this settlement of Aryans in the vicinity of Galilee, and the resulting race of Aryans in that community, that the Aryans of Egypt who were members of the G.W.B. and of the Essenian organization directed their people to go to northern Palestine, and live on the shores of Galilee and associate with people of their own race. There are also many historical notations in Egyptian records, and especially in the ancient records of the G.W.B., to show that there was close communion and intercourse between the Aryans of Galilee and the Aryans of Egypt.

Our records also show that at the time of the birth of Jesus, the Galileans spoke a language which was not Hebrew. The fact has been known among students of sacred literature for several centuries that the Master Jesus spoke another language besides Hebrew, and there are indications that he spoke several tongues. These indications have greatly puzzled the students of sacred literature, and much speculation has existed among authorities in regard to this matter.

The common agreement among these authorities is that Jesus presented most of his parables and teachings to the populace in the Aramaic language, and they also believe that he used some other language that was not Hebrew. Our records clearly show that he used Greek and Aramaic in his general discourses and conversations, and used Hebrew only when he was speaking to those who did not understand the other languages. Most of his beautifully poetic parables and discourses were in either the Aramaic or the Greek language. We will discuss, later, the manner in which Jesus became educated in the Greek language. We will find the use of these foreign phrases in the words of Jesus, in such verses of the Bible as Mark 5:41, Mark 7:34, Mark 14:36, and in many other places.

The Galilean dialect was a constant source of jest for the Jews. Peter was also of Galilee and of the Gentile race, and we find in Matthew 26:73 that some said to Peter: "Certainly you are also one of them, for your accent betrays you." There are many historical notes that show that the Jews recognized the Galileans by the fact that these Gentiles could not distinguish the various Semitic gutturals.

The foregoing are but a few of the hundreds of facts which might be submitted to show that the parents of Jesus were Gentiles and of a different tongue than the Jews. This makes us question at once the genealogy which is so exhaustively presented in the Bible in an attempt to show that Jesus was a descendant of the House of David. This genealogy in the Bible is presented in two places by two different authors, and the generations in each table do not agree. But aside from this discrepancy, the genealogy is only an attempt on the part of later admirers and followers of Jesus to make it appear that he was of the House of David, as hoped and prayed for by the Jews.

It must be borne in mind that at no time during his lifetime did Jesus himself refer to his ancestors or forebears, or intimate to the Jews that he was the Messiah of the House of David whom they had anticipated. And we find nothing in any historical records of a contemporary nature, or among the authentic Jewish records, to show that during the lifetime of Jesus, or even during the first 100 or more years after his time, that the Jews or anyone else believed that he was of the House of David. Just when the genealogy attempting to show such a connection

was prepared and introduced in the sacred writings is not known, but it is most certainly a very late addition to the writings.

Now we must deal with another phase of the history of the parents, and of Jesus himself. In much of the Christian literature Jesus is referred to as the *Nazarene*, and it is commonly believed that this means to indicate that Jesus was born, or spent most of his lifetime, in Nazareth. It is strange how students of biblical literature, and especially those who have written so exhaustively on the life of Jesus, and who have presented in their teachings and preachments the picturesque details of his life, have never given proper thought to the title Nazarene, or investigated its real meaning. It is assumed by all of these authorities, writers, and teachers, that if Jesus was a Nazarene, he must have been of the city called Nazareth, and since he and his parents lived in Galilee, the city of Nazareth must have been in that locality. On the basis of such reasoning, it is generally proclaimed that Nazareth was the home town of the parents of Jesus, and that Nazareth in Galilee was the place where Jesus spent his childhood.

I have been just recently in Nazareth and made exhaustive inquiries for the purpose of verifying the statements contained in the Rosicrucian records. Probably most of my readers will be surprised to learn that at the time Jesus was born there was no city or town in the whole of Galilee known as Nazareth, and that the city in Galilee which now bears that name is not only a city of more recent years, but was named and came into existence because of the demand on the part of investigators to find some place that would answer to the name of Nazareth in Galilee.

First of all, we must make plain that the title *Nazarene* did not imply that the person who bore that title was of a city called Nazareth. Rather, the title was given by the Jews to those strange people outside of their own religion who seemed to belong to some secret sect or cult that had existed in northern Palestine for many centuries. We find in the Christian Bible that even John the Baptist was called the Nazarene. We also find many other references to persons who were known as Nazarenes. In Acts 24:5, we find some man being condemned as a mover of sedition among the Jews throughout the world and being called a "ringleader of the sect of the Nazarenes." Whenever the Jews came in contact with one in their country who had a different religion,

and especially a mystical understanding of the things of life, and who was living in accordance with some code of philosophical or moral ethics that was different from those of the Jews, he or she was called a Nazarene for the want of a better name.

There was a definite sect called the Nazarenes, and we find them referred to in the Jewish records as a sect of primitive Christians, or in other words, those who were essentially prepared for and ready to accept the Christian doctrines. In fact, the Jewish encyclopedias and authorities seem to agree that the term *Nazarene* embraced all those Christians who had originally been both Jews, and who neither would nor could give up their original mode of life, but who attempted to adjust the new doctrines with the old. The Jewish encyclopedias also state that it is quite evident that the Nazarenes and the Essenes had many characteristics in common and were therefore of a mystical tendency. In fact, the Essenes and the Nazarenes were considered heretics by the learned Jews, but there is this difference or distinction in the use of the two terms: the Essenes were not as well known to the populace of Palestine as were the Nazarenes, and seldom was someone called an Essene unless the person was well informed and knew the difference between the Essenes and the Nazarenes; whereas many Essenes and even those of other sects who lived an atypical life or who did not accept the Jewish religion were called Nazarenes.

Jerome, the famous biblical authority, refers to the fact that in his day there still existed among the Jews, in all the synagogues of the East, a heresy condemned by the Pharisees, and the followers of it were called Nazarenes. He said that they believed that Christ, the Son of God, was born of the Virgin Mary, and they held Christ to be the one who suffered under Pontius Pilate and ascended to heaven. "But," said Jerome, "while they pretended to be both Jewish and Christian, they were neither."

Turning to the highest Roman Catholic authorities, we find that the title *Nazarene*, as applied to Christ, occurs only once in the Douai version of the Bible, and this authority states that the term *Jesus Nazarenus* is uniformly translated "Jesus of Nazareth," but this is a mistake in translation, for it should read "Jesus the Nazarene." Nowhere in the Old Testament do we find the word *Nazareth* as referring to a city existing

anywhere in Palestine, but we do find in the New Testament references to Jesus returning to a city called Nazareth. These references are a result of translating the phrase, "Jesus returning to the Nazarenes" to read, "Jesus returning to Nazareth." The interesting point here is emphasized by the Roman Catholic authorities, for they show that whereas Jesus was commonly referred to as the Nazarene, he was not of that sect at all.

Taking the Jewish and Roman Catholic records together, and comparing them with the information contained in our own records, we find that the Nazarenes constituted a sect of Jews who, while attempting to adhere to the ancient Jewish teachings, did believe in the coming of a Messiah who would be born in an unusual manner and who would become the Savior of their race. After the ministry of Jesus began, these Nazarenes accepted Jesus as the Messiah and even accepted the doctrines he taught while still trying to adhere to many of the fundamentals of their Jewish religion. The Jewish records state that the Nazarenes rejected Paul, the Apostle of the Gentiles, and that some of the Nazarenes exalted Jesus only as a just person.

There was another term for such heretics among the Jews, and this was *Nazarite*. According to the Jewish authorities, the term was applied to those who lived apart or separate from the Jewish race, because of some distinctive religious, moral, or ethical belief. The Jewish records state that such persons were often those who would not take wine or drink anything made from grapes, or those who would not cut a hair of their heads, or who would not touch the dead during any funeral ceremony.

These same records state that the history or origin of *Nazariteship* in ancient Israel is obscure. They state that Samson was a Nazarite, as was his mother, and that Samuel's mother promised to dedicate him to the sect of Nazarites. The Jewish records state also that it was common for parents to dedicate their minor children to the Nazarite sect, and they distinctly say that there are references to the fact that Jesus was said to have been dedicated to the Nazarites while still in the womb. The Jewish records say that Luke 1:15 refers to this dedication. Helena, the Queen, and Miryam of Palmyra are mentioned as Nazarites in the Jewish records, and many other persons famous in sacred literature were known to be Nazarites.

That the terms Nazarite and Nazarene had naught to do with a city or town called Nazareth is plainly indicated by many historical records. We have said that the present town of Nazareth in Galilee received its name because a place had to be found that would fit the common understanding in regard to the village in which the parents of Jesus lived and where he spent his boyhood. During the first few centuries after Christ, when the Christian doctrines were in the making and the founders of the Roman Catholic Church and religious students in general were searching for every historical site connected with the life of Jesus, each spot, place, and incident in the career of this great person was eagerly tabulated and glorified. My recent visit through Palestine made plain to me that this desire to find historical, sacred sites and glorify them has not ended and will probably continue for hundreds of years. The absurdity of most of this becomes apparent when even the casual tourist discovers that three, four, and five different places are pointed out as being the spot where some particular incident in the life of Jesus occurred.

In searching for a place that would answer to the name of Nazareth in Galilee, great difficulty was experienced, since no such city was mentioned in the Old Testament, and none of the ancient maps of the time of Christ revealed such a site. A very small settlement, however, called En Nasira was found far from the Sea of Galilee, and this was immediately renamed Nazareth and associated with the early life of the child Jesus. This discovery of the town of En Nasira was made in the *third century after Christ*, and since then has been known as the town of Nazareth, but even today it is lacking in any of the evidences which would warrant the use of that name.

In Mark 6:1,2, the statements are made that Jesus went back to his own country and his disciples followed him, and when the sabbath day was come, he began to teach in the synagogue. In the fourth verse of that chapter, Jesus referred to the fact that he was a prophet in his own country, among his own kin, and in his own house. These statements have been taken to refer to Nazareth, the town in which many biblical students believe Jesus was born and in which he spent his childhood.

Now, if Jesus did return to his home town and did preach in a synagogue to great multitudes, it could not have been at En Nasira, or

the so-called town of Nazareth; for even in the second and third centuries after the birth of Jesus, En Nasira or Nazareth had no synagogue and was not large enough to have any building in which multitudes could have listened to Jesus, nor were there multitudes in that vicinity to hear him. So the references in Mark to his hometown could not refer to En Nasira. En Nasira was only a settlement around a spring which was at that time called the "Spring of the Guard House," but I find that now in recent years it has been changed and is called "St. Mary's Well." This change of name and the giving of a religious significance to some unimportant site in Palestine is typical of the changes that are being rapidly made in that country for the benefit of tourists.

Turning to the old Jewish records, we find these state that only in the books of the New Testament, written long after the lifetime of Jesus, is the town of Nazareth mentioned as a village in Galilee, and that such a place is not mentioned in the Old Testament, in the historical writings of Josephus, nor in the Talmud. During the lifetime of Jesus, the town of Joppa was the important city in the locality of Galilee. It was the one which attracted all tourists and is referred to most often in historical writings.

In the Roman Catholic records and in their encyclopedias, we find that the town of En Nasira was known as a strictly Jewish village up to the time of Constantine and is referred to as one being inhabited wholly by Jews. Therefore, this little village surrounding a well could not have been the center of the Gentile population of Galilee. At the present time, there is a small church or chapel in Nazareth which I visited, and it is supposed to stand above the grotto where Mary and Joseph lived at the time that the archangel announced to Mary the forthcoming birth of the incarnation of the Logos.

All of the foregoing facts point out very clearly that Mary and Joseph and the child born to them were considered, along with many others in their locality, as Nazarenes, Nazarites, or people of a non-Jewish sect. And the many other references to this sect clearly show that it was one which held such religious and mystical views as permitted the acceptance of the fundamentals of the Christian doctrine. Taking this into consideration, we have at once an interesting picture of the conditions existing in and around Palestine just prior to the Christian era.

We have, first of all, a large number of men and women, even children, who were either Jewish by birth, Gentile by birth, or of various races and bloods, but who had refused to adopt wholly or completely the Mosaic law and were Jewish only because the laws of the land forced them to adopt circumcision, to appear in the synagogue when twelve years of age, and to be enrolled as Jews. Yet these persons were mystically inclined in their beliefs and followed the Jewish teachings only so far as they revealed God and God's laws and served them in their study of divine principles. They were prepared by some school or some system which made them ready to accept the higher mystical teachings as they were revealed from time to time by the progressive minds or by the teachings of avatars.

On the other hand, there was the one definite organization of mystics known as the Essenes, which conducted many forms of humanitarian activities, including hospices, rescue homes, and places for the care of the poor and needy. The Essenes had their northern center in Galilee, among the Aryans, because they had been directed to this locality by the center of their organization in Egypt, known as the G.W.B. The Essenes were not popularly known, were quiet and unostentatious in their activities, and were distinguished by the populace only by their white raiment. The Nazarites, the Nazarenes, and the Essenes mingled freely and undoubtedly sought to carry on their independent activities without interference one with the other, although they unquestionably had many ideals and purposes in common. But the Nazarites and Nazarenes were popularly recognized and known to the populace, and for this reason all who did not accept the Jewish faith, or who were heretical in their Jewish beliefs, were classified as Nazarenes and Nazarites, not as Essenes.

In and around the shores of the Sea of Galilee lived these people—mostly Gentiles of Aryan blood of the several sects, Nazarenes, Nazarites, and Essenes. They, too, were looking for the coming of the great Master, the great Avatar, the great Messiah, who would not only redeem Palestine but the whole world, and who would bring contentment to Israel and all peoples. These mystics contemplated, with true understanding, the reincarnation of one of their own great masters. We must bear in mind that the belief in reincarnation was not only an established belief among these mystics, who were classified

as heretics and as Gentiles, but also among the most orthodox of the Jewish people at that time. This accounts for the many references in sacred literature, and even in the Christian Bible, to a great leader, a great teacher, as having been *someone else at some other time*, for they believed that the greatest among them were great because of previous preparation, previous existence, and previous attainments. Naturally they looked for the new great master, the new redeemer of the world, to come out of the past in a new body and as a well prepared individual of high attainments.

The Rosicrucian records show that not only did each of the homes of these Essenes and Nazarenes and Nazarites have a sanctum, in which daily prayers and solemn meditations were held, but many hours of each day and evening were given to mystical practices and the development of a spiritual power within their beings. This made possible the many miracles they performed and the great work which they did among the poor and needy.

They were well advanced in the understanding of most of the mystical laws which the Rosicrucians and other mystics of the world today study and practice, and they knew the potentialities of certain spiritual laws when applied specifically for any definite purpose. To them, such miracles as incarnations of a highly divine nature, and the coming of a great leader into their midst, through *uncontaminated material laws*, were not impossible, nor improbable, and they lived a life typical of that which the mystics of today believe is lived by the masters in Tibet and in parts of India and Egypt.

Joseph was not only a devout Essene, and a carpenter by trade, in keeping with the rules of the organization, but Mary, his wife, was an associate member of the organization. Yet both of them had been forced to accept the Jewish religion and had identified themselves in a purely formal way with the faith in accordance with the law of the land.

With these facts in mind, let us now approach the interesting subject of the birth of Jesus.

Chapter 4

THE VIRGIN BIRTH OF AVATARS

THIS INCIDENT IN the life of avatars is one that is very difficult to approach and more difficult to present to those who have not attained that high degree of mystical understanding and awakening which naturally would bring to the student a spiritual understanding of the conception and birth of avatars.

I realize fully that the standard Christian story of the virgin birth of Jesus is one that is not accepted by those who reject *any* of the Christian doctrines. In fact, the authorized Christian version of the virgin birth is a very difficult one for the uninitiated and undeveloped mystic to comprehend, and it certainly appears to be an impossible story to those who are of an analytical mind and who do not comprehend any of the mystical laws and principles as taught by the ancient masters.

Perhaps I will do better than others who have attempted, in the past, to reduce the mystical phase of the birth of Jesus to a semi-mystical presentation, and perhaps I may fail altogether. I am not limited by any creeds or dogmas which require that I shall adhere to a standardized version; and if I fail to make my reader comprehend, or perhaps *apprehend*, the real mystery of the virgin birth, it will be because I have been limited solely by an inadequate vocabulary to express in general terms that which every mystic understands inwardly, and because of the inability of some of my readers to read between the lines of my statements and realize what I cannot reduce to such crude things as printed words.

First of all, it should be understood by those who approach this great mystery with an open and unbiased mind, that Jesus was not the first great Master, Avatar, or Son of God to be “born of a virgin.” The authorized Christian version of the virgin birth of Jesus presents the story as though it were unique and exclusively a Christian manifestation. If nowhere else in the history of God’s messengers on earth, or the working out of God’s plans for the redemption of humans in all ages and cycles, there had ever been a similar incident or a similar manifestation of the great mystic powers of the universe, operating as an unusual manifestation of God’s omnipotent ways, then the mystery of the conception and birth of this great person would be more difficult to explain and to comprehend.

To the mystics of the Orient in all lands and of all ages, the great mystery of the virgin and spiritual birth of a Son of God is accepted not only as a possibility but as a fact *natural to the life of every great avatar*. Christians or students of Christian literature in America who are accustomed to hear the mystery of the virgin birth referred to as one of the problems of faith, and one of the doctrinal points upon which the faith of thousands of Christians is broken, are surprised when they tour through foreign lands to find that even those who are not Christians and who are of the Moslem, Hindu, Buddhist, or other faiths, find no difficulty in accepting the story of a divine, spiritual conception and birth, and believe that this one feature of the life of the Master Jesus is the only one which is consistent with the claim that Jesus was the great Redeemer and Savior of the world.

In fact, during my recent trip through lands which brought me in contact with persons of Oriental faiths, I found most of them who were not Christians expressing themselves on this subject in this wise: “If you Christians believe that Jesus was a Son of God, or the divinely appointed messenger to redeem any part of the world through the message he had to give, then you must believe that he was divinely conceived and born, for there can be no question of such distinctive birth if he was a divine messenger.” When I explained to some of them that there were so-called Christians or students of the Christian doctrine who could not accept the idea of divine conception and birth, but who still believed that Jesus was a great master, a divinely appointed messenger, a true Son of God, and an avatar of unusual

authority from on high, these people merely smiled and said that such a viewpoint was an absurdity, for—according to their viewpoint—no one humanly conceived and born could attain any degree of divine authority which would make that person the Christ.

Thus we see that the great problem resolves itself into a problem not of the *fact* of the virgin birth or the divinity of Jesus, but a problem of human comprehension on the part of the consciousness in the Occidental world as compared with the consciousness we find in the Oriental world. In other words, we are face to face with the fact that not the validity of the claim of the virgin birth of Jesus should be given serious thought by students of spiritual mysticism in the Western world, but the lack of understanding and comprehension on the part of those millions who have not yet attained the proper degree of spiritual understanding regarding the spiritual laws operating in such important events.

The Oriental of any of the various faiths points out to us of the Occidental world the fact that we are attempting to struggle with a principle in the spiritual world with which we are least acquainted, and for a comprehension of which we are least prepared. The mystics of all lands agree that until human beings are prepared, through spiritual development and comprehension of the higher laws, to understand easily the actuality of spiritual conception and divine birth in its sublime fullness, we are not ready in any sense to understand the teachings and the true message brought to this world by any of the great avatars, especially that of the last and greatest of them all, Jesus the Christ.

This does not mean that it is impossible for the sincere student of Christian doctrines to comprehend at least the mystical laws involved in the possibility of a divine birth, but it does mean that such a student must try to see and comprehend the mysticism that is fundamental in all of the Christian doctrines. The Rosicrucians hold the same viewpoint that the Orientals hold in this regard; namely, that the orthodox Christianity in the Western world today too greatly slightes the mysticism and mystical principles which are fundamental to Christianity and which constituted the pristine Christianity of ancient times. In other words, too much thought is given to the literal meaning

of words and the material interpretation of all of the principles involved in Christianity, which leaves almost a total neglect of the pure mysticism that makes possible a real understanding or spiritual comprehension of Christianity in its original form.

Added to this is the reluctance on the part of the Occidental world to accept as facts and actual possibilities the so-called miracles of the Bible. I do not agree with such authorities as the late William Jennings Bryan and others who have claimed that the scientific trend of our thinking and our highly scientific education in the Occidental world has tended to blind us to the spiritual truths in the Bible or in all sacred literature. I do not believe that materialistic science is in any way responsible for the Occidental's inability to understand the higher spiritual statements found in the sacred writings of the Bible or the other books of other creeds. I believe that this inability on the part of the minds of the Western world is due to the unawakened status of the spiritual side of our natures and the absence, except in the various occult and metaphysical schools of the Western world, of such general teachings along spiritual lines as would properly prepare us for an understanding of that which is accepted readily and understood thoroughly by the Oriental mind.

I have said that we should bear in mind that Jesus was not the first of the great teachers, who came as messengers of God, to be born of a virgin or to have been conceived by Divine Principle. A few references to similar incidents in the past may help my readers to understand what is meant by this statement.

It is a fact that divine births and divine conceptions were so currently accepted among the ancients that whenever they heard of one who was greatly distinguished in human affairs, they immediately classified such a person as having been born of supernatural lineage. Even in the polytheistic religions, various gods were declared to have descended from Heaven and been made incarnate in humans. The learned Thomas Maurice, in his unusual book called *Indian Antiquities*, goes so far as to state that "in every age and in almost every religion of the Asiatic world, there seems uniformly to have flourished an immemorial tradition that one god had, from all eternity, *begotten another god*."

I may add that our own records of ancient traditions and sacred writings contain many references to religious movements in antiquity, in which the great leader was claimed to be “God’s Begotten Son.”

India had a number of avatars or divine messengers who were incarnated through divine conception, and two of them bore the name of Krishna, or Krishna the Savior. Now Krishna was born of a chaste virgin called Devaki, who, on account of her purity, was selected to become the *mother of God*. In this instance, we find a very ancient story of a virgin giving birth to a divinely conceived messenger of God.

Buddha was considered and believed by all his followers to have been *begotten* of God and born of a virgin whose name was Maya or Mary. In the ancient stories of the birth of Buddha, as understood by all the Orientals and found in their sacred writings long before the Christian era, we read how the divine power, called the Holy Ghost, descended upon the virgin Maya. In the ancient Chinese version of the story, the Holy Ghost is called Shing-Shin.

The Siamese, likewise, had a god and savior who was virgin born and whom they called Codom. In this ancient story, the beautiful young virgin had been informed in advance that she was to become the mother of a great messenger of God, and one day while in her usual period of meditation and prayer, she was impregnated by divine sunbeams. When the boy was born, he grew up in a remarkable manner, became a protege of wisdom, and performed miracles.

When the first Europeans visited Cape Comorin, the most southerly extremity of the Indian subcontinent, they were surprised to find the natives worshipping a Lord and Savior who had been divinely conceived and born of a virgin.



The serpent was used as a mystical symbol in the early sacred writings of various schools of religion. It was very often used as an emblem of the Word or Logos, and in this sense it became the symbol of the tempter in the fall of humans. The serpent was also the emblem of the Holy Ghost or the power that impregnated the life in the virgin. In this sense it was the incarnation of the "Logos." The emblem shown above represents the serpent as found engraved or carved on many ancient monuments to represent the "Logos." The Ophites also venerated this same symbol as an emblem of Jesus the Christ.

When the first Jesuit missionaries visited China, they wrote in their reports that they were appalled at finding in the polytheistic religion of that country a story of a redeeming master who had been born of a virgin and divinely conceived. This god was said to have been born in 3468 B.C. Lao-Tze, the famous Chinese teacher, was claimed to have been born of a virgin, black in complexion, and described as marvelous and as beautiful as jasper.

In Egypt, long before the dawn of Christianity, and long before any of the writers of the present Christian Bible were born, or any of its doctrines conceived of as Christian, the Egyptian people had several messengers of God who were born of virgins through divine conception. Horus was known to all the ancient Egyptians as having been born of the virgin Isis, and his conception and birth was considered one of the three great mysteries or mystical doctrines of the Egyptian religion. To them, every incident in connection with the conception and birth of Horus was pictured, sculpted, adored, and worshiped as are the incidents of the conception and birth of Jesus

among the Christians today. Another Egyptian god called Ra was born of a virgin. I have seen on one of the ancient walls of a temple along the Nile, a beautifully carved picture representing the god Thoth—the messenger of God—telling the maiden, Queen Mautmes, that she is to give birth to a divine Son of God, who will be the king and redeemer of her people.

Turning to Persia, we find that Zoroaster was the first of the world redeemers acclaimed to have been born in innocence through the conception of a virgin. Ancient carvings and pictures of this great messenger show him surrounded by an aura of light that filled the humble place of his birth. Cyrus, king of Persia, was also believed to have been of divine origin. In the records of his time, he was referred to as the Christ or the *anointed Son of God* and was considered as God's messenger.

Even Plato, who was born in Athens, 429 B.C., was believed by the populace to have been a divine Son of God by a pure virgin called Perictione. It is recorded in the ancient records that the father of Plato, who was known as Aris, had been admonished in a spiritual dream to hold pure and sacred the person of his wife until after the divine conception and birth of the child that was to come, and that this child's conception would be by divine means.

Apollonius, who was still living and performing great miracles and teaching in various lands during the early part of the life of Jesus, was also born of a virgin mother according to the stories that were recorded of him during and shortly after his time. According to these stories, the mother of Apollonius in 41 B.C. was informed by a god in a dream that she would give birth to a great messenger of God who would be known as Apollonius.

Speaking of famous miracle workers and teachers who left behind them unquestioned records of great work in behalf of humanity, we find that Pythagoras, who was born about 570 B.C., had divine honors paid to him through and after his lifetime. According to the sacred writings about him, his mother conceived him through a spectre, or the Holy Ghost, which appeared to her. His father, or foster father, was also informed through a vision that his wife was to bring forth

a son through divine conception and that the son would become a benefactor to humanity.

The story of Aesculapius is very interesting. He became a great performer of miracles, a messenger with a divine message for all humanity, and was considered a true Son of God. When the Messenians sought to learn of the birth of Aesculapius, they consulted the oracle of Delphi and were informed that an invisible God or Holy Ghost of the Divine Kingdom was his father, that Coronis was his earthly mother, and that he was born at Epidaurus.

According to the story, when Coronis experienced the sacred event of divine conception, she sought to conceal her pregnancy from her father because she did not believe that she could make worldly people understand the strange occurrence. So she went into hiding at Epidaurus, where the child was delivered months later in a lowly and humble goat stable on a mountainside. A herder of goats, named Aristhenes, going in search of a goat and a dog missing from his fold, discovered the young child in the stable and would have carried him home had he not seen, when approaching the child, that its head was encircled with fiery rays which told him that the child was a divine being. His report of the finding of the child spread throughout the land, and people from all quarters flocked to the stable to pay homage to the Son of God and brought valuable presents which they laid at the feet of the infant. The child was honored as a god not only in Phoenicia and Egypt, but the worship of him passed into Greece and Rome.

Even on this side of the great ocean, the natives of North and South America had gods that were supposed to have been divinely born. Long before the landing of Columbus, the inhabitants of ancient Mexico worshiped a savior and world redeemer whom they called Quetzalcoatl, who was born of a pure virgin according to the traditions which the church leaders, who came with Columbus, discovered in the ancient writings carved on the walls of the temples. According to the story, then long established, a messenger from Heaven had announced to his mother that she would bear a son by divine conception, and that he would be the savior of the world. There was an established Mexican

hieroglyphic which conveyed the story of the divine conception and birth of this Mexican god.

The Mayas of Yucatan also had a virgin-born god, corresponding to Quetzalcoatl, whose name was Zama; and he was termed "the only begotten son of the Supreme God." In Central America and Peru, there were other divinely conceived and uniquely born gods.

I think I have shown, in just these few out of the many hundreds of well-recorded instances, that among the Orientals, and especially among those peoples whose religions had a well developed mystical basis, the idea of virgin or divine birth was not an improbability, but a well-accepted possibility.

It has been said by many of the critics of the story of the virgin birth of Jesus, that if Jesus had been conceived and born as stated in the Christian records, it is strange that none of the contemporary writers, none of his disciples, not even Jesus himself, ever referred to this fact during his lifetime, and that only many years after his passing did the story of his divine conception and birth become established. This sort of argument would be sound and reasonable only if the virgin birth was unique with Jesus or, in other words, if he had been the first and only great messenger of God to have been considered of divine origin and birth. But if we consider that it was common belief among the peoples of the Oriental lands, and of Egypt and Palestine, that every great messenger, every avatar, every Son of God ordained by divine decree to raise the status of the peoples of that time was born of divine conception, then we can understand why in the case of Jesus, neither his disciples nor the historians considered the event of such outstanding importance as to write about it, be enthusiastic over it, or make of it the *unusual miracle* that the Christian church makes of it today.

In tracing back the very complete records of the ancient pre-Christian avatars and Sons of God that greatly influenced the development of civilization, we find in the Rosicrucian records and in some other writings that are fragmentary, that the disciples and followers of each of these avatars or messengers devoted more time and thought to the recording of the sayings, teachings, and demonstrations of the avatars than to the recording of the events connected with their births

and transitions. Even in the score or more cases where the divine conceptions and divine births of these pre-Christian avatars in various lands are recorded, the statements are brief, concise, and very often merely incidental to the story being told. The facts of the virgin birth are disposed of hurriedly as though they were of secondary importance and to be taken for granted by the reader of the life of each of these avatars.

In no case do we find that the disciples and followers of the avatars considered the divine conception and birth as a feature for adoration and worship, as we find in the case of the Christian teachings today. Very often the statements in regard to these miraculous births were made as briefly as we, at the present time, refer to the fact that some great person was born on such and such a date, with the assumption that every person *is* born and *must* be born at *some place* in a manner in keeping with his or her race and the conditions of the country in which the event occurred.

I am sure that when these facts are taken into consideration, those who have heretofore been puzzled because so few historical references can be found in ancient writings regarding the divine conception and birth of Jesus will realize that they have been seeking for something that, from the Oriental point of view, was not the outstanding or important event of his life. It is a fact that among the Orientals the lives and teachings and practical demonstrations of the teachings on the part of these avatars were considered all that was important about them, and the incidents of birth and location of birth, and of their ultimate passing, were points to be considered only by those intimately associated with the avatars and were recorded merely for the purpose of completing the record.

The next important point to have in mind is the fact that the reason for the general acceptance by mystics of the fact of divine conception lies in the common belief among the mystics and Oriental philosophers that the power of thought or the power of a mental or audible *word* is capable of impregnating matter and bringing lifeless matter into consciousness. If we try to assume that the impregnation of matter in a mystical manner like this is an unusual miracle of doubtful nature, never having been proved, and not acceptable except

on the basis of unfounded faith, then we must also assume that all the fundamental teachings of the mystics of the Orient, and all of the claims made in occult and mystical literature by competent teachers and by those whose fame and integrity have been well established, are false, unfounded, unreliable, and unworthy of our consideration. And if we assume this, then there is little hope for us in the teachings that come from the Orient, and little reason for us to believe in the superior power and hidden, secret principles of divine energy.

The mystics of all ages have claimed, and through the so-called miracles have proved to themselves, that certain latent, potent principles can be invoked by humans and are applied by God in the creative processes of the universe. The very creation of the world itself is considered by all the mystics of the Orient as the first great demonstration of the potency of the Logos, or the power of the Word breathed into space where no life existed, resulting in immediate impregnation and the manifestation of living matter. The mystics of the Orient rightfully contend that in the beginning all nonliving matter was impregnated with life by a divine process, without the application of material laws. No other conception is possible to their understanding or acceptable to them. And if the first great impregnation of life in this manner is accepted, why should there be any question of lesser demonstrations in the case of an individual being, or the impregnation of a *single cell of life*?

Mystics of all times have demonstrated that even the spoken word, composed of a properly intoned vowel, has the power to disturb the status of matter and to set it into vibration or to change its elementary nature or its chemical composition. In demonstration of this, mystics of the Orient—and some highly evolved ones of the Occident—have learned how to utter a sound, or to produce a sound upon a violin string or other musical instrument, which would cause a manifestation in matter.

It is common with the Rosicrucians and with mystics of other schools who have learned how, and who have developed to the proper degree of perfection in these things, to utter vowel sounds or, by mental concentration, to direct invisible, potent energies to such focal points as would cause a manifestation in nonliving and living matter. It is the

aim and ambition of millions of students of mystical law to attain that degree of perfection where they can perform seeming miracles of this kind. To these mystics and to the rational mind comprehending the laws involved, it would seem that if humans are capable of applying these mystical principles in such a manner as this, it certainly would not be *improbable*, let alone *impossible*, for the Mind of God to have directed certain powers to impregnate matter and bring about not only the virgin birth with which we are dealing in this chapter of the book, but many similar manifestations of an unusual nature.

Therefore, the Rosicrucian of evolved understanding, or the mystic of spiritual attainment, readily and understandingly accepts the virgin birth of Jesus and sees in it no violation of natural or spiritual law, nor any exception to truly scientific principles. Those who cannot accept the virgin birth or divine birth of the Master Jesus are probably laboring under the limiting comprehension of materialistic consideration and have not attained a spiritual development in their evolution which makes possible the comprehension and apprehension of the higher laws.

There is but one point upon which the Rosicrucians and the mystics of the Orient disagree with the fundamentalist or strictly orthodox of the Christian church, and this is in the *uniqueness* of the conception and birth of the Master Jesus. The Christian doctrines teach that Jesus was the *only* begotten Son of God, and the only instance where the Word was made flesh and where God sent upon the earth a Divine Son to redeem the world. The Rosicrucians understand that Jesus was *not* the first and only, but the last and greatest of all the messengers of God conceived in this manner and born on earth.

This brings us to another point of consideration before presenting the ancient, mystical story of the birth of Jesus. In a previous chapter, I stated that the Essenes, the Nazarenes, and the mystics of Palestine anticipated the coming of a great master who would be the incarnation of one of the former great leaders. I also stated that it was the common belief among the Jews that the Messiah which they expected would likewise be the incarnation of one of their former deliverers. In these statements you will note the belief on the part of the people of the Orient in the fact of reincarnation, which was an established belief

throughout the entire Oriental world and which is today a positive principle in the religious and philosophical thought of more than three quarters of the earth's population, questioned only by part of the people in the Western world.

The Orientals also knew, through previous experiences, that the great avatars and messengers of God, who came to them from time to time as the evolution of the races required, were the reincarnation of the previous great souls on earth and had attained in each incarnation a higher and still higher degree of spiritual expression and mastership. Just when each one of these messengers would appear in a final incarnation it was impossible for them to tell, but since all incarnations were progressive, and since each messenger was greater and more advanced than the preceding one, the Essenes, the Nazarenes, and even the Jews of Palestine anticipated that the messenger who would come to them would be greater than any of the preceding avatars and would probably be the reincarnation of one of the greatest of those who had served them in the past.

It was natural for the Jews to feel that such a messenger or Messiah would be the reincarnation of one of their previous deliverers, perhaps Moses, and most certainly of the House of David. On the other hand, the Essenes and those of the Aryan race believed (and based their belief upon a better understanding of the mystical laws than the Jews possessed) that the new great master and redeemer for the world would be of the Aryan race, in the form of a reincarnation of one of the great masters who had served the world in other lands and who would not be limited to the tribes of Israel.

For this reason, the Essenes in Palestine and in Egypt and other locations fully anticipated that from their own race and from among the members of their own organization would come the next great master, because the Essenes represented at this time the group of most highly evolved and spiritually trained beings on earth.

Chapter 5

THE MYSTICAL BIRTH OF JESUS

BEFORE GIVING THE account of the birth of Jesus as it is recorded in the ancient Rosicrucian records, I wish to call to the attention of my readers the following important points.

At the time of the birth of Jesus, the Essenian community as a part of the G.W.B. was not only well established in various parts of Egypt and Palestine with its largest center of members in Egypt, located at Alexandria, and its very large community district in Galilee, but the organization maintained a great secret temple at Heliopolis in Egypt where the supreme officers met and where the highest ceremonies of the organization were held. This temple was often referred to in ancient records as the Temple of Helios, or the “temple of the sun.” In Palestine, a smaller temple for the sacred ceremonies of the Essenes in and around Jerusalem was located close to one of the Jerusalem gates. It was in this temple in Jerusalem that officers of the Essenian organization in Palestine assembled for their high ceremonies.

Perhaps it is necessary to explain at this point, also, that in all the ancient temples of the G.W.B., Including those of the Essenes, the young daughters of the highest members of the organization served as virgins or as vestals for certain periods of their lives and were under the guardianship of the organization. In all the Rosicrucian branches throughout the world today, including those in North America, there are several vestals associated with each temple or lodge representing the spiritual consciousness of the Cosmic. These girls are always daughters

of parents who have been in the organization for some time. They are highly respected and aided in every way to high attainments in all the ethical, cultural, and educational principles of the land.

With these points in mind, I now present what is probably the oldest and most complete story of the virgin birth or divine birth of the Master Jesus, as it has been recorded and preserved in the archives of the Rosicrucian organization in Egypt, India, and Tibet. I have had to condense the story slightly for presentation in this book, in order that the entire volume might not become too large, but I have not eliminated any essential detail nor altered any of the important mystical phrases.

The following story is the one that is generally accepted with perfect understanding by the mystics of the G.W.B., and I trust that the mystics of the Western world will find in it a perfect explanation of this greatest of all mystical mysteries.



In the days of the mystic sects and sacred cults of the G.W.B. of the Orient, there was one Joachim who was high priest in the holy Temple of Helios at the outer gate of Jerusalem. He was a devout follower of the sacred rituals and had pledged to give all that was his to the great work. And when the time came that his wife, Anna, was to have a child, they agreed that if it should be a girl, and she should show in her infancy that she was divinely ordained, she should become a *Dove* in the holy temple and remain a virgin of the sacred sanctum. And in the ninth month Anna bore a child, and it was a girl as the astrologers (magi) of the temple had predicted. When the days were accomplished, Anna purified herself, and gave the child the breast, and called its name *Mary* because the sun at birth was in the sign of Libra.

When the child was six months old it was taken by the parents to the temple that the child might be examined and that which it carried from its last life revealed in the presence of the priests and the magi. The child was placed in the sanctum upon its own feet, with its face toward the East, while the mother sat upon a white cloth at the foot of the vestal fire. The baby was urged to walk and it did walk. The priests and magi noticed that the child took *seven steps* and then knelt upon its

knees before its mother in the sanctum. And as the magi chanted, the mother lifted up her child and cried aloud to the heavens: "As the Lord my God liveth, thou shalt not walk upon this earth until I give thee to the temple of the Lord." And the priests glorified in the fulfillment of the prophecy that Joachim, their high priest, should give to the temple a virgin.

The mother was true to her promise. She made a sanctuary in her home and placed a cloth from the Temple of Helios upon the floor on which the child Mary should walk so that she set foot not upon the earth until the day of her deliverance to the temple. The mother suffered nothing common or unclean to pass by her child and called the undefiled virgins of the priests of the temples to lead her about the improvised sanctuary and to carry her into the rose gardens when the sun was mellow.

The child's first birthday came and there was a sacred feast at the home of Joachim and Anna, and all the priests and scribes and magi of the temples of the community were present. Joachim brought the child Mary from the sanctuary to the priests, and she was sprinkled with undefiled water and the petals of the rose, and the magi officially proclaimed her name to be Mary, the Dove of Helios. The priests blessed her and prayed to God, saying: "O God of our Hearts, bless this child and make her name, as the magi have just proclaimed it to be, a name to be eternally named in all generations of the children of God." And all present said, "So be it, So be it, Amen!"

Her mother then took the Dove to the sanctuary to give it breast, and she sang a song to God saying: "I sing thee a song, O holy child, a song unto God, for [God] hath given me the fruit of righteousness. Harken, ye scribes of the twelve kingdoms of our land, for the Holy Dove is with me and God abideth with us." And when the feast was ended they went away rejoicing, each of the twelve scribes to bring the great tidings to their twelve temples of the twelve kingdoms.

The months passed and the child became two years old and there was another birthday feast. And Joachim said, "Let us carry Mary to the temple, that we may render the vow which we promised, lest perchance God refuse us the privilege and our gift become unacceptable." But Anna, her mother, said: "Seest not that Mary is wise and strong for her

years and blessed with an understanding not of this life but that which she carried with her to the mouth of my womb when she was born? In another year she will be stronger and of wisdom sufficient to permit her to journey to the temple alone without her father and mother as in the past.” And Joachim agreed.

And when the child became three years of age and was exceedingly bright with inner understanding, Joachim called the priests and scribes of the twelve kingdoms and invited the undefiled virgins of the priests to escort Mary to the temple. The virgins came with the sacred lamps burning with joy at the gift of God to the temple. But Mary refused escort and was carried only by her mother to the temple gate, that her feet might not touch the earth. The virgins were within the temple chanting and incensing the sanctum when Mary was received at the outer portal by the priests of Helios. The child was then taken into the temple and placed on the third step leading to the altar while the sacred fire burned and the priest prayed to God, saying: “God hath magnified [God’s] purposes and [God’s] name in all generations, and through this child God will manifest [God’s] redemption to the children of this land.” And he blessed the child, and she danced with joy and walked from the altar into the sanctum and knelt before the shekinah.

As the parents made their way toward the door of the temple they turned and saw that the child asked not to go. And as the virgins and priests and the scribes and magi walked to the West of the temple they cast rose leaves upon the kneeling child. The parents marveled at the child’s desire to remain alone in the great temple. When they had departed and the child was alone, Mary saw her own child body floating as a dove in the air, and from out of the space above the shekinah there appeared a hand as though of an angel giving Mary as she floated a morsel of food. And a voice, as if from the angel, said: “Behold, this is to be thy food henceforth, for no longer shalt thou find milk at the mother’s breast, for thou hast sucked that which God hath provided and now thou shalt eat only that which thy kin shall serve thee.”

At the time Mary became twelve years of age she was made womanly with functions which gave sign and symbol that her day had come to fulfill the vow of her parents. A council was held of the priests and the magi, who said: “Behold, Mary the Dove is become twelve years old

and she giveth sign that her day either to dwell within the temple or be given in marriage has come. Shall we take her now or wait the allotted time of twelve years and eleven months?" And the magi replied: "Go before the altar and ask God to show that which is right and whatever God shall manifest to thee, that also will we do."

And Joachim, as high priest, entered the sanctum and placed upon his official garment the triangular breastplate, and prayed for illumination. And a form appeared to him, saying, "Joachim, Joachim, go forth and summon the widowers of the [community] who hath homes and let them take a sacred staff apiece, and Mary shall be given to be cared for to him to whom God shall show a sign." And Joachim reported that which was given to him, and the scribes were informed to bring forth the widowers of their kingdoms.

Now there was one, by name Joseph, who was of the Essenian community at Galilee, and who was a devout brother of the temple of his kingdom; and when he heard that all the widowers were summoned to Helios, he laid down his axe and tools with which he was building a house, and hastened to meet the others. When all the widowers were assembled before the Temple of Helios, the high priest selected 144 sacred staffs and purified them before the altar and gave each of the widowers a staff. But there was no sign given by which Joachim could tell the answer to the selection the voice promised.

Joseph was the last to receive a staff and as he lifted it in sacred salutation to the high priest, behold a white dove went out of the rod and hovered over the head of Joseph. And the high priest said to Joseph: "Thou hast been allotted to receive the virgin which hath been given to Helios, to keep with thyself in thy home." But Joseph refused, saying he knew not what was intended by the gathering and that he had two sons and he was old, and the virgin appeared to be a young girl not yet thirteen as was the law.

The high priest admonished Joseph, reminding him what God did to Dathan and Abiram and Korah, how the earth opened and they were swallowed up because of their gainsaying. And Joseph feared and offered to take the virgin and to keep with himself the Dove of Helios. And he said to Mary: "Behold, I have received thee from the temple of God, and I will leave thee in my house and go to finish my building

and will come to thee.” And thus came Mary to live with Joseph, the widower and builder, as the virgin of the community.

And there came a time when the council of the priests of Helios was called to make plans for the making of a new curtain for the temple. And the priests said, “Let us call the undefiled virgins of our community and also our Dove of the temple.” And when the call was answered, there were seven virgins. And Mary was sent for as the Dove of the temple. When they were within the temple, the high priest ordered that lots should be cast to see who should spin the gold for the curtain and who should spin the green, the scarlet, the purple, the blue, and the fine linen and silk. And the true purple and scarlet fell to the lot of Mary, their Dove. And she took the materials and went away to her home.

As she worked upon her spinning there appeared to her a figure of a great master who said: “Fear not! I come to bring thee a message of great joy, Mary, Holy Virgin and Sacred Dove of Helios, for thy day hath come to fulfill the prophecy of the magi! Thou hast found favor with God and thy [brothers and sisters], and now thou shalt conceive from the *word* of God.” And when Mary heard this she disputed, saying: “Shall I conceive from the word of God? And yet shall I bear as every woman beareth?”

And the voice of the figure said: “Not in the manner of thy understanding shalt thou conceive, but in the manner of thy understanding shalt thou bear. For though the lips of man may kiss thee as the hands of the high priest hath blessed thee, so shalt the seed of man be thy heritage; but the *word* of God shall be breathed upon thee and its power shall make thee holy and bless the seed that it may be of God. Wherefore, also, that holy life which shall be born of thee shall be called the Son of God, and he shall attain the name *Jesus* because he shall be the *God in [humanity]* and will become the God with [humanity.]” And Mary answered: “It shall be according to the *word* of God!”

Mary wrought the purple and the scarlet and took it to the high priest. He spoke to Mary and told her he had been informed that her day had come to conceive and he blessed her and rejoiced with her, and told her that her name would be holy in all the generations of the

earth. Mary went away, in time of preparation, to her cousin Elizabeth and stayed there until her condition was so manifest that she again sought the privacy of her home sanctuary.

Her sixth month came and Joseph returned from his housebuilding and found Mary was with child and he was surprised and sorrowful. He smote his face and threw himself upon the sackcloth of the sanctuary and wept bitterly, saying: "With what face shall I look to my God? for I receive a virgin, and the Dove of our temple, and have not guarded over her and she has been defiled by man? Who hath done this thing in my home? Is not the history of Adam repeated in me?"

And Joseph arose from his sackcloth and called Mary and said to her: "Why hast thou who walked the seven steps and was raised to the third step of the Holy of Holies in our temple, permitted man to defile thee? Didst thou not receive food from the hands of an angel as a token that thou wast not to accept from the profane that which would feed the earthly desires?" And she wept bitterly that Joseph did not know and that he should mistrust her, and she cried: "I am pure and know no man!"

And Joseph was filled with awe and challenged her words, saying: "Whence then is it that thou art thus?" And she said with sweetness of voice: "As our God liveth I know not how this came but through the *word*! As I slept [*God*] came unto me with pureness of spirit, freed from the mortal body, and whereas [God] breathed not the breath of lust but spake with the breath of the *word of God*, I conceived in fact as God first conceived in thought; and as the thought preceded the creation of the world, so with me the most holy of all words preceded the quickening that came upon me."

And Joseph was afraid lest those who knew not of the laws of a God would misunderstand and misjudge, and he was in a quandary. But in the night there came to him the voice of the master, saying: "Be not afraid, for that which she hath conceived is of the Holy Spirit, and she shall bear a son and the Heavenly Hosts shall call his name Jesus because the Holy Spirit, through the *word* of God, shall be in him."

And there came later a scribe to the home of Joseph to inquire about his absence from a meeting of the community. And the scribe saw that

Mary was with child and he went forthwith to the high priest and was ready to attest that Mary had been defiled. And the high priest sent for Joseph and Mary and gave them hearing and listened knowingly to Mary's declaration of innocence and purity and then reasoned with the scribe. The magi consulted, and it was decided that the test should be given whereby their auras would manifest the color of sin, if sin there be upon them. And each was given a drink from the vessel containing the radiant water and they were placed in the dark and naught but pureness of light came from them and no sin was made manifest. And the high priest said: "If the God of our temple manifests not thy sin through [Gods] laws, then I cannot judge you." And he dismissed them as pure in heart and clean in body.

The day came when Joseph found it necessary to journey with Mary to avoid censure because of his predicament and Mary's strange experience. And they came to a cave where they rested at Mary's request, for she believed her hour at hand. Joseph sought aid and met a woman who came to the cave and met Mary and heard the strange story and believed it not. And in all directions Joseph saw that the heavens and the earth and the distant people upon it were silent and motionless and he knew that the presence of God was upon the face of the earth and that some miracle was about to be wrought.

While he and the woman waited in the cave, a great light came into the darkness and repelled them and it hovered over Mary. And the light became smaller in size and more dense in whiteness until it enveloped Mary and then slowly reduced to naught. And as Joseph and the woman watched in the silence the light was gone and there came the cry of a baby's voice and an angel appeared and said unto them: "At this hour, in humility of spirit, and with pureness of mind, to a virgin in the temple there is now born the Son of God, conceived by the Holy Spirit through the word of God. And his name will become Jesus, for that is the name of God into which the fire of spirit and the power of the word is given. But I warn thee not to tell to the profane that which has happened, for they will believe thee not but will say that unto a virgin some mortal man hath given child; and they will curse thee as a defiler of thy trust."

Joseph and Mary made ready to depart from the cave where they had been some time and were met by the magi who came, saying: "Where is the great King whose star in the heavens declares his birth? This hour should see him and his parents upon the highway, for his hour of birth is passed." And Joseph said: "I come unto Judea with the Son of God, not the King, for his Kingdom is not of the land but of the hearts of [men and women]."

And when Herod heard that a great king was born who fulfilled the strange predictions of the prophets, he made inquiries and was troubled. And when the magi of the G.W.B. heard what Herod threatened, they warned Joseph, while blessing Mary and giving to her of their script, gold, frankincense, and myrrh. And Joseph and Mary proceeded on their way by another road.

Chapter 6

THE BIRTHPLACE AND THE MAGI

IT MAY NOT be generally realized that there is a very interesting story in connection with the birthplace of the Holy Child, as for many centuries the exact *location* of the place has been an important point of discussion and is even disputed at the present time among the highest authorities.

We note in the Christian Gospel of Matthew the inference that Jesus was born in a house in Bethlehem. The words of Matthew are:

“In the time of King Herod, after Jesus was born in Bethlehem of Judea, [magi] from the East came to Jerusalem, asking, ‘Where is the child who has been born king of the Jews? For we observed his star in the East, and have come to pay him homage.’ . . . On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage.”

No comments are made in the usual Christian Bible in regard to the statement in Matthew that Mary and the child were in a *house*, and this difference of location usually passed unnoticed. We must bear in mind that the writer of the Book of Luke distinctly implies that the child was born in a *stable*, in the following words:

“And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.”

Just why the almost universal impression exists that Jesus was born in a manger when there are two different statements in that regard will be explained in a moment. The fact of the matter is that in the early Christian days there was a third version of the place of birth that was exceedingly popular and based upon information not generally revealed in the present day Christian stories.

We find, for instance, that Eusebius, the first ecclesiastical historian, who played an important part in the Council of Nicaea, in A.D. 325, when most of the important traditions of the Christian church were discussed and decided, brought the matter of the birthplace of Jesus before the council for a positive decision. In his discussions he said little about a house or a manger being the reputed birthplace of the Holy Child, but said that the infant Jesus had been born in a cave instead. And he referred to the fact that at the time of Constantine a magnificent temple had been erected on the site of the cave, so that Christians might worship the place where the Savior was born.

In the apocryphal gospel called *Protevangelion* written by James, a brother of Jesus, we find reference to the cave again in the following words: "But on a sudden the cloud became a great light in the cave, so their eyes could not bear it."

Of the prominent leaders of the Christian church in the early days, we find that Tertullian (A.D. 200), Jerome (A.D. 375), and others, said that Jesus was born in a cave, and all the heathens of Palestine point to the cave in their land to this very day as the birthplace of the Christ Child.

We find also that Canon Farrar said: "That the actual place of Christ's birth was a cave, is a very ancient tradition, and this cave used to be shown as the scene of the event, even so early as the time of Justin Martyr in A.D. 150."

Now the facts of the matter are that Matthew was nearly correct when he said that Jesus was born in a house, for the cave in which the child was born was more than an empty excavation under a rock, or a hollow place in the mountainside. The Rosicrucian records and the Essenian records have always contained the statement that the child of Mary and Joseph was born in an Essenian grotto on the highway near Bethlehem.

I have previously referred to the fact that the Essenes possessed certain rescue houses and hospices in various parts of Palestine, and three of these were grottos. Usually such grottos were partly natural and partly artificial, and we know that grottos of this kind were quite common throughout Palestine and adjoining lands, for in early Christian days it was found safer and better to build grottos than large structures above ground when the purpose of such places was protection, isolation, and safety. The number of grottos still existing in Palestine always surprises the investigating tourists, and many of them are large enough to contain from ten to twenty rooms of a fair size, free from moisture, dampness, heat, or cold.

The Essenes made their three grottos very large, very convenient in location, and well protected from casual observation and attack by Bedouins or other tribes. Such grottos were located from twenty to sixty feet below the earth's surface, with rooms that were approached by well-cut stone stairways descending at a wide angle and well lighted by apertures in the side of the rock or rocks that protected the entrance way. Some of the rooms were carefully hewn out of solid rock while others were partly natural in their formation. In most cases, the surface of the rock walls of the rooms was covered with a mud cement over which decorations or paint of some kind were applied in an artistic manner.

Oil lamps, hung from the ceilings or set in niches in the walls, furnished ample illumination; and small apertures between the rooms, or rising upward into traversed channels, provided a proper circulation of air. Seats, or the foundations for lounges, were cut in the sides of some of the walls or were formed of rocks in the center or end of the rooms. There was always a well close to each of these places, and provision was made in each room for a large jar of fresh water. The floor of these rooms was usually finished with partly smoothed stones, much like flagging, and only in one or two of the smaller rooms used for storage or some other purpose was the floor left with its ground finish.

These grottos were usually furnished with convenient places for sleeping, eating, rest, recreation, and the care of the sick. In every way the appointments and equipment within these grottos were equal to

those found in the mud, stone, or clay structures that were built above ground. Thus, a grotto home, or hospice, was not considered less costly or less elegant than one that was built above the surface.

It was into the Essenian grotto near Bethlehem that Joseph and Mary went for the birth of the child. A few references in the ancient Essenian and Rosicrucian records regarding the event would indicate that it had been quite common for the women of the Essenian organization to go to one of the Essenian hospices for the delivery of their children. A number of these places were prepared to take care of the sick, the injured, and the needy, as hospitals do, and it was traditional among the Essenes, as it is today among the Jewish people, to give considerable thought and to provide special facilities for women at the time of delivery. We might almost say that some of these early hospices were the originals of the present-day [birthing suites] so well established in various parts of the world.

I recently visited this Essenian grotto near Bethlehem and carefully investigated the size, shape, and arrangement of the rooms, and I cannot see how any one of the millions of persons who have seen the birthplace of the Holy Child can believe that there ever was any justification in calling it a manger. The large reception room in the center of the grotto, surrounded by many private rooms, immediately indicated that it was either a very large home, much larger than any home commonly found in Palestine, or a public place of some kind.

The stone stairway descending to the rooms would certainly suggest that the place could not have been used as a stable. When one sees the careful carving of the stones, the decorations still visible in many places, the care with which the floors were finished, and the arrangement of the rooms leading off from the central room, one is impressed at once with the fact that this was undoubtedly a very well planned and cared for hospice of some kind. Even today, the rooms are dry enough, warm enough, and comfortable enough for pleasant living, and when one sees the crude structures above ground that are usually provided for cattle (when any structures are provided at all), it is quite evident that no one would have gone to such trouble and expense for the sake of providing a stable for cattle.

At one of the famous Christian councils held by the early church leaders, when so many of the doctrines, teachings, and disputed points of tradition were being discussed and definitely settled, it was finally voted that the best way to end all of the argument about the birthplace of Jesus was to arbitrarily determine that a manger was the nature of the enclosure in which he was born. This arbitrary decision settled the matter for all time, so far as the church was concerned, and regardless of the many authentic records that still exist, it is probable that the story of the birth occurring in a lowly manger will remain a part of the Christian traditions.

One other important point in connection with the place of birth and the event of the birth of the Holy Child is likewise interesting. This pertains to the visit of the magi and the homage they paid to the Holy Child. According to the authorized Christian versions the three magi were led by a great star which caused them to journey "from the East" to the very locality in which the child was born. And they carried with them treasures and gifts of gold, frankincense, and myrrh.

The story of the star appearing in the heavens at this particular time has always been a fascinating one, and it is also one that skeptics or doubters of the Christian traditions have looked upon as a fantastic element, introduced in the account merely to make it picturesque. But long ago scientific astronomers, who investigated this matter with their charts of the periodicity of famous comets and moving star-like bodies, discovered that *at* or *about* the time of the birth of the Holy Infant, there was a great star or heavenly body that was making its rapid movement across the heavens above these lands.

Not only did this discovery, which has been substantiated by many scientists for many years, tend to verify the story of a symbol that could have led the magi in their journey, but the many ancient traditions regarding similar stories reveal the fact that it was a common belief among the magi, the astrologers, the Chaldeans, and the mystics of the Oriental countries, that whenever a great comet appeared in the sky and moved across the heavens, a leader or great avatar was about to be born who would prove to be a Savior or Redeemer. So well established was this belief, and so many interesting mystical points are involved in it, that I believe it worthwhile to take a little time at this point to speak of these matters.

It is true that in the story told in the Book of Luke, the writer says nothing about magi from the "East." However, he says that shepherds came and worshiped the young child, and that these shepherds had been keeping their flocks by night, and that the angel of the Lord appeared before them saying, "I am bringing you good news of great joy for all the people: to you is born this day in the city of David a Savior, who is the Messiah [the Christ], the Lord."

That statement in the Book of Luke was evidently written for the purpose of trying to explain the ancient belief that when a great star appeared, moving across the heavens, it was a message from God that a Savior was born, and the writer of Luke reduces the idea to a definite statement made by the Lord to the shepherds in the field.

In investigating the origin of this belief, we find from the old Essenian and Rosicrucian records that when the divine child called Krishna was born, a great star in the heavens proclaimed the fact, and Krishna was immediately adored and honored by the magi, who brought gifts to him. The old records state that the gifts consisted of sandalwood and perfumes. Likewise, at the time of the birth of Buddha, a great moving star in the heavens proclaimed his divinity, and the magi again visited the place of birth and paid homage and presented gifts.

The birth of Confucius in 351 B.C. was heralded by a great star moving across the heavens. This was observed by the magi, who found the location of the great child through the movement of the star, and went to the place of birth and paid homage: We find the same story in regard to Mithras, the Persian savior, Socrates, Aesculapius, Bacchus, Romulus, and a host of others.

We must remember that astrology was the one highly developed science among the magi and mystics of the Oriental lands, and that out of this science grew the present-day science of astronomy. It may be inappropriate, but I cannot fail to take this opportunity of stating that the ancient practice or art of astrology was more highly developed than it is today, and it did not deal with the petty things of *luck* and *misfortune* with which our present-day astrology deals, and which so shamefully blasphemes an ancient and honorable mystical science.

The magi referred to in the Bible were not just astrologers, or mediocre philosophers, who might have also been shepherds in the

field, or ordinary persons of everyday affairs, but were the learned instructors and high representatives of the great academies and mystery schools of the Orient. The title of *magus* was granted only to one who had attained the very high degree of initiation in the mystery schools by proving to be a master of the arts and sciences, and by being a highly evolved mystic in every sense. The magi were consulted by the kings, potentates, and learned people of all lands, not only in regard to matters of astrology or astronomy, but in regard to history, medicine, natural law, spiritual law, and hundreds of other subjects which required profound thinking and unusual learning to explain or comprehend. They were the great oracles for the learned. They even occupied the position of the highest advisers in courts and councils of last appeal involving disputes of many kinds.

That a few of these magi should have observed the symbolic star and noted its significance was but natural in their time. But we must not presume that their observance of the star occurred only a few hours before the birth of the Holy Child, and that they hurriedly left their sanctums or their places of occupations and journeyed rapidly across lands to the birthplace. According to the ancient records at our disposal, we find that, as in all other cases, where the symbolic star had been noticed, the movement of this particular star had been observed for many months prior to the birth of the Holy Infant. For several weeks prior to the birth, close and careful tabulations had been made regarding the movement of the star and the probable time of its ultimate significance. And those who had been selected by the mystery schools to journey to the place of birth and represent the Essenes and the G.W.B. had started on their way to Palestine several weeks prior to the time of the birth.

We find from the records, also, that these magi knew the story of the selection of Mary as the preordained mother of the Holy Child, the location of the home of Mary and Joseph in Palestine, and the arrangements that Mary should go to a particular grotto hospice near Bethlehem for the delivery of her child. The record states that Mary was at the hospice three days before the child was born, awaiting the important hour. The magi were in the vicinity of Bethlehem, also awaiting the hour.

When the star appeared in the heavens at its highest point and then began its sudden and rapid descent toward the horizon, the magi knew that the day and hour had come—and they had but to journey a short distance to the grotto to see the child that had been expected. They brought not only the things that are itemized in the Christian account, but greetings from the highest officials of the G.W.B., jewels of a symbolic nature for the mother and father, and a rosary containing a rare emblem for the infant to wear about its neck, that it might ever after be identified as the anticipated Son of God.

The magi, after having officially visited the child and formally presented their gifts and greetings, journeyed on to Mount Carmel and there made a report of the birth, and left official instructions for the keepers of the monastery and school at Carmel in regard to the education and care of the child throughout its infancy and childhood. Then these magi went on to Egypt and made their report to the high priests and the supreme officers of the G.W.B.

Chapter 7

THE BIRTHDATE OF THE HOLY CHILD

THERE HAS ALWAYS been considerable discussion regarding the year in which Jesus was born, but it is not my purpose to participate in this dispute at this time. The fact of the matter is that the actual year, according to the various calendars then existing and now existing, is of little consequence, for a definite year in one calendar would be a different year in another calendar. It would be very difficult for most people to work out a calendar which would enable them to figure correctly the true year of birth.

That the writers of the books of the Bible were confused in regard to the actual year is very apparent after even a casual examination of their statements. For instance, in the Book of Matthew, we are informed that Jesus was born in the days of Herod, the king, and the writer of the Book of Luke states that Jesus was born when Cyrenius was governor of Syria or later. These two statements have caused a great deal of discussion, for the days of Herod ended 4 B.C., and biblical authorities state that Cyrenius was governor of Syria from 4 B.C. to 1 B.C., and again in A.D. 6. Even the matter of the taxing referred to in the stories indicates that a different year is referred to than is commonly accepted as the year of the birth of Jesus.

The very interesting point in regard to the time of birth, however, pertains to the day of the month and the month itself.

For many centuries after the life of Jesus, the Christian church founders and eminent ecclesiastical authorities were unable to decide as to the birth date of Jesus. Among the early Christians, the anniversary of the Nativity was celebrated with a great festival in May, sometimes in April, and on other occasions in January. Some of the earliest traditions in the Christian church definitely stated that May 20 was the correct date, while some of the church leaders insisted that April 19 or 20 was the true and correct date. Even up until the fifth century after the life of Jesus, the matter was still in dispute, but in that century, the community at Rome held one of its famous councils and made a definite decision by selecting December 25, or midnight of December 24, as the true time. And in this decision we find a very beautiful and important mystical story.

It must be understood by my readers that the many facts revealed in this book which are different from the authorized Christian versions of the life of Jesus are not facts which were *concealed* during the early Christian days, but were *known* to all of the leaders of the Christian church and to the high ecclesiastical authorities who gathered in councils from time to time and established the doctrines, traditions, and forms of ceremony to be officially a part of the Christian theology. What motives these early authorities had for disregarding facts known to them, and for withholding from the masses certain facts of intense interest to us at the present time, and in changing other facts to symbolical falsehoods, must be left to the intuition of my readers. The popular statement that “the end justifies the means” was unquestionably one of the thoughts in their minds.

We find in the writings of these early authorities a statement made many times that certain changes and inventions which they established in connection with the traditions of the life of Jesus were “theological necessities.” In other words, in order to utilize many of the ancient, mystical ceremonies which church authorities derived from the temples of Egypt and from the doctrines and practices of the Essenes and the G.W.B., they had to invent certain points and principles in connection with the life and work of Jesus so as to make these ceremonies adaptable and consistent. In order to establish a new theology and many new doctrines, they had to ignore and set aside many facts which would have been inconsistent with their decisions.

When, however, it came to some important points that had to be definitely decided, they were forced to rely upon the ancient principles and doctrines that had been established and were known to the *true spiritual laws* so that they would have some foundation upon which to base their decisions. The decision that *midnight of December 24* was the actual birth time of Jesus was one such case, and the reason for this is intensely interesting from a mystical point of view. This decision, however, conflicted with one of the points in the traditional story of his birth, namely, the story that at the time of the birth *shepherds were in the field caring for their flocks*. It has always been said by those who knew the conditions in Palestine at that time that the latter part of December is not a season when shepherds are in the fields caring for their flocks at night or at any other hour of the day, and that this incident was introduced in the story when the belief was common that Jesus was born in the month of April or May.

However, the great fact which the church leaders had to take into consideration in reaching their decision was that throughout all the preceding centuries, all the other great avatars who had been born of virgins, who were Sons of God, and who were known as Redeemers or Saviors, had been born on or about December 25. The other fact that they could not fail to consider was that there was a spiritual law or a cosmic law for the birth of these great avatars on December 25, and that no Redeemer of the world could have been born at any other time.

We must bear in mind that the birth of a great avatar or a Son of God is not a simple incident in the scheme of things, nor a casual accident of conditions. The birth of an avatar is the result of certain laws preordained and established in the cosmic scheme and coincident with a series of events leading up to and culminating in the Divine Birth. The cosmic birth of Jesus, as of every other avatar, is an interesting story in itself and has no place in this chapter. But in order that my reader may be familiar with the manifestations of this great cosmic law, I will present the following facts from the historical records of the G.W.B.

In the first place, there is a correspondence between the spiritual law, cosmic law, and mundane law pertaining to a universal condition

manifesting about December 23, 24, or 25 of each year. It is at this time that a cosmic change occurs called the Birth of the God Sol, and this event was always celebrated by the ancients as the Accouchement of the Queen of Heaven or the Celestial Virgin of the Sphere.

In India this period was one of great rejoicing everywhere. Many centuries before the Christian era, this period in December was celebrated as a religious festival, at which time the people decorated their homes with garlands and they were prolific in their gifts and presents to friends and relatives. So far back in antiquity can this religious festival in December be traced that its origin is lost in obscurity.

In China, also, long before the Christian period, the people recognized this period of the winter solstice as a holy time, and on December 24 or 25 they closed all their shops, their courts, and their places of business activities. Among the ancient Persians, their most splendid ceremonials were in honor of Mithras, whose birthday was recorded as having occurred on December 25.

Among the ancient Egyptians for many centuries, December 25 was celebrated as the birthday of several of their gods. We find this referred to in all of the histories of the religions of ancient peoples, as, for instance, in the book entitled *Religion of the Ancient Greeks*, by De Sepehenes, who says: "The ancient Egyptians fixed the pregnancy of Isis (the Queen of Heaven and the virgin mother of the Savior Horus) on the last days of March and towards the end of December they placed the commemoration of her delivery."

In some cases the celebration of the birth dates of some of these ancient gods was changed by high proclamation, just as the birth date of Jesus was changed from May to December. The birth date celebration of Krishna is now held in July or August.

In Bonwicks *Egyptian Belief* we find a verification of what is contained in the Rosicrucian records. He says in regard to Horus: "He is the great god—loved of Heaven. His birth was one of the greatest mysteries of the Egyptian religion. Pictures representing it appeared on the walls of temples. One passed through the holy *adytum* to the still more sacred quarters of the temple known as the birthplace of Horus. He was presumably the child of deity. At Christmas time, or that answering to

our festival, his image was brought out of that sanctuary with peculiar ceremonies, as the image of the infant *Bambino* is still brought out and exhibited in Rome.”



The Christian figure of the *Bambino*, or the Christ child. It is this form carved in marble or stone that is exposed in the churches on Christmas morning and kept on view from Christmas to Epiphany. It is claimed that Saint Francis of Assisi was the originator of this statue in the 13th century, but research has revealed that a similar statue of a Holy Child was exhibited on Christmas Day in many lands before the Christian era.

It is interesting to note here that the word *Bambino* is now a sacred word among the foreign Christians, and it is a term used for representations of the infant Christ Jesus in swaddling clothes. It is customary in Rome to bring out to public view, early on Christmas morning, an image of the Bambino carried with great ceremony for the public to salute and greet, in honor of the original birthday. This

little incident of Roman Christian ceremony is just a continuation of the ancient customs established in the mystic lands by the G.W.B.

Osiris, son of the holy virgin, or Neith, was born on December 25; and the Greeks celebrated this day as the birthday of Hercules. Bacchus and Adonis were also born on December 25. Tertullian, Jerome, and other founders of the early Christian church, who labored so diligently in the formation of Christian doctrines, ceremonies, and creeds, inform us in their early writings that the ceremony of the celebration of the birthday of Adonis on December 25 took place in a cave and that the cave in which they celebrated this mystery was in Bethlehem, and was, in fact, the same cave in which the child Jesus was born. This is but another verification of the fact that the Essenian grotto in which the Holy Child of Mary and Joseph was born had been used for the celebration of previous avatars, such as Adonis. This is why the magi knew where to find the new avatar on his birthday.

The fact that December 25 was celebrated generally as a day associated with the birth of *Sol*, or the cosmic birthday of certain laws and principles manifested by the Sun, is shown in many ancient records of the early Christian celebrations in Rome. We can turn to the writings of the Reverend Mr. Gross, who has written very thoroughly and authentically in regard to these matters, and read as follows: "In Rome, before the time of Christ, a festival was observed on the 25th of December, under the name of *Natalis Solis Invicti* (birthday of Sol, the Invincible). It was a day of universal rejoicing illustrated by illuminations and public games. All public business was suspended, declarations of war and criminal executions were postponed, friends made presents to one another, and the slaves were indulged with great liberties."

It is interesting to note, also, that among the ancient Germans centuries before the birth of Christ, these people celebrated annually, at the time of the winter solstice, a sacred period which they called their *Yule-feast*. On this occasion all agreements were renewed, the gods were consulted as to the future, sacrifices were made to the various gods, and the people indulged in jovial hospitality. Of this ancient ceremony the word *Yule* still survives as the old name for Christmas, and the ancient custom of burning the Yule log on Christmas Eve is still the usual practice.

It is interesting to note also that the word *Yule* in French is called *Noël*, which is the equivalent of the Hebrew or Chaldee word *Nule*. Among the ancient Scandinavians there was a yearly celebration at the winter solstice that was observed as the *mother-night*, and the feast was called *Jul*. It was in honor of Freyr, the Holy Son of the supreme god and goddess. The celebration included all sorts of demonstrations of joy and happiness, and the bestowing of gifts.

In Great Britain and Ireland the Druids celebrated December 25 as a holy day and burned great fires and lights on the tops of hills. Even in ancient Mexico, the last week of December was celebrated as a sacred feast, in honor of the birth of a god.

The use of evergreens and mistletoe at Christmas time is derived from ancient practices. Tertullian, the early church leader to whom I referred previously, writing from a distant land to his colleagues at home, described this custom of December 25 and the use of evergreens and mistletoe. Saying that it was “rank idolatry,” he described how the natives of this region decked their doors “with garlands of flowers and evergreens.”

From the foregoing we see that when the G.W.B. in Egypt set down in its records the statement that the *day and hour of the winter solstice* was the cosmic period for the birth of avatars, as observed in all the ancient notations, it was not *ordaining* a time or arbitrarily establishing by decree a period for the celebration of the birthdays, but was merely proclaiming what it had observed and proceeded to state how the cosmic law had made itself manifest. Just why avatars should be born in the winter solstice, and why so many of humanity’s great leaders were actually born at such a time, is a matter that deals with the principles of reincarnation, cosmic cycles of existence, and cosmic laws relative to the periodicity of the stages of advancing civilization. Such points as these have no place in the present volume.

Of course, those who are interested in the profound mystical principles and spiritual laws of the universe, and who are anxious to know just how these affect every man and woman in his or her personal development and attunement with the Cosmic Consciousness, will make contact with some school or system which deals with these subjects thoroughly, conscientiously, and without bias or prejudice.

Naturally such information is never sold and never put into book form for public sale at any price. For this reason the seekers will vainly search among bookstores or in the offerings of private publishers or commercial movements for the information desired. Only such organizations as the Rosicrucians, for instance, or branches of the G.W.B. operating in foreign lands, will give the seeker this information in a private, personal way, and with no other motive than the benefit that each individual will derive from the instruction, if he or she is found worthy to have such knowledge.

Chapter 8

THE CHILDHOOD OF JESUS

WE FIND TWO periods in the authorized Christian version of the life of Jesus which are passed over without comment and without detail. These are the years constituting his childhood and up to and including his appearance before the learned authorities in the synagogue, and the period from that time until the beginning of his mission in the Holy Land as an adult.

The silence in Christian literature regarding these two periods has unquestionably been responsible for a great many discussions that have led to severe criticism of the entire story of his life. Aside from the orthodox version of his birth, which so many reject because they do not understand it, the two gaps in the story of his life referred to above have constituted excellent reasons for the rejection of the story of the remainder of his life. Those who cannot accept the immaculate conception and divine birth of Jesus do not hesitate to point out the two gaps in the early part of his life as proof that the real story of the life of Jesus has never been told.

The highest critics of the authorized version of the life of Jesus point out with some justification that if the biblical accounts did not go into such detail and put such great stress upon the events of his conception and birth, the absence of details regarding his childhood and youth would be immaterial and would cast no reflection upon the entire story of the latter part of his life. But when every important and casual event leading up to his birth, and the events of the birth itself,

are recorded by so many witnesses and glorified in such detail, there appears to be some significance in the silence regarding his youth.

Surely those who felt it their duty to gather, record, and preserve the essential and nonessential points regarding the birth, and all that led up to it, must have had access to the facts pertaining to his childhood, and these facts must have been more definitely recorded and better known to a larger number of persons than the events pertaining to the conception and birth of Jesus. Why, then, the silence and the complete absence of those details which would have been highly interesting and extremely illuminating to those who would adore Jesus and seek to worship every phase of his life?

Be it known, therefore, that the facts regarding the childhood and youth of Jesus are not lacking and are not absent in those records which were kept and are still preserved by those groups of persons and organizations which have not been influenced by the rulings of religious councils or the dictates of synods and who do not find in those facts any event or any incident belittling to the greatness and supreme mastership of Jesus the Christ.

I am aware that some of the facts pertaining to the childhood and youth of Jesus have become public in various lands at various times and that some of these facts have found their way into the mystical writings of the Occidental world. But the complete story and the most important details have been withheld by those organizations who know them well in the belief that until the Western world was ready to understand them in their richness and illuminating significance, it would be better to withhold them. There is no reason why these facts should not be revealed at this time, and I am glad to say that the authorities who have the records in their archives, and with whom I have recently held consultations in this regard, agree that the present recklessness throughout the Western world in regard to religious matters, and especially the desire on the part of so many millions of persons for a more complete outline of the life of Jesus, warrants the publication of the facts now given for the first time in Western sacred literature.

That Jesus must have had some unusual preparation and very thorough education is quite apparent to any student of Christian

doctrines and to every analyst of the life of this great teacher. The mere fact that at an early age he could astound the learned of his country by his ability to answer and ask profound questions proves that during the first ten or more years of his life, he was carefully educated and carefully trained. We may assume with perfect reason and logic that as a Son of God or a messenger of God, he was inspired continuously and could find in his immediate contact with the Consciousness of God the illuminating thoughts which he expressed. But with the same reasonable logic, we must believe that he had to receive that education and training in the mundane schools of this world, which would make it possible for him to *express* those ideas and those thoughts in the words and tongue, in the images and pictures, understood by the multitude.

The greatest of the masters in art have undoubtedly painted their masterpieces under inspiration. Nevertheless, each of these masters had to be trained in the technique of expressing that inspiration in a medium that would convey the thought, the idea, the picture, from one mind to another. The greatest of the composers have unquestionably written under inspiration, and by their own admission they have found that the most beautiful passages in their music came to them as from Heaven; nevertheless, these artists had to be trained in the technique of expressing that which was inspired within their souls.

No matter how completely and perfectly Jesus may have been in spiritual contact with the Cosmic Mind and with the Consciousness of God, he had to have that training, that education, and that practice in the use of words and in the expression of thought which enabled him to say the most beautiful things in the most beautiful language ever spoken. We cannot conceive of an uneducated, untrained, unprepared instrument speaking such thoughts and doing such things as he did, even under the most perfect inspirational contact, without preparation and training.

The argument that any such training and preparation in mundane schools and at the hands of earthly advisers, instructors, and guardians would weaken the claim of divine preparation and unique Sonship, is absolutely absurd. Have we any reason to believe that the mother of Jesus did not teach the little child to walk or to eat? Or shall we assume that these things were divinely inspired in him, and that from the moment of birth such things were known to him? After all, is

not the matter of walking upright, instead of crawling about, a matter of earthly wisdom and regulation, and not a rule of the Cosmic or an establishment of God, which God would inspire in the minds or consciousness of all beings? Is not the use of certain words, of certain languages, and the grouping of these words into grammatical phrases, a result of human regulations and rules rather than cosmic laws and principles? If these things are earthly products, then they must be acquired at the hands of humans and must be taught by humans.

Most certainly Jesus was taught to speak the Hebrew, the Aramaic, and the Greek languages, for we cannot conceive of God's having inspired the knowledge of these languages in the consciousness of Jesus without earthly education. For why should these three languages have been selected by God as the modes of expression on the part of one who was to be a Redeemer of all peoples in all lands, with many tongues? If Jesus was taught how to speak and teach several languages, with the ability to interpret the inspiration of his soul into sounds and words that would convey meaning to others, there is no reason to believe that he was not taught other things necessary to carry out his great mission in life. All this is for the purpose of presenting the logic and reasonableness of his education, and not for the purpose of attempting to prove that he must have had such education. There are ample records to show *how* and *where* he was educated, and we will deal with these at this time.

In the first place, I have already shown that Jesus was born in the family of two devout Essenes and in a community of Essenes. This in itself was sufficient to guarantee the young child the very highest education obtainable in any land at that time. Not only were the preparatory schools conducted by the Essenes sufficient to give every child an excellent education at the hands of teachers and masters who had been trained in many lands and raised to the highest degree of ethical and literary attainments, but the associations and connections which the Essenes maintained with their other branches in foreign lands guaranteed a very liberal education to this special Son of God and this special charge of the Essenian community.

We are told in the accounts of his birth how the magi, who were the learned individuals of the mystery temples and the chief instructors

of the highest principles of education, came to the birthplace of Jesus to pay homage to him as the preordained avatar of the new cycle. This acknowledgment on the part of the great magi indicates that the little child was anticipated and expected by the Essenes and by the Great White Lodge in all lands, and that he would be guided and protected throughout his life. To assume that these magi paid such homage and adoration to one whom they knew to be the great and expected leader of humanity, and then did not show any further interest in his education, development, and training, and played no part in the development of his life, is to assume something that would be more of a mystery than any other phase of the life of Jesus as it appears in the authorized Christian version.

I have said that at the time of the birth of Jesus, the Essenes constituted a large community in Galilee, and that they had hospices and refuge houses in various parts of Palestine for the care of the poor and needy. They also maintained the Supreme Temple in distant Egypt and minor temples in Palestine and other places. I must point out now one other fact that has been held in secrecy for many centuries, and that will probably explain many strange references in the sacred literature of the Christians and other sects.

The Nazarenes, the Nazarites, and the Essenes had united their interests in regard to one essential work—a work that is referred to by many authorities in religious and sacred histories and encyclopedias as being one of the common interests which bound the Nazarenes, the Nazarites, and the Essenes. This work was the maintenance of a great school, college, and monastery on Mount Carmel. The introduction of this historical place into the life of Jesus may seem surprising to a great many of my readers. For this reason a brief resume of the history of Mount Carmel may be not only appropriate, but of value to those who wish to make further research in this regard.

Just when Mount Carmel became the secret, sacred place for the maintenance of an isolated, protected school of mystics and of the G.W.B. is not definitely known. The earliest historical incidents of a religious nature connected with Mount Carmel are those associated with the lives of Elijah and his son. The ancient Jewish documents,

as well as many of the writings preserved by the Roman Catholic Church, which in later years became greatly interested in the Mount of Carmel, show that from the earliest known period of the history of this Mount, a tabernacle, monastery, or temple of some kind was located there, and that when Elijah went to this mountain to carry out the many marvelous things recorded of him, he found a temple and an altar there. We also know, from references in various records, that many of the great masters of the G.W.B. spent part of their lives on this mountain in the temple or monastery.

Even Pythagoras spent part of his life there, and in the history of his life this retreat of Mount Carmel is referred to as “sacred above all mountains and forbidden of access to the vulgar.” We find even in the Roman Catholic records, which have traced the history of Mount Carmel very carefully, references to the fact that “in ancient times the sacredness of Carmel seems to have been known to other nations besides Israel; thus in the list of places conquered by the Egyptian King, Thothmes the Third, there is a probable reference at Number 48 to the ‘Holy Headland’ of Carmel.” Those who are students of Rosicrucian history know that Thothmes III was one of the great founders of the early mystery schools of Egypt and a leader in the movement that became the G.W.B. The Rosicrucian records also point out that Thothmes III conquered Carmel in the year 1449 B.C. and released it to those who sought to maintain in this out-of-the-way place a school and monastery for the mystery teachings.

Now it is well known that Elijah was a Nazarite and an Essene, and that both the Jewish and Roman Catholic records refer to him as such. This one fact alone would be sufficient to indicate the nature of the demonstrations which Elijah performed on Mount Carmel and the nature of the monastery and temple maintained on the summit of the mountain.

In many of the old stichometrical lists and writings and papers of the ancient ecclesiastical writers, mention appeared of an apocryphal Apocalypse of Elias, from which some citations are said to be found in I Corinthians 2:9, and elsewhere in the Bible. This old book or Apocalypse of Elias was known to the mystics of the G.W.B. and is known to all of the Oriental Rosicrucians as a very sacred record of

the early history and teachings of the Essenes and the Nazarenes. In the early Christian centuries and during the lifetime of the Master Jesus, the Apocalypse of Elias was well known and used in the sacred classes of the most advanced members of the organization. But like many other very valuable and illuminating records of early periods dealing with the more secret teachings, it was withdrawn from public use and became "lost."

However, in 1893, Maspero, the famous historical writer, connected with the Rosicrucian Order of Egypt, found a Coptic translation of it in one of the Order's monasteries in Upper Egypt. Since then several other translations in other languages have been discovered in the archives of the G.W.B., and parts of these have been used in the recently issued higher teachings of the Rosicrucians. From this Apocalypse of Elias and from the other Rosicrucian records, we learn much about the establishment of the monasteries and schools at Carmel, which were known as "the school of the prophets" or "the school of the Essenes."

As years passed by, the attendance at the school and monastery at Carmel became so large that a community was established there, composed of those who were students. They adopted a distinct form of dress and remained within the monastery grounds throughout their entire lives except for the periods when they went forth to other lands as missionaries. It was here that many of the most ancient manuscripts were translated and illuminated on parchment and sent to the various archives of the G.W.B. throughout the world. A wonderful library was also maintained at Carmel for many centuries. Members of this community were present at Saint Peters first sermon on Pentecost, and they built a chapel in honor of this occasion. Many other historical structures existed there, such as El-Khadr, the school of the prophets; El-Muhraka, the traditional spot of Elias's sacrifice; Elias's Grotto; and the monastery itself.

About 400 years after the Christian period, the monastery and school at Mount Carmel were abandoned as the principal place of education for the G.W.B. The wonderful library and the thousands of manuscripts and records were transferred to the secret monastery of Tibet, where these things are now preserved, and where the greatest

school of mysticism and sacred literature in the world is maintained. Some centuries after this abandonment, an order of a monkish nature was established in Carmel, and the members of this organization claimed to be descendants of those of the original organization, but likewise claimed to be Roman Catholic in faith. This contention caused much dispute for several centuries, and it was finally settled when Pope Innocent XII in 1698 decided that the claim of direct succession was not correct and that the new organization had no connection with the early Carmelite organization. Out of this decision grew the present organization known as the Carmelites, or White Friars, as they are called in England, which is a Roman Catholic organization popularly known as the Carmelite Order. Today in the midst of the ruins of the ancient Essenian structure can be seen the Roman Catholic convent of the Carmelite organization.

According to the Rosicrucian records, we find that in the sixth year of his life, the youthful Jesus was placed in the school at Carmel and began his preparation and training as a Son of God and an avatar. There is no question about the authenticity of this statement. It is recorded in too many places and in too many different ways, and it is verified by so many later incidents in his life, that any question of this fact cannot be reasonably raised. The records further intimate that while he was an apt and perhaps unusually bright student, he was given every special advantage that the entire organization, not only in Palestine, but in Egypt as well, could give to one that was known to be their special charge and the greatest among them. It is also recorded that young Jesus was not entered in the school under the name of Jesus, but under the name of Joseph, and this presents another interesting fact for those who desire the most intimate details of his life.

It is commonly believed by biblical students that the name of Jesus was given to the child at the time of his circumcision, in accordance with the custom of the land. This is based upon the fact that he was called Jesus later in his life, and that before his birth it was said that his name would be or should be Jesus. The Gospel of St. Luke tells us the familiar story of how an angel appeared to Mary and told her that the unborn child would be called Jesus. But this statement and that in Matthew are really prophecies. They say simply that Mary shall bring forth a child who *shall* be known as Jesus. In the historical record

presented in Chapter 5 of this book, we find that Mary was told that the “holy life which shall be born to thee, shall be called the Son of God, and he shall *attain* the name of Jesus.”

Nowhere in the Christian Bible do we find the statement that he should be christened Jesus at the time of the circumcision, but we do find reference to such naming at his circumcision in the Gospel of the Infancy of Jesus. But these statements were added to these gospels on the presumption that the name he bore later in life was the name that was given to him at circumcision. The Gospels were written long after the lifetime of Jesus, and they contained similar assumptions and inferences without foundation. From the time that the disciples knew Jesus or came in contact with him, until the close of his life, he was known as Jesus and bore that name. Since they never knew him or contacted him before he bore that name, they had no reason to believe that he ever had any other name. The fact that such a name was predicted for him, and that he eventually attained such a name, causes us to investigate the meaning of the name *Jesus*.

We know that the word *Christ* comes from the Greek word *Christos* which means “Messiah.” We find that the word *Christos* was introduced to other nations when the Septuagint was prepared about 100 B.C., and that it was used to translate the word *Mashiach*, which means “the anointed one,” or, in its more complete form, *Meschiach*, meaning “Yahvehs Anointed.” Cyrus is called “the anointed,” and in Psalm 105:15, the plural form “anointed ones” is used to apply to the patriarchs. In the Old Testament, the word “anointed” is limited to mean a Jewish king, except in the case of Cyrus and the patriarchs, which exceptions prove that it could mean a person *great in more ways than one*. The word or title *Christos* had been used in the mystery schools and in the Orient for the name and title of many of the former avatars.

Going back to the Septuagint, we find that the Greek word *Christos* originally came from the name of one of the Egyptian deities. There was old Hermes, whose name has been corrupted or translated into “Hiram of Tyre,” who built the temple without the noise of axe or hammer. The Latin form of this name is Mercury, while the Greek form is Hermes, and the Egyptian form was Tachut. Now in Hebrew, the word *Tachath*, which is called *Thoth* occasionally in Greek, means

“under” and “beneath.” Thoth was the Lord or God of Maa, or the Egyptian Maa or Maat, meaning “truth.” And *Maa kHeru*, meaning “true words” is the basis from which came the Greek form *Mercury* or *Mercury*.

The Egyptian letter or diphthong *kH* is a highly aspirated H and by the Greeks is usually transcribed as X and, vice versa, the value of the Greek X is usually transcribed as *ch*. The *kHeru* of the Egyptians would be therefore *cheru* or *Ch-R*. These latter letters form the famous XR or the cryptogram of the early Christians, which I personally saw and traced on several stones of the tombs in the catacombs of Rome. It is generally accepted in all Christian historical records that this *XP* referred to Christ, and in the Greek Gospel of John, Jesus is called the *Logos*, which is a word having a similar meaning. Therefore, we see that the term *Christ* was a title to be specifically applied to and attained by one who had been especially born and deified as a messenger of God.

Now the word *Jesus* presents the same understanding. The old Hebrew form of the word as found in the Old Testament is Joshua, or Jeshua, and was often rendered as Jesu. The Greek form of the name is responsible for the final *s*. Originally, the Hebrew form of Joshua meant “helped of Yahveh,” while the later Hebrew form means “to deliver” or “to save.” Therefore, Jesus came to be known as meaning “savior.”

In the Synoptic Gospels we do not find the disciples at first calling their master by the name of Jesus, but they did call him *Rabbi* meaning “teacher” and *Adonai* meaning “master,” and other titles of respect and love.

The record of his entrance into the school at Carmel shows that he was entered as Joseph, the son of Mary and Joseph, and the reincarnation of Zoroaster, the “Son of God.” When and how he attained the name of *Jesus* is explained in another part of this work.

Chapter 9

JESUS ENTERS THE PRIESTHOOD

THE ONE DEFINITE comment made on the early life of Jesus in the popular stories of his life, especially those of churchly origin, tells about the wonderful impression which the child made upon the learned doctors and masters at the time of his visit to Jerusalem in his thirteenth year. Even among the most advanced of Christian theologians and in nearly all of the extensive histories of his life, the real facts pertaining to this visit to Jerusalem are misunderstood or misrepresented through a lack of knowledge of what actually occurred.

I have already said that Jesus and his parents lived as Gentiles in the Gentile section of Palestine but had to obey the Jewish customs and regulations of the land. One of these regulations was that in accordance with strict Jewish law, it devolved upon each boy in his thirteenth year to attend one of the feasts at Jerusalem. He had to appear officially under certain conditions and at a certain place for a definite ceremony, and he then became what was called a *Son of the Commandment*, or of the *Torah*. The usual time for such a visit was on the first paschal feast after the boy had passed his twelfth birthday.

According to the story, the parents of Jesus took him with their other children in the company of other Nazarenes to Jerusalem. The text of the Christian version seems to indicate that it was “their wont to go” up to the temple. This is evidently a mistake on the part of the writers or translators, because as Gentiles, the parents of Jesus

were not accustomed to attending all of the feasts and ceremonies of the Jewish church, for the law did not require that of any but those who were strictly orthodox and wholeheartedly affiliated with the Jewish religion. Since Jesus was the first born of the children in the family and, therefore, the oldest, he was the only one of the children of Mary and Joseph who had attained the age when such visits were compulsory, and so this must have been their first obedience to this law of the land. I find that even some of the highest critics of Christian literature agree that the phrase "it was their wont" to go, should be read in that sense which puts the participle in the present tense and not in the past. Hence we understand how glad Mary and Joseph were to avail themselves of this opportunity to visit the Holy Sanctuary in Jerusalem and to bring their wonderful child before those officials who would conduct a formal examination.

This paschal feast in Jerusalem was held in the spring. Caponius was acting as procurator and Annas ruled in the temple as high priest. Out of Galilee walked this holy family, accompanied by a host of other Gentiles, Nazarenes, Nazarites, Essenes, and some Jews, chanting as they went and making of the event a gala occasion. The ranks of these travelers were swelled by other festive bands who united in chanting the Psalms of Ascent to the accompaniment of the flute. Unquestionably they also discussed the spiritual principles involved in the ceremonies to be held.

It was a long journey as we would view it in these days. Recently I made the trip in a very fast automobile from Nazareth to Jerusalem, and I found that it required the better part of a day to do it. All through the beautiful section of Palestine which these pilgrims had to traverse, composed of hills and valleys, magnificently tinted with the beautiful green of that country and spotted with flowers, one could still see the ancient trail of footpaths that led up over the hills and down into the valleys in almost a straight line from the present site called Nazareth to Jerusalem and over which the pilgrims walked in their journeys to and fro. Even today the natives of that country walk these same paths or ride on their donkeys garbed as in the times of Christ, presenting a picture that carries one back hundreds of years.

When the tired pilgrims finally reached the gates of Jerusalem, the problem of being housed and cared for must have been a serious matter, for the feast brought nearly the entire population of Palestine into the environs of Jerusalem for three or four days. The Essenes, Nazarites, and Nazarenes were fortunate inasmuch as at the city gate, and in places nearby, there were special houses and structures owned by the Essenes and Nazarenes for the care of their own people and for pilgrims and strangers who needed their care.

The scene must have been a glorious one for the youthful child, making perhaps the first long trip in his life. The school at Carmel is but a short distance from the villages of Galilee, as compared with the long distance that stretches between them and Jerusalem, and we may easily realize how impressed the child must have been with the sight of so many pilgrims, the chanting, the music of the flute, the wayside prayers, the excitement, and finally the greetings and preparations at the city gate.

So little has been told about the Temple and Sanctuary where Jesus attended the feast that perhaps a few words about this place will be of interest to my readers. As the pilgrims reached the place of the Temple, they found it necessary to ascend a mount crested by beautiful buildings symmetrically proportioned and gigantic enough to hold within their walls not fewer than 200,000 persons. The mount on which the structures stood rose abruptly from out of the valley, much like an island that rises out of the sea. And around it, in the greenness of the valley, was a mass of walls, palaces, houses, and streets reflecting the bright sunlight from the snowy marble and glittering gold. About 1,000 square feet of the mount was occupied by the Sanctuary and Temple. At the northwestern angle and connected with the main structure was the Castle of Antonia held by the Roman garrison. The lofty walls were pierced by massive gates. One unused gate known as the Tedi was on the north; on the east was the Susa Gate which opened on the arched roadway to the Mount of Olives. There were also the two Huldah Gates, which led by tunnels from the priest-suburb Ophel into the outer court. On the west were four other gates.

Within the gates the court was surrounded by double colonnades with benches here and there for those who resorted to prayer, or for conferences. The southern double colonnades, with a wide space

between, were the most magnificent. The eastern colonnade was the most venerable, and was known as the ancient Solomons Porch. Entering the court from the bridge under the Tower of John, the pilgrim would pass along the southern colonnade to the eastern extremity over which rose a tower known as the Pinnacle, that is referred to in the history of the Temptation. From this lofty pinnacle, the priests each morning watched and announced the sunrise, and 450 feet beneath this tower yawned the Kedron Valley. Within these colonnaded areas were the meeting places of the first and lowest of the three sanhedrins, known as the Temple; the second or intermediate court of appeal usually held in what was called the Court of the Priests; and the highest of the courts known as the Great Sanhedrin, which was often referred to as the Hall of Hewn Square Stones.

Passing out of the colonnades and porches, one would enter the court of the Gentiles, or what the Jews called the Mount of the House, which was the widest on the west side. This was called the *chol*, or profane place, to which the Gentiles retired during the feast, and it was here also that the marketplace was located for the sale of various needful articles, along with the money changers. Beyond this Gentile section was a wall which marked a space beyond which no Gentile or person not strictly orthodox might proceed. Thus, the Gentiles—which included the Essenes, Nazarites, Nazarenes, and those who had not adopted the Jewish faith completely—had to assemble in a special place set aside for them.

The Sanctuary itself was on a higher terrace than the Court of the Priests. Twelve steps led up to its porch, and here in separate chambers was kept all that was necessary for the sacrificial services. A two-leaved gate opened into the Sanctuary which was divided into two parts. The holy place had the golden candlestick in the south, and the table of the Shewbread in the north, with the golden altar of incense between them. The mystical *Veil* referred to so often in the ceremonies of the mystery temples of Egypt, from which the Veil in the Jewish sanctuary was derived, concealed the entrance to the most Holy Place, which was an empty place in the Temple containing nothing but the piece of rock, the *Eben Shethiyah*, or foundation stone, which, according to tradition, covered the mouth of the pit, and on which the world was founded.

These few details cannot give an adequate idea of the vastness of the temple buildings, for all around the Sanctuary and colonnaded courts were various chambers and outbuildings which served different purposes connected with the services.

It was in the Gentile section of the entire enclosure that Joseph and his parents along with the others of their class assembled. It was necessary for the Gentiles to be present only for the first two days of the feast. On the third day, therefore, were held the special ceremonies for the strictly orthodox. Thus, for the rest of those in attendance, the third and following days were so-called half-holy days when it was lawful for all in attendance to return home if need be. It was at this time that Joseph was brought before the learned doctors immediately after the ceremony for examination and questioning. Undoubtedly there were many other children of his age present on this occasion, and undoubtedly the questioning was the same for all of them. Yet we are told that the answers which Joseph gave provoked intense interest in him, and that after the usual questions had been asked of all the children, and the parents and children had proceeded on their way, young Joseph was retained for further questioning and a special examination.

We are told in old records that on the last days of the feast, and when the actual feast itself had been celebrated and the usual ceremonies completed, it was customary for the doctors of the Temple-Sanhedrin to come out upon the terrace of the Temple and there preach or discuss certain doctrines and conduct a forum, or ask questions of those in whom they were especially interested. It was in such an audience as this, out on the terrace and informally conducted, that Joseph was found after his parents had started on their way home with their other children and missed him, according to the Christian version of the story.

As I have intimated, there was nothing extraordinary about the fact that one or more children had been retained by the doctors for special examination. Many writers of the life of Jesus, and many Christian authorities who have analyzed this incident in his life, have attempted to speculate upon the nature of the questions and answers which brought Jesus to the attention of these doctors. Some of them seem

to have come to the conclusion that Jesus was taking part in one of the usual scientific classes designated as *Kallah*, at which time not only the doctors but the most analytical of the Jewish scholars discussed the doctrines, practices, customs, and habits of the Jewish religion. Such sessions required considerable preparation on the part of the lecturing rabbis or doctors and considerable Talmudic knowledge on the part of the attendants.

Many of these discussions dealt with the establishment of new rules and regulations, as well as the authoritative interpretation of Jewish rules. For instance, the great Hillel took part in a discussion in this court regarding the propriety of offering the Passover on the sabbath. By his great logic he proved that it was appropriate to do so and was honored for his services in this regard. It is hardly to be believed that the youthful Joseph could or would participate in such discussions as were common to the *Kallah*, even if the learned doctors had considered him old enough or wise enough to be present. Furthermore, the fact that Joseph was a Gentile, and not of the strictly orthodox faith, would have prevented him from participating in this class. And there is another consideration: these classes were held in the last month of summer (Elul) before the feast of the new year, and in the last winter month (Adar) immediately before the feast of the Passover, but it was in the spring that Joseph attended the paschal feast.

Another speculation on the part of some theological writers is to the effect that perhaps the parents of Joseph, realizing that the boy was about to enter into a new cycle of his life, informed him regarding his divine birth and Sonship and that he in turn presented these facts to the learned doctors at the temple and discussed the important principles involved. This explanation is more unsound than any other, for the simple reason that the young man was on his way to the Temple in obedience to a law which definitely outlined the procedure and the purpose of the occasion. Thus, it would have availed him nothing to have argued in behalf of his special appointment from on high. It is very doubtful, indeed, if the doctors assembled at the court would have permitted him to make any plea or explanation in behalf of his own divine place in life, and certainly they would not have set aside other tasks to listen to any such unique presentation.

We can thoroughly understand just what did happen when we examine the facts in the case and reenact the entire scene. The youths of Palestine were called upon to come to the Temple in their thirteenth year in order to partake of the paschal feast, and thereby acknowledge obedience to the Jewish religious law. It was a purely formal registration intended to supply the church with a complete list of those who had attained that age where they could be counted as of the faith or out of it. It was natural, therefore, that before being permitted to partake of the feast, every youngster was questioned in a categorical manner, being asked a list of questions, which would reveal the religious faith and ideas of each applicant. These questions had been asked for many years and were considered a standard catechism. The catechism for Gentiles was different from that used for those who were strictly orthodox and born in the faith. In other words, the questions asked of those who were assembled in the Gentile section of the court were quite different from those asked of the youths assembled in the orthodox section.

Our records indicate that Joseph had been somewhat prepared by his education at Carmel and by his contact with the orthodox Jews to answer the questions that would be asked of a Gentile registrant at the feast. It was the belief that only such questions would be asked of him as were asked of other youths, and that he would answer them in proper manner, that made his parents leave their child alone in the class for youths while they went into an adjoining building where adult Gentiles were given a different examination preparatory to participating formally in the paschal feast. It was probably the plan that after young Joseph had finished his examination and had entered the Sanctuary along with the other youths in the Gentile class, he would meet his parents out in the general court and proceed with them on their return.

According to the story, the parents proceeded homeward with their other children and with a large band of others who were returning to Galilee, and it was not until they were halfway home that they discovered that young Joseph was not in the large party of pilgrims. The fact that his absence was not noticed during the first part of the trip plainly indicates that young Joseph was relied upon to take care of himself and to look after his own interests, and that the parents were more concerned with the care of the younger members of the family.

That young Joseph was well educated, unusually alert of mind, and in every sense well prepared to take care of himself is not only indicated by this incident but by what actually happened in Jerusalem. It is recorded that during the formal examination, while young Joseph was answering the categorical questions put to all of the youths, he gave explanations concerning some doctrinal points that involved a new angle, a broader insight, and a higher idealism regarding the mystical side of the theological points. This so surprised the learned doctors that they asked young Joseph to remain after the class had completed its work and after they had all partaken of the paschal feast. He was then called before a group of learned doctors of the Great Sanhedrin and further questioned, and he was then requested to remain within the temple grounds until the following day, when he would be interviewed by a court composed of the highest officials, high priests, and learned teachers. It was here that young Joseph was found on the third day. According to the records, I find that young Joseph did not put any particular emphasis upon his divine appointment as a Messenger of God, nor refer in any particular manner to the preordained mission of his life. He did reveal the fact that he was a special student of the Essenes at Mount Carmel, and that it was his intention to carry out the plans of the organization and visit the higher schools of instruction in foreign lands, including the academy and mystery school at Heliopolis. What this may have indicated to the minds of the learned Jewish doctors is not definitely stated. One question put to young Joseph does indicate that they immediately suspected him of being a *selected leader* for the future work of his community. However, this in itself would not have aroused any curiosity or particular interest on the part of these doctors, and evidently it did not antagonize them, inasmuch as they did not express any idea regarding young Joseph's apparent refusal to do otherwise than accept merely the *formal commandment* making him an *adopted Jew of the country*.

Their surprise and keen interest centered around the unusual insight that young Joseph had regarding religious, theological, and mystical principles, and his very clear exposition of spiritual laws. For this reason they were amazed at his "combinative insight," or unusual spiritual intelligence, and "discerning answers." If young Joseph had revealed to these doctors some of the principles taught by the Essenes

and was the apt student which the organization records in its reports, then he must have astounded these doctors who were learned only in the traditional teachings of their own faith and unaccustomed to the newer and higher ideas taught in the Essenian schools.

Young Joseph did reveal, however, in very positive terms, that in a few months he would finish the preliminary courses of instruction at the school at Carmel, and that in accordance with the rules and regulations of the organization, he would leave Galilee early in the fall to go to the schools in foreign lands, and that he would not return to Palestine for many years. Thus he explained his reasons for not doing more than formally obeying the command to appear for registration and not promising to attend the synagogues regularly or becoming a true disciple of the Jewish faith. The fact that he had been circumcised made him *potentially* a Jew so far as fundamental preparation for admission into the Jewish faith as a Gentile was concerned, but there was no way by which the Jewish clerics could force this young man, or any other of the Gentile youths, to become an orthodox follower of the Jewish religion.

Young Joseph was not the first ambitious youth of the country who had gone to Egypt and other lands to acquire a higher education or to make more successful contacts with the larger things in life, and the fact of his determination to travel for the betterment of his education did not cause any surprise in the minds of these doctors. However, his entire attitude and the free and easy manner in which he spoke of his plans did surprise these authorities who were accustomed to having the youths of the land show them greater consideration and less independence.

So when the parents of young Joseph found him sitting in the midst of a group of learned doctors and succeeded in calling him aside and reminded him of their concern and sorrow when they missed him, he may have made the reply which Christian literature has made very famous, and which our records do not reveal at all. But if he did say that he had been very busy attending to his Father's business, we can understand that he was referring to the entire scheme of his life. Certainly he must have felt that he was about his Father's business when he was making plain to his inquisitors the nature of his beliefs

and convictions, the reason for his contemplated journeys to other lands, and his inability to become a devout attendant at the synagogues in Palestine.

After young Joseph and his parents returned to their home village, he was sent again to the school on Mount Carmel, there to live and finish his term of preliminary instruction.

Chapter 10

JESUS ENTERS THE SECRET PRIESTHOOD

LITTLE IS INTIMATED in the Christian Gospels about the life of Jesus between the time of his appearance before the learned doctors in Jerusalem and the beginning of his mission in Palestine. In fact, the first revelation regarding the preparation of Jesus for his work as a Son of God is in connection with his baptism in the River Jordan. We are told that at this time Jesus came out of Galilee and permitted himself to be known to the public.

Certainly the baptism of Jesus could not have been the beginning of his preparation for the ministry; and most certainly more preparation than this was required to carry on the work which he efficiently conducted for so many years. I have intimated in previous parts of this book why it is unreasonable to believe that Jesus required no preparation for his ministry, and I have tried to show that his whole life demonstrated deep study, careful preparation, and unusual guidance during his youth.

We now approach a period in his life that is not only interesting because it is generally *unknown* to the students of Christian doctrines, but is highly significant in the light of the work which he accomplished during his lifetime.

According to the Essenian records, young Joseph completed his official schooling early in the fall, when he was still in his thirteenth year. With all of his precociousness and brilliant mind, he was not

permitted to shorten the usual period of study and preparation in the School of the Prophets at Carmel. Therefore, we must presume that he was given careful attention and tutored by those who added such special subjects to his instructions as would have kept him engaged in his attainment of knowledge until the prescribed time had come for his transfer to other teachers and other schools.

The records also outline very clearly and definitely the incidents of his life from the time of the transfer from Carmel until he was ready for his great mission. The details of these incidents in his life are too exhaustive and unimportant to present *in toto* in a book of this size and character, but the essential points and the interesting incidents may be outlined as follows:

According to the instructions sent to the school at Carmel from the Supreme Temple at Heliopolis, the young avatar was to complete his education by a thorough study of the ancient religions and teachings of the various sects and creeds most influential in the development of civilization. In other words, he was to become familiar with the tenets of the so-called heathen religions before taking up the study of the development of the pagan beliefs and rites into the higher principles and creeds taught in the mystery schools of Egypt.

In modern times, students preparing for the ministry must become familiar with comparative religions, but they are able to do this in great universities, where the sacred books and writings of the ancient religions are expounded, analyzed, and carefully digested before the modern forms of theology are undertaken. Students do not have to leave their own lands and journey into distant places in order to contact and become acquainted with the ancient religions or schools of ethics.

In the time of which I am writing, however, it was considered absolutely necessary for students of religion or philosophy to journey to the very seat of each of the ancient religions, where they might have access to copies of the authentic versions of each religion and an opportunity to live among the people, thus becoming intimately acquainted with the rituals, rites, and practices of the tenets. Many of the great avatars in the past had journeyed to distant places for this purpose, and it was in this way that knowledge of the various ancient teachings had become universally disseminated.

So young Joseph was placed in the charge of two magi, who came to Carmel for the purpose of conducting the youth to his first distant school and place of experience. The records show that Joseph was permitted to spend about a week with his parents in Galilee, while the magi made their preparations and held various consultations with the officials at the Carmel school. They also instructed the parents of Joseph as to what they should expect and what they should do in his absence. The records further state that when Joseph and the magi started from Galilee, a special ceremony of the Essenes was held in one of their small assembly places. Then, without attracting unnecessary attention, the magi and the boy proceeded with a number of others who were going a short distance of the way, in a caravan, by the shortest route to Jagannath. This city was located on the east coast of India, and its present-day name is Puri. It had been the center of pure Buddhism for many centuries; and on a mountain near the outlying districts of the town there was a monastery or school containing many of the ancient Buddhist writings and the most learned instructors of Buddhas doctrines. It required nearly a year for the magi, young Joseph, and others, who joined the caravan en route, to reach this point in India, while the magi continued to instruct Joseph. During their many trials and tribulations they pointed out to him the sufferings of humanity, the weaknesses and strengths of the peoples ideals, and the popular fallacies of the day.

According to the records, young Joseph remained a little over a year in this monastery school and became thoroughly familiar with the ancient teachings and the evolved rituals of the Buddhist faith. The principal teacher of young Joseph at this time was one known as Lamaas, to whom young Joseph took such a great liking that later in his life he sent for Lamaas to come and unite with the Essenes in Palestine.

When it came time for young Joseph to leave the monastery at Jagannath, visits were made to the valley of the Ganges with a several months's stop at Benares. We must bear in mind that the great monastery and world headquarters of the G.W.B. had not yet been established at a spot in Tibet; for if it had been, Joseph and his magi would have undoubtedly proceeded to this place and remained there for a considerable time. In Benares, young Joseph had an opportunity

to pursue the study of ethics, natural law, languages, and similar subjects constituting the offerings of several of the great schools there which were renowned for their culture and learning. It was in Benares that young Joseph became greatly interested in the Hindu method of healing, and he took a short course in the Hindu principles under Udraka, who was reputed to be the greatest of the Hindu healers.

After a visit to other parts of India, merely for the purpose of contacting the art, law, and culture of the peoples, Joseph returned to the monastery at Jagannath, where he remained for two more years. His advancement in the subjects being taught was such that he was appointed a teacher in a small town called Katak, and this gave him his first opportunity to become familiar with the art of teaching or instructing by the use of parables or stories.

As a result of his contact with eminent teachers and the learned of Benares, young Joseph was visited by a high priest from Lahore. It appears from the records that he had already introduced new ideas and truly mystical principles in his discourses and instructions to children, and these appealed to the most learned of his hearers, but aroused the antagonism of the unlearned and strictly orthodox Hindus. Therefore, early in his life he learned what it meant to have enemies as well as followers. The high priest from Lahore tried to persuade young Joseph to change his teachings slightly and at the same time cease his journeys among the lower castes and common people. Here was Joseph's first temptation to hold himself aloof from the common touch and to change his attitude so as to appeal to the aristocracy and the influential. However, young Joseph refused to listen to the petitions of the high priests, and he even refused to accept gifts that were offered.

It was while he was thus drinking the bitter draughts of life, that Joseph received the sad news that his father in Galilee had passed on, and that his mother was grieving, and none was able to comfort her. Messengers informed him that no word had come from him and that his mother was unable to learn of his whereabouts. Even though she had been informed by the Essenes that silence on the part of young Joseph had been predicted, and that he was safe, she could not be consoled. It was at this time that young Joseph expressed himself for the first time in definite words, which were recorded and are still

preserved. According to the several translations of the message which he sent by the Essenian messengers to his mother, it read as follows:

Beloved mother: Be not grieved, for all is well for father as with you. He has completed his present work here on earth and has done so nobly. None in any walk of life can charge him with deceit, dishonesty, nor wrong intention. In his period of life here he has completed many great tasks and is gone from our midst truly prepared to solve the problems that await him in the future. Our God, the Father of all of us, is with him now as [God] was with him heretofore; but even now the Heavenly Hosts guard his footsteps and protect him on his way. Therefore, why should you weep and suffer? Tears will not conquer your grief, and your sorrow cannot be vanquished by any emotion of your heart or mind.

Let your soul be busy in meditation and contact with him who is gone, and if thou art not idle, there will be no time for grief. When grief throbs through the heart, and anguish causes you pain, permit yourself to rise to higher planes and indulge in the ministry of love. Your ministry has always been that of love, and in the brotherhood thou canst find many opportunities to answer the call of the world for more love. Therefore, let the past remain the past. Rise above the cares of earthly things and give your life to those who still live with us here on earth. When your life is done, you will find it again in the morning sun, or even in the evening dew, as in the song of birds, the perfume of the flowers, and the mystic lights of the stars at night. For it will not be long before your problems and toils here on earth will be solved also, and when all is counted and arranged you will be ready for greater fields of effort and prepared to solve the greater problems of the soul. Try then, to be content until I come to you soon and bring to you richer gifts than any that you have ever seen and greater than those made of gold or precious stones. I am sure that my brothers will care for you and supply your needs, and I am always with you in mind and spirit.

Your son, Joseph

This letter and other writings, written during the years which followed and which have been carefully preserved and recorded, plainly indicate the rapid development of his mind and the marvelous comprehension he had of cosmic laws and principles.

It is stated in some ancient records that after Joseph had completed the studies of the Buddhistic teachings and the Hindu doctrines in India, he journeyed to Lhasa in Tibet. While still in India, a messenger came to Joseph with some manuscripts from a Buddhist temple in Lhasa, sent by Mengtse, who was considered the greatest of all the Buddhist sages. For a considerable period messengers from Lhasa brought manuscripts to young Joseph, and it was this intercourse and the effects it had upon his life that may have caused him to journey to Lhasa personally. However, when Joseph was ready to leave Jagannath, his journey took him westward toward Persia, where, in the city of Persepolis, arrangements had been made for his further studies. This was one of the ancient cities of the kings and the center of the learned magi of that country who were known as Hor, Lun, and Mer. One of these magi, a very old man, was one of the three who had visited the infant at the time of his birth in the Essenian grotto and had brought to him gifts from the monastery of Persia.

Great homage was paid to Joseph by these magi and by the priests of the temple. Other learned individuals from various sections of Persia came to Persepolis and remained there as instructors and students during the time of Joseph's education. It is even recorded that at the close of each day when the instructors had finished the day's lesson, they asked Joseph to become their teacher and inform them of the higher principles which he seemed to comprehend through inspiration.

It was here that Joseph finally made plain to the elders that the greatest instruction he had to give was that which he had obtained in the silence after meditating upon some important law given to him in the course of his reading and studying. Thus, Joseph established a system of *entering the silence* which became an important feature in later mystical methods. It was in this city, also, that Joseph demonstrated considerable healing power. After months of analysis of the power within his being and a careful study of the principles involved, he revealed to his elders his belief that the faith or *mental attitude and attunement* on the part of the patients had a considerable effect upon the results. This laid the foundation for the later teachings of the secret conclaves of the disciples of Jesus—*inner or psychic attunement and mental preparations* are necessary in all forms of spiritual healing.

After a year spent in Persia, Joseph and his guides proceeded to the Euphrates. Here he contacted the greatest sages of Assyria as well as magi from other lands who came to see him and hear him speak; for he had already attracted great attention as an interpreter of the spiritual laws in a more understandable, mystical manner. Joseph spent considerable time in the cities and towns of Chaldea and in the lands between the Tigris and the Euphrates. His healing powers and methods were becoming so rapidly perfected that it is recorded that multitudes in these lands were benefited by his methods. It was also about this time that the magi who were his guides informed him that the development of the ability to heal would be one of the tests in his final examination of preparedness for his ultimate mission.

From this country Joseph and the guides journeyed through the ruined Babylon, and spent some time in examining the fallen temples, ruined gates, and the empty palaces. It was here that he became familiar with the trials and tribulations of the early tribes of Israel when they were held in captivity in Babylon, and he saw where Daniel and the Hebrew children had experienced their great tests. He was unquestionably impressed with the sins of pagans and the error of ancient beliefs.

Then Joseph and his guides journeyed to Greece, where he came in contact with some of the Athenian philosophers. He was under the personal direction and care of Apollonius, who opened up the ancient records of Grecian lore for him. In this country Joseph attracted unusual attention among the wise and the magi, and they implored him to remain a long time; but his itinerary had been definitely decided upon, and in a few months he sailed from Grecian shores for Alexandria.

He stayed but a short time at Alexandria, just long enough to visit some of the ancient shrines and to be entertained by the special messengers who went there to greet him. He was taken immediately thereafter to the city of Heliopolis and settled in a private home specially arranged for him. He had several servants, a beautiful garden, and a personal attendant whose records as a scribe would place him today in the category of a personal secretary.

Very shortly after his arrival in Heliopolis, Jesus was approached by representatives of the pagan priesthood of Egypt, who had heard of his teachings and his demonstrations of mystical power and disapproved of them. Once again he learned to drink of the bitters of life through many trials and tribulations which would have tempted the average person to accede to the advice of the priesthood and resort to hypocrisy and deceit in regard to his purposes and intentions.

It was at this point in his life that Joseph began his preparatory initiations for the entrance into the higher grades of the G.W.B. I will treat these in my next chapter, for the details are worthy of complete presentation.

Chapter 11

JESUS ATTAINS MASTERSHIP

IN ORDER TO understand the advancement of Jesus through the various grades of the priesthood leading to mastership, it is necessary to explain the operation of the G.W.B. in which he became an initiate.

The G.W.B. referred to so often in the preceding chapters was a nonsectarian organization formed in a primitive way by the ancestors of Amenhotep IV, pharaoh of Egypt, who became better known in philosophical literature as Akhnaton. We do not definitely know which of these ancestors was the first to proclaim the foundation of the organization, but we do know that Thothmes III established many of the important rules and regulations for the conduct of the organization, and that these regulations were in effect for many centuries.

In one of the Rosicrucian records, we find that at the close of his reign as pharaoh of Egypt in 1447 B.C., there were thirty nine men and women constituting the high council of the secret organization. The council meetings were held in one of the halls of the temple at Karnak in Luxor where Thothmes III had erected two obelisks on which were carved the famous cartouche which became the seal of the G.W.B. and which is used in Egypt and America today as the seal of the organization known as the Rosicrucian Order. In establishing this cartouche as the seal of the organization, we find the following words written in the record in regard to its use: "In testimony of the great work of our teacher (Master) to be forever a mark of honor and loyalty."

The son and grandson of Thothmes III sponsored the continuation of the secret group and permitted it to increase in size and activity. In 1378 B.C., was born Akhnaton, the great-grandson of Thothmes III. He became the great reorganizer and founder of the present rules and regulations of the worldwide organization known as the G.W.B., which developed out of the secret organization established in ancient times.

The original plan of the secret organization was to bring the wisest men and women in Egypt together, and especially the most advanced of the magi, for the purpose of discussing, analyzing, recording, and preserving the great knowledge that constituted the light of the world. Egypt had become the center of the world's culture and scientific knowledge, as is attested by the remarkable attainments made by her people under the leadership of the learned individuals in the sciences generally. To Egypt came students from all parts of the world, to obtain the highest education and to contact the mystery schools, as they were called, under the direction of this secret society.

Akhnaton was the reincarnation of one of the previous great avatars and became what historians call the world's first great individual. He, too, had a great message for the world, and during his short lifetime he accomplished more for the advancement of philosophy, religion, and ethics than any individual preceding him. It was he who began a very strenuous attack upon the heathen priesthods of Egypt which held the masses in slavery, and it was he who established the world's first monotheistic religion, for Akhnaton declared that there were not many gods, but only One, "the ever living, sole God." In his doctrines, which he introduced into the G.W.B., he laid the foundation for the present-day monotheism and for most of the doctrines and creeds used in the Christian and Hebrew religions.

It was while Akhnaton was pharaoh that the children of Israel dwelt in Egypt and the leaders of those tribes became initiates of the G.W.B. It was also at this time that Moses, as one of the initiates, became acquainted with the fundamentals of the religion which he afterward modified to present to those who followed him out of Egypt into Palestine. It was also to Akhnaton that Moses made his appeal for aid in taking the tribes of Israel out of Egypt, and it was through the aid thus given by Akhnaton and by the G.W.B. in secrecy that the tribes of Israel evaded the heathen priesthood and had a safe journey.

As stated in an earlier part of this book, branches of the G.W.B. were established under various names in many parts of the world during the first ten centuries before Christ. The original body of members in Egypt became the international council or supreme body maintaining the name of the G.W.B. and eventually adopting the rose cross emblem as their esoteric symbol. But the branches established in various parts of the world were permitted to adopt such names as were significant in the various languages or symbolical to the peoples with whom they had to deal. Thus it was that a large branch formed at Heliopolis adopted the name of *Essenes*, which name was later used by the followers in the northern part of Palestine; whereas in Greece the name of *Therapeutae* was used, and other names in other places. All these branches, however, used the same seals and symbols, adhered to the same general rules and regulations, and paid allegiance to the supreme body known as the G.W.B. in Egypt.

Out of the organizations monasteries, schools, and temples, and its branches, came most of the famous philosophers, teachers, priests, and avatars of the future. Today we find that in the branches of the organization known as the Rosicrucian Order, which name has become practically the exclusive worldly name for the organization, there are students in preparation for the ministry, for positions as teachers and professors in colleges, those who are to become eminent physicians in various schools of therapeutics, including medicine and surgery, and those who are also preparing for research work in the various fields of science. We also find in the membership, hundreds of thousands of men and women who are students of the teachings of the Rosicrucian Order, because of the personal benefit they derive and the assistance the organization gives them through private teachings and instruction for the betterment of their living, the attainment of personal evolution, and the awakening of those latent or dormant faculties which enable them to achieve the highest degree of success and happiness in their individual careers.

Therefore, it was natural that the new avatar should be one of this organization, as had been most of the avatars in preceding centuries. It was also perfectly logical and reasonable for this young Son of God to have his footsteps directed toward the organizations great schools

and teachers in Egypt, where he might complete his preparations and receive his final instructions before entering upon his divine mission.

Before initiates of the G.W.B. could go out into the world and proclaim the doctrines and teachings which would enlighten civilization and bring about the gradual evolution of humanity, they had to be tested and tried in such ways as would not only prove to the entire organization their worthiness, but would also make them familiar with the tests and trials they would inevitably face during their mission.

Thus we find Joseph now at the threshold of his final preparation and ready for the symbolical tests and initiations leading to the degree and attainment of mastership which would qualify him to go out into the world and fulfill the mission for which he had been cosmically and divinely ordained.

When Jesus was ready for his entrance into the organization's supreme college and monastery at Heliopolis, he found that the first requirement called for three months of meditation, prayer, and study in the quiet of his own home, during which time many of the organizations eminent masters would contact him in the cosmic or psychic sense, through mental processes.

The records show that he was surrounded, as we have stated, with every comfort and convenience, and for his study he was given many of the rarest manuscripts containing the texts of ancient doctrines and creeds. Then came the first of the tests. It is stated that one night at the midnight hour, a door in his chamber was opened, and a priest in Oriental garb came to Joseph and pleaded with him that he abandon his intention of staying in Egypt and receiving the authority of the G.W.B., because his mission and plans were antagonistic to the priesthood of Egypt, and the priesthood was plotting to take his life or to imprison him.

The priest offered various methods whereby Joseph might secretly and easily leave Egypt and return safely to Palestine. Young Joseph had seen many evidences of the enmity which his presence in Egypt had aroused, and as I have said before, he was drinking of the bitter cup. For this reason the pleading and offering of the priest were certainly tempting. But young Joseph absolutely refused to abandon his plans

or to change his decision. Joseph summed up his argument with this statement: "I shall not bargain with deceit, nor sell my soul for the safety of my body. I shall deceive no one, and I will be no partner of hypocrisy. Return to your people and tell them that I shall remain true to God and to myself."

His decision was reported to the organizations high authorities, and Joseph was commanded to appear before them. Then the hierophant placed his hand on Joseph's head and gave him a scroll on which was written just one word, *Sincerity*. Joseph knew that this had been a test of his sincerity and that he had yielded not to temptation.

Some weeks later another messenger called upon Joseph in his home and presented a very interesting story. This messenger claimed that he had at one time been in the same position as Joseph, and he had suffered all the trials and enmity of the priesthood of Egypt while remaining steadfast in his determination to become a master. He claimed that he had attained high degrees in the organization and had finally been admitted to their great ceremonies and to their secret conclaves. But then he had found that all of the work was corruption and that their rites were sacrificial, in which innocent children, women, men, and animals were burned as offerings to false gods. He had finally escaped and now urged Joseph to think well of the future and to stop before it was too late.

When Joseph questioned him as to how he had gained access to his chamber, the man replied that as a trusted priest of the organization he knew of passageways and doors that permitted him to enter any of the organizations structures. Joseph then accused the man of being a traitor and said that he would refuse to listen to one whose hands were not clean and who could not show a higher purpose than he had shown. The man disappeared, and again Joseph was brought before the hierophant who once more placed his hand upon Josephs head and handed a scroll to him which contained but one word, *Justice*. And Joseph learned that this was another test and that he had passed it successfully.

About a month later, another priest approached him one afternoon, when he was in the midst of meditation in the quietness of his sanctum. This priest began to comment on the grandeur and richness of the

rooms in which Joseph dwelt, and he called the attention of Joseph to the fact that the great teachers in Egypt had undoubtedly provided these luxurious surroundings for Joseph because to them Joseph was the greatest of them all, and that the healing Joseph had accomplished in foreign lands, the wonderful interpretation he had given in answer to questions asked in India and Persia had proved that he was the greatest philosopher, the greatest mystic, and the greatest teacher in all the world.

Therefore, he urged that Joseph should not submit to the dictates of the G.W.B., but go out into the world at once and organize a priesthood of his own which would overthrow all others and bring triumphant victory to him personally. It is recorded that this man made eloquent pleas to young Joseph and pointed out to him the rosy path to fame and popular acclaim, bringing to him wealth, honor, and unlimited power. The man left the presence of Joseph at the psychological moment of his beautiful presentation, and for many days Joseph wrestled with the idea that had been implanted in his mind. But always there came from within the voice of the Divine Self pointing out clearly the duty for which he had been cosmically ordained.

Finally Joseph sent a message to the man and stated that he was thankful for the contest that had raged within him and for the victory which had come to the better self, and that he wanted not glory, fame, nor wealth, but only an opportunity to serve and to keep the faith while life was in his body. Once again he was called before the hierophant, and this time a scroll was handed to him upon which was written the one word, *Faith*. And Joseph learned that this was another test of his faith and that he had passed it successfully.

Thus Joseph completed the first of the three preliminary degrees of initiation, which were really degrees of test and trial, before being admitted into the organizations important fourth degree. Having passed these tests, and further examinations which were held before the conclave of high priests, he was finally honored with the title of Master and admitted into the highest circle as a duly prepared and qualified *Master of the G.W.B.*

This title of Master was always used by the Essenes in speaking of Jesus throughout his entire ministry, when the conversations dealt with

his public affairs or reference was made in general conversation aside from any of his special activities as a divine Son of God. The title of Master was also used by many of the Jews who greatly admired Jesus for his work among them and especially for the valuable instructions which he gave. It was always reverently used by those who understood its real meaning, just as it is reverently used by the Rosicrucians today when they speak of the *Great Master Jesus*.

Chapter 12

JESUS ATTAINS CHRISTHOOD

HAVING ATTAINED THE degree of Mastership in the G.W.B. placed Joseph among the most learned of the high priests and second only to the hierophant of the organization. This entitled him to attend the highest conclaves, to have access to the most sacred and sublime ceremonies, to indulge in the transcendental experiences at certain cosmic periods of the year, and to attune himself by the highest spiritual laws with the Consciousness of God.

It may be argued that since Jesus was divinely ordained, divinely conceived, and divinely born, and predetermined to be the Son of God and the Savior of the world, that no earthly power and certainly no earthly council could either grant or fail to grant him the privilege of such attunement with the Consciousness of God. This is unquestionably true. Nowhere in the records with which I am dealing and nowhere in the present-day teachings of the Rosicrucians is it intimated that if Jesus had not passed through the preparation and experiences outlined by the G.W.B., he would have been unable to attune himself just as completely with the Divine Consciousness or become conscious of the Godhood or Christhood within him.

From the very hour of his birth all of the magi, high priests, and most learned advisers of the organization were his inferiors in divine attunement and soul preparation for the great mission. It was no presumption on the part of these great leaders to perform their time-honored duty of accepting Joseph as a neophyte and giving him

every one of the tests and trials and offering him every opportunity for development as had been offered to the greatest among them. Nor did Joseph himself consider the attitude assumed by the organization in treating him as a neophyte, and as one who had to be prepared, a failure of recognition, on their part, of his superior position among them. We shall see later on that even after Joseph had completed all the preparation that the organization prescribed for him, and they had acknowledged him ready for his mission in life, he *voluntarily offered himself* for a final act of preparation in the knowledge that all these things were necessary for the work he desired to accomplish and which had been cosmically planned for him.

Naturally, I wish it were possible for me to outline here the further initiations, ceremonies, and steps of preparation through which Joseph passed during the years in which he remained in Egypt. These things are never revealed to those who are not high initiates; and Jesus himself, during his entire mission, revealed them to no one but his apostles, whom he carefully selected and whom he constituted as his sacred council and initiated as he had been initiated. I hardly think that any of my readers expect these things to be published in any book of this kind or in any book for the general public; and I am sure that the most learned and reasonable of my readers would doubt the authenticity of any printed record which claimed to contain such details.

It is possible, however, to speak of the last and final stage of his preparation for the ministry, which was held in the chambers of the Great Pyramid now known as the Pyramid of Cheops.

Much has been said in various books and magazine articles in recent years about the chambers and secret rooms of the Great Pyramid, and space in this volume does not permit even a brief explanation of the intricate arrangement of the passageways and ancient chambers that are built within and beneath this great structure. The average tourist to Egypt sees the several pyramids that are grouped almost as a unit just outside of Cairo and close to the famous Sphinx. These tourists are generally told that the Great Pyramid was built as a tomb, and that it is a solid structure built over a burial chamber. Even the most ingenious of the guides who escort the tourists to the pyramids refuse to admit that there are secret chambers and ceremonial rooms within

this unique building. However, during my recent visit to the Pyramid, and while in the company of several high officers of the Rosicrucian Order of Egypt and a number of officers of the Order in America, we were permitted to enter these secret rooms and to verify the facts contained in our records.

It may be surprising to my readers to know that in the ancient times, or in the times with which we are dealing, the entrance way to the principal ceremonial rooms of the Pyramid was not through any doorways in the Pyramid itself, but through a secret passageway built between the two huge paws of the Sphinx. These paws rest upon a high foundation wall, forming two sides of a court in front of the Sphinx, in the center of which stood an altar. Back of this altar, still partly in ruins, and just beneath the breast of the Sphinx, was the well-guarded, secret doorway, opening only by application of certain secret contrivances which only a few knew. It led under the sands and the foundation walls of the Pyramid to long subterranean passageways under the Sphinx and to the great reception hall far below the surface surrounding the Pyramid.

It was to the outer court in front of the Sphinx that the neophytes who were well prepared and deemed worthy of the secret of the entrance way to the Pyramids were brought and given their first induction into the mysteries of the higher degrees. Such ceremonies usually occurred at midnight, when the neophytes and the few who conducted the outer-court ceremony wended their way separately to this sacred spot, guarded and protected by trusted sisters and brothers who remained at distant points from the Sphinx and the Pyramid as watchers and sentinels. Only those who once actually passed through the ceremony within the Pyramid knew of the secret entrance way and the existence of the rooms and passageways.

Joseph was brought before this outer court of the Sphinx and clothed in purple robes during the preliminary ceremony held at midnight. At the completion of the ceremony, he was escorted through the subterranean passageway to the reception room beneath the Pyramid. After further ceremony here in this room, the sublime ceremony of being raised to the highest pinnacle of initiation began. This was performed by escorting Joseph up various inclines to the

several different levels within the Pyramid, on each of which was a small chamber.

After having reached the highest of these chambers, practically in the center of the Pyramid, the final ceremony took place. During this the royal diadem was placed upon the head of Joseph, indicating that he was no longer a neophyte, nor even a peer among the Masters of the G.W.B., but the greatest of them all. For over an hour a pontifical ceremony was conducted, culminating in a period of silence and meditation while Joseph knelt before the altar. Then a great light filled the chamber, which was otherwise lighted only by candles and three torches. A white dove descended in the light and rested on the head of Joseph while the hierophant rose, and various bells in the chambers beneath began pealing the great announcement to the world. A slight figure rising behind the hierophant like an angelic being commanded Joseph to rise while the voice of this being proclaimed: "This is Jesus the Christ; arise!" And all within the chamber united in saying "Amen."



The symbol to the left is called in Christian mysticism the *Monogram of Christ*. It is also often used as a symbol of Christianity. The author of this book traced this monogram on the face of a number of tombs in the catacombs at Rome and in some of the ancient carvings of Egypt. Early Christian missionaries were misled by the discovery of this symbol in foreign lands, and believed it indicated the presence of earlier Christian missionaries. The symbol was in use long before Christianity adopted it. It was the original monogram of Osiris. The sacred banner of Constantine called the *Labarum*, on which was placed the sign by which he was to conquer, was inscribed with the sacred monogram. It was also the mystical sign of Jupiter Ammon. The monogram had a mystical origin in the mystery teachings of the Egyptian Mystery

Schools, and it has been found engraved on a medal of Ptolemy, king of Cyrene. An identical monogram was also found on the coins of Herod the Great, issued before the Christian era. The *Roman Catholic Encyclopedia* claims that the X and the P are the first two letters of a Greek work meaning “Christ.” (The letter R in Greek looks like P; X is the English Ch.) This authority also admits that the monogram was used in pre-Christian periods as a mystical emblem. The monogram composed of X.RN., shown on the right, is another symbol of the title “Our Lord Jesus Christ.”

The foregoing is but a very brief, greatly condensed outline of the final ceremony. The complete details present one of the most picturesque and elaborate settings ever recorded in the organization’s secret writings, and it is known that no such ceremony has ever occurred since then.

As the ceremony ended, the officers and members of the high council surrounded Joseph, who had now attained the name *Jesus* and had been acknowledged the *Christ*, and paid homage to him and proclaimed him the incarnation of the *Word*, or the *Living Logos*. Then followed the ceremonial march to the chambers below, where the first of the Lords suppers was held as a symbolical feast.

Messengers were sent the next day, in all directions from Egypt to every land in which the organizations branches were located, to proclaim the coming of the Savior and the announcement of his mission of redemption. Among these was one John from the Essenian community in Palestine, who had been a student at the schools in Egypt, preparing for his mission in life. He was known to be the reincarnation of Elijah, and he was sent to Palestine, the land in which, as Elijah, he had once before served as an avatar and had attended the monastery at Carmel. It was his mission, like that of the other messengers sent to other lands, to proclaim the coming of the Christ.



The symbol shown above is often called the *Crucified Serpent*. We find in many ancient records a cross of this kind with either a dove, a rose, the sun, or the serpent on it. The serpentine crucifix represented in this ancient symbolism the sun after it had lost its power. In some mystical writings it was used as an emblem of the crucifixion of the Christ to indicate that through such crucifixion the Son had lost his divine power.

And so all the peoples who were ready for the coming of the Lord were duly notified, and the great work of *Jesus the Christ* began.

Chapter 13

THE MYSTIC BEGINNING OF CHRIST'S MISSION

WHEN JOHN REACHED Palestine he appeared in public in the most humble clothing and with great humility. His work was to announce among the lowly and the humble in spirit the coming of the great Redeemer. He presented an entirely new idea inasmuch as he preached the doctrine of baptism for *redemption* or *regeneration*.

It may not be out of place here to state that baptism, or the immersion in water and the use of water for purification in a symbolical or cosmic sense, was introduced into the rites and ceremonies of the G.W.B. in Egypt by one who was known as El-Moria. He was one of the great avatars in the organizations early days, and he had learned through meditation and Cosmic Illumination that water would cleanse in a cosmic sense as well as a physical sense. It was through his learned discussions before the organizations high council in this regard that pools of purified water were introduced in front of every altar in the mystery temples of Egypt and other lands.

It was this same great avatar who first introduced public baptism for spiritual regeneration by holding such ceremonies at Lake Moeris, in the Fayum district of Egypt, around which centered one of the earliest of the advanced civilizations of Egypt.

Recently I made a trip to this place in company with others of our Order. There I saw the beautiful lake which is still a mystery to those who have tried to discover the source of its beautiful water, far

from the Nile and in the very heart of desert lands. Here many of us reenacted in the utmost sublimity the early form of baptism and symbolically celebrated the ancient rite. According to the records of the Rosicrucian Order, this is the first time that scores of men and women united in one reverential party to participate in this ceremonial rite since the days before Christ, and of course it was the first time in the history of the world that such a group of persons from America ever received baptism at the shore of Lake Moeris. For hundreds of years this beautiful lake has never been visited by European or American tourists, and for a thousand years its history and its connection with the Christian rite of baptism has remained unknown except to those in the Rosicrucian Order and those in the high branches of the G.W.B. in Tibet, India, and Egypt.

John was looked upon by the Jewish people as one of the sturdy race of Judah. Since he came from the wilderness into their midst in pious clothing, they looked upon him as an ascetic. His camel's hair cloak was a symbol of penitence, and his words were those of an ancient prophet. John picked out the banks of the Jordan as his special territory for the work he wished to do. Appealing, as he intended, to the lowly and the humble, he attracted the attention of multitudes, who seemed to drink in his words and find hope in his proclamations.

In selecting the valley of the Jordan, he had chosen a place that seemed to be separated from the rest of the world and filled with terrifying contrasts to the rest of Palestine. Around about was the rough land of volcanic formation and volcanic destruction. In fact, the part of the shores selected by John was known as the Sea of Solitude, but it was here that the Essenes had originally held such wonderful ceremonies and had established one of their first communities. It was truly holy ground to John.

John's message was that which most of the Jews had hoped to hear in their lifetimes—the coming of the Messiah. But he warned them that they must prepare for this coming and prepare for it in a true spirit of repentance. His earnestness, and the power with which he proclaimed that only the repentant, the purified, and those who were purged of all sin would see the Messiah, shocked the holy ones and antagonized the strictly orthodox.

From all parts of Palestine came those who wanted to hear the message of John and witness his strange ceremonies in the waters of the river. About this time word came from other lands that other prophets were foretelling the coming of the Messiah. Over and over was repeated the ancient prophecy that *out of the land of Egypt would come the Son of God*.

Camps were built around the lake where earnest souls remained for weeks, many of them hoping that the Messiah would appear in the midst of the thousands who gathered there on feast days. A number asked permission to form a group to take up the work of John and to serve under him in the beginning of a holy war. Rumors of this plan reached the rulers of Palestine, and the priests at Jerusalem began to feel uneasy at the excitement of the populace. Other conditions in Palestine seemed to indicate that a great crisis was at hand. Tiberius, now seventy-four years of age, was indulging in such debauchery at Capri as was rapidly hastening his transition. Pontius Pilate was continuing his persecution of the Jews and becoming more furious. It was in the midst of these conditions that Jesus the Christ quietly and without recognition returned to Galilee and greeted his mother, brothers, and sisters in their little home. He awaited patiently the hour when the first message was to be given. To Jesus came the reports of the work being done by John, and how John was insisting that all who were worthy of regeneration and redemption must be baptized by water. Finally Jesus decided that he should set the great example among the Gentiles of Galilee by proceeding to the Jordan and submitting to John's baptism.

And so it was that Jesus entered the throngs of those standing by the shores of the Jordan listening to the preachments of John. Here he heard the voice of John thundering, "Repent ye, prepare ye the way of the Lord, make his path straight." As he baptized each applicant, he made his famous prophecy of the coming of the Messiah, saying: "I baptize you with water only, but he will baptize you with fire."

Jesus stepped forward, and he and John faced each other for the first time since they had met in one of the conclaves in Egypt. Instantly John knew that he was in the presence of the Christ, and he folded his arms across his chest with the right hand over his heart, and the left hand over his right breast, making the salutation common among

the Essenes. Jesus replied by making a similar sign. Words passed between John and Jesus which have been variously recorded, but which constituted the formal recognition on the part of John that was due the great Master before him. Then Jesus stepped into the water and submitted *voluntarily* to the baptism. As stated in the preceding chapter, this act clearly shows that Jesus recognized the necessity of formal preparation and ceremonial procedure, even though he knew of the divine, cosmic appointment of his Messiahship.

It is one of the important doctrines of the G.W.B. that spiritual illumination and Cosmic Consciousness enter our being only when we are ready. There is an ancient belief based upon the mystic teachings of the Orient that *when each individual is ready for the coming of the Master, who is to guide and instruct her or him in the higher things of life, the Master will appear*. But the emphasis here should be placed upon readiness, which includes worthiness and sincerity of purpose. Unless one is truly ready and properly prepared by instruction, guidance, and the help that lies in the process based upon spiritual laws, no Master will appear, no bursting of inner Cosmic Consciousness will become manifest, and no great illumination of transcendental light will come. Worthiness must be attained, preparedness made manifest, and readiness earned by voluntary effort.

Just as John was sent ahead to prepare the way, just as the great avatars of the past found it necessary to preach and teach in order to prepare the many for spiritual regeneration, and just as Jesus taught his disciples and hosts of others that they might mentally comprehend and spiritually apprehend the laws and principles leading to spiritual awakening, so have the teachers and Masters in the mystery schools in all lands maintained the systems of instruction and methods of preparation that have proved to be adequate and efficient. The seeker for divine effulgence and Cosmic Consciousness who attempts to await the coming of the Master and the brightness of illumination *without study and preparation, and without association with those who are likewise qualified to aid and assist*, delays the coming of the great day and often closes the door to the coming of the Master. It is in this fact that we find warrant for the establishment of the churches and for the maintenance of the secret orders and societies devoted to the spiritual preparation of humanity.



Another monogram for Christ is that formed of three letters, supposed to be the first two and last letters of the Greek word for “Jesus,” but the last letter was finally changed to the Latin letter S so that the I.H.S. stood for *Jesus Hominum Salvator*— “Jesus, the Savior of Humanity.” The letters were also used to mean *In Hoc Salus* and *In Hoc Signo*, meaning “*In this Cross is Salvation*,” or “*By This Sign, Conquer*.” The / and J in the early Latin language were identical in form, and in the early monograms composed of the letters I.H.S., the mark of abbreviation was put above the letters. These abbreviation marks were later misunderstood or so crudely carved that they were considered to be a cross over the H, and in this wise a new monogram was evolved appearing as shown above, with the cross resting on the letter H. This monogram is now the official emblem as adopted by the Jesuits.

So Jesus entered the water and immersed his body in it, while John stood by ready to give him humble benediction. As Jesus rose erectly in the water, and before John could speak, a great light came down from the heavens and surrounded Jesus and remained with him as a magnificent, blinding aura of iridescent illumination. John stepped back, more in fear of the brilliancy of the light than through astonishment, and the multitudes stood aghast, speechless and spellbound by the sight before their eyes.

Then from out of the heavens there descended a great, white, luminous dove, as bright as molten silver and as magnificent as the spiritual light which surrounded the body of Christ. The dove lighted upon the shoulder of Jesus, and while all stood silent and motionless, a voice came from the center of their attention, melodious but resounding like a trumpet call, proclaiming: “This is my beloved Son!” John knew, as did the other Essenes who were assembled there, that the Holy Ghost had descended upon Mary, and had created in Jesus a new being— the divine being of Christhood and Sonship *with* God— as it had created in Mary a new being and a Sonship of God.

Chapter 14

HIS REAL DOCTRINES AND MIRACLES

THE WHOLE PUBLIC life of Jesus, from the time of his baptism up to and including the Crucifixion, was an outer, objective manifestation of the series of initiations through which he had passed secretly— or more or less subjectively—during his years of preparation. This important fact is often overlooked by those who are analytical students of his mission and life work, and it is certainly slighted in emphasis by those who attempt to interpret his doctrines, teachings, activities, sufferings, trials, victories, and defeats.

I have intimated in many places, in the preceding chapters, that the fundamental mysticism of Christianity has been unwarrantedly neglected by modern Christianity and churchanity, but it is being reintroduced into Christianity by the foremost theologians and the clergy. At a recent conclave of one of the high Protestant churches of America and England, the statement was made by one of the foremost ecclesiastical authorities that the salvation of the Christian church today depended upon the proper emphasis of the mystical foundation of Christianity.

Pristine Christianity was intended to carry on the teachings and doctrines revealed by Jesus the Christ, and these were highly mystical though reduced to worldly parables. The apostles of Jesus, who were carefully selected by him because of their previous experience in life and their worthiness, were carefully initiated by him and spiritually developed during the secret conclaves which he held, and which never

became a part of the public records of his life. The work that these apostles carried on, and which was later taken up by the leaders of the Christian church, was dual in nature. There was the secret or *inner circle* of students of Christianity, who were gradually developed in the mystical principles involved in the doctrines revealed by Jesus; and there was the *outer circle* which heard only the parables and preachments given to the multitudes by Jesus and amplified by his followers.

For many centuries after the life of Jesus the early Christian church was more of a secret mystery school than a public place or system of general religious worship. It was not until the conclaves of the church authorities in the 4th, 5th, 6th, and 7th centuries, that the present-day system of churchanity, separate from mystical Christianity, was adopted. And even so, the few in every land who were deemed worthy and properly qualified were permitted to enter the little-known inner circle and bask in the brilliant light of transcendental illumination. That the outer circle, with its churchanity, had a glorious work to do is unquestionable, and I do not mean to criticize the plans which permitted the outer work to grow with greater strength or to a more enlarged form than the work of the inner circle.

Even today the proportion of those who are ready to enter the inner circle is so small, as compared with those who are only partially ready for the broader and more general work of the outer circle, that it often seems like a hopeless task to make the inner circle sufficiently large to carry on the great work that must be carried on to retain the mystical elements of Christianity for future development. I cannot agree altogether with those who criticize the Church and claim that system and organization have eaten away the heart of Christianity, or that outer pomp and ceremony, structure and operations, have denied any place at all to the mystical work of the inner chamber. Spiritual development is a matter of evolution, and progressive evolution is rapid only with the few. The greatest work must be among the masses in order that the occasional one in every thousand persons may find the path that leads to the inner circle.

Before Jesus could begin his great work in life, and before he would lay the foundation of this work by the establishment of his personal school and personal council, composed of selected *neophytes* who

would be his trusted apostles, he had to face once again the tests and trials of higher initiation. This time, however, he would not approach these things as a neophyte, but as the ordained *Christ*. And since his work would be in the objective world, so would his tests, trials, and initiatory experiences be of the objective world. For this reason, we see why it was that the first incident of his public career was his retirement into the silence for meditation.

In a previous part of this book I have referred to this principle of entering the silence and have commented upon the benefits of silent meditation. In the books of Matthew, Mark, and Luke, of the Christian Bible, we find reference to Jesus entering the silence, or going into the wilderness, whereas nothing is said of it in the Book of John. John was the most mystical of the writers of the New Testament, and his gospel emphasizes more of the mystical principles of Christianity than any of the others. His reason for skipping over the incidents of Jesus's meditation in the wilderness is probably because of its personal nature and because it had no bearing upon the work of Jesus with the public.

Throughout the Christian Bible we find so many references in both the Old and New Testaments regarding those who went up on a mountain for illumination or for intimate contact with God or God's Consciousness. The proof that these references to *mountains* of inspiration or *mountains* of illumination have not been considered in their true mystical light is found in the fact that expeditions composed of scientists and ecclesiastical authorities have sought for many of these "mountains" in the Holy Land and have labored diligently to select the proper one to fit the various incidents described in the Bible. In many cases, the mountains selected have proved to be mere hills, much like thousands of others to be found in such a rolling country; and surprise has been expressed by a great many that such places should have been called mountains at all.

The truth of the matter is that *going up onto a mountain for illumination* is a symbolical, mystical statement, indicating no actual, physical mountain and referring to no physical height at all. We are surprised to find that the ancients who lived in lands where there were no mountains or even large hills referred, in their writings, to the illuminations which they received upon mountaintops. Even some of the early Christians in

Egypt spoke of the illumination which came to them out in the desert on the mountaintop.

Going up onto a mountain meant, in the mystical terminology of the G.W.B. and in all of the mystical writings of the avatars and masters of the past, the raising of one's inner spiritual self to a great height where cosmic contact, or Cosmic Consciousness, was definite and complete. We find that all such experiences in the Old Testament, including the one regarding Moses and the spiritual contact he made with God, were for the purpose of attaining spiritual illumination or the development and test of some spiritual principle. Logically, the very opposite of this expression was also true. Whenever one of the great mystics or masters of the past had to contact or come in contest with one of the earthly, nonspiritual phases of life and wrestle with a problem that was purely worldly, he went into the *valley* or into the *wilderness*, and not to the mountaintop.

Thus we see why the first incident of the life of Jesus, which concerned objective principles and earthly trials and tribulations, took him into the desert wilderness instead of onto a mountaintop. We read in the Christian writings that he spent forty days and forty nights in this wilderness. During this time he fasted and hungered, and in other ways suffered the conditions of the body and flesh.

It is interesting to note that the numbers *seven* and *forty* are the numbers mostly used in mystical literature, because they have a mystical significance. I will not take the time to recall to my readers the number of times the number seven is used in the Old and New Testament, beginning with the creation of the world and the number of days in the week, and the fact that the seventh day was made the holy day; for I am sure that a few minutes's reflection will bring to mind many such uses of this symbolical number.

The number forty is used so many times that its significance becomes apparent even to the casual student of the Bible. It is found very frequently in the most ancient of sacred writings in many lands. The Egyptians claimed that the body was not completely freed of the soul until after forty days of preparation. Moses abstained from bread and water for forty days and forty nights during his period of cosmic contact. Moses was on the mount for forty days and forty nights, and

he was on Mount Sinai the second time for forty days and forty nights. Those who went to Canaan were forty days on their spiritual journey. It was prophesied that no foot of human or beast would pass through Egypt for forty years.

Elijah was forty days and forty nights on Mount Horeb, and the same number of days and nights on Mount Carmel. The children of Israel were in the hands of the Philistines for forty years, and for forty years the children of Israel ate manna. The people of Nineveh had to repent for forty days. We find that Saul, David, Solomon, and Joash reigned as kings for forty years. So we should not be surprised to find that Jesus went into the wilderness for forty days and forty nights.

We must also remember that both Moses and Elijah began their public ministrations by fasting for forty days and forty nights, and preparing for their final acts. In the case of Jesus, however, his first acts were to be those dealing with material, earthly affairs, while with Moses and Elijah they were to be of a spiritual nature, dealing with spiritual problems. Hence, Jesus went into the lowlands of a wilderness while Moses and Elijah went up on the mountaintop.

We find from the Christian accounts of the experiences of Jesus during his forty days in the wilderness that it was a period of temptation, and the story being told symbolically, the temptations of the earth are personified as coming from the person of Satan. The temptations, however, through which Jesus had to pass were symbolical of those presented to him during his initiation in Egypt, when he was being prepared for the ministry. According to the old records Jesus himself meditated upon what form of temptations the world would present to him during his ministry, and one by one these temptations were stated by himself as though being spoken by the "tempter." Then he reviewed the nature of the temptation, analyzed it carefully, and formulated what answer he would give and what attitude he would maintain throughout his life, if ever brought face to face with such temptations.

Therefore, the entire process was one of self-examination; and it is recorded that the ultimate result of the self-examination and a consideration of the conditions that Jesus would have to face brought

him to the point where he realized that he would come to the final close of his career during a public attack upon his methods and life, culminating in his Crucifixion. Therefore, we understand why Jesus made prophetic reference a number of times to the sad close of his life, and why he anticipated and was more or less prepared for what actually occurred. In truth, he knew that he would not be the first of the avatars who had been crucified and who had been accused wrongly by the very people who would have benefited the most from the instructions and teachings offered.

In fact, we find that as soon as Jesus had completed his forty days of meditation and self-examination, and had outlined his plans for his ministry, he learned that John, who had baptized him, was already in prison because of his missionary work. So we know that Jesus was aware of the fate that awaited him, and yet it did not deter him nor discourage him, for all these things were tests of his sincerity.

So Jesus began to preach the doctrine of repentance. This doctrine was not unique with Jesus, but it was a new form of preachment for the public in Palestine. El-Moria in Egypt, centuries before, had introduced the doctrine of regeneration as the reward for repentance, and it had been a doctrine with the G.W.B. in all lands; but Jesus added an inspired hope to the hearts and minds of all— “The Kingdom of Heaven is at hand!”

Analyzing all of the doctrines introduced by Jesus, we find that each and every one of them had a mystical principle as its basis, and these mystical principles were natural, spiritual laws. Comparing the pristine doctrines of Christ and the general tone of his message to present-day Christian doctrines and messages, we find an outstanding difference. Jesus preached a message of hope which might be expressed in these words: “Believe in me and my teaching, love and act in love toward all and let hope be the soul of your deeds, for beyond this present existence there is a more perfect life to come. I know this, for I have come therefrom, and thither I will lead you. Aspiration alone will not serve you. To attain the more perfect life of the future, you must begin by realizing it now, first by finding it within yourselves, in the Kingdom of Heaven that is within, then afterwards finding it in humanity through the acts of love and charity.”

Present-day doctrines preach a message of despair which must be phrased briefly in these words: "Ye are all children of evil, born in sin and living in sin, and in sin shall ye die. The Kingdom of Heaven is far from thee, and can never be attained except ye are born again and through regeneration become purified and saved from the sins which ye have inherited."

We can understand, then, why the multitudes of Palestine followed him and found peace and renewed life in his words. Nowhere in the records of the Order do we find that the miracles of Jesus nor the wonderful demonstrations of healing which he performed attracted as much attention or brought as much hope and happiness into the lives of the public as did his message. Those who are well acquainted with the principles involved rightfully feel that the present-day emphasis upon the miraculous healing of Jesus is a mistake, for in his time these things were but mere incidents and not the objective of his mission, nor the paramount benefit which he bestowed. His cordial message of "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest," was one which meant more to the multitudes than the raising of the dead or the healing of the sick. Think again of the contentions, the struggles, the bitter disappointments, the blasted hopes, and the peaceful aspirations of the people of Palestine at this time, and you will realize what such a message meant to them.

Jesus's famous Sermon on the Mount represents an image of the Kingdom of Heaven which he was already bringing into consciousness in the hearts of the people. Did he require them to do great fasting, make unusual sacrifices, or suffer public penance? None of these were recommended by Jesus; he merely said that all should lift up their eyes and attune their spirits with the new Kingdom. "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven," was the consolation that he offered to the downtrodden and those who were forlorn and in despair. His presentation of the four Beatitudes—the marvelous power of humility, sorrow for others, the inner goodness of the heart, and hunger and thirst after righteousness—were the mystical doctrines or spiritual principles which he taught as being the *Way* to the Kingdom of Heaven. And like the sound of a mystic silver bell in the temples of old, resounded the pure, pristine principle of "Blessed are the pure in heart, for they shall see God!"

Even his doctrine of regeneration called for no material, physical sacrifice as demanded by others who had left the multitudes in despondency. "... no one can see the kingdom of God without being born from above," meant no difficult thing for those who understood the spiritual, mystical laws involved; for Jesus explained, "Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit." These words are recorded in the Book of John; for John was careful to preserve the mystical statements of Jesus, knowing the importance of this part of the divine messages. Regeneration by water, rebirth through baptism, and awakening of the Divine Consciousness within through the Holy Spirit was the Way to the new Kingdom.

In the G.W.B. and in the Rosicrucian Order of today all of the doctrines, teachings, thoughts for meditation, and principles for experience are intended to enable the student to awaken that inner consciousness and permit the Holy Spirit to bring about the attunement which leads to the finding of the Holy Kingdom. With the coming of Cosmic Consciousness, through the awakening of the Holy Spirit, comes illumination of the mind, peace to the soul and body, power to the mental faculties, intuition, the healing touch, the ability to master and accomplish, and the prowess to overcome the earthly, material obstacles to success and happiness. These are the offerings of the Order in all lands, and freely are they offered and freely must they be accepted, in sincerity, and with an open mind. No material price can be placed upon these things, nor can they be commercialized in books and public manuscripts. For ages have the Rosicrucians preserved these teachings and carried on with the divine principles without bias and without price or prejudice. To the few who are worthy, these things are accessible. To those who are curious and demand a sign or a symbol, nothing is shown and nothing is given.

The miracles performed by Jesus were never supernatural in the sense that they extended beyond the limitations of natural law or found their manifestation through a unique application of an unusual law. To the mystics of old and to Jesus, the Master of these things, all laws were divine laws, all principles were godly, and there was nothing supernatural, nothing super divine, unique or extraordinary, in what he

did. His power to perform miracles was dual: mental apprehension and comprehension of the laws involved, with the ability to apply them properly and direct their operation; and the divine within him which enabled him efficiently to direct the creative processes of the God Consciousness in his soul. Half of his power was a divine gift born in him; the other half, a power developed through study, training, and experience.

To some degree all men and women are born with the divine power to perform, and to some degree all men and women may attain the mental mastership necessary for the application of the divine power. Jesus himself is the authority for the statement that others could do the things which he did— even greater things. Great avatars before him had performed similar miracles, and even today there are those who heal and who raise those who are literally dead, through the divine power that is God's greatest gift to humanity.

Jesus did not teach that so-called death or transition was something which might be stayed, continually prevented, or completely eliminated from human life, but that it was an *inevitable event* in the life of all beings. In this we see a distinct contradiction of the unsound and unnatural doctrine that transition may be avoided and life made continuous in one body. "There is no death!" is true of the real part of humans, and of the physical part as well; but Jesus and his disciples taught that there is a change in all material things and that transition of the soul and body are manifestations of the spiritual law. However, disease and suffering are abnormal and preventable, and this Jesus demonstrated. Also, he taught how to live that the physical body might be free of suffering and the mind free of the tortures of sin. The Rosicrucians of today teach how we may live in harmony with natural law and avoid the suffering of the flesh and the sins of the body, so that we may dwell in peace and happiness until the hour of transition comes.

It is easily understood that the teachings and demonstrations of Jesus antagonized those of the orthodox faith. Jesus was a *modernist* in every sense of the word, and he came into the land of fundamentalists with doctrines and demonstrations of doctrines that were contrary to all that had been taught to and believed by the multitudes.

In my recent journey through Palestine I noted the contest between the various sects, and especially the determination of the strictly orthodox to adhere to the ancient customs and rites of their ancestors. It was quite evident that if Jesus came to Jerusalem today and preached once again as he did before, and made demonstrations of the truth of his teachings, he would be crucified again by incarceration, by rejection on the part of the strictly orthodox, and by ridicule on the part of the skeptics and doubters. Undoubtedly the same would result if he came to the Western world and right into the midst of those who are at present discussing the evolution of our thinking, and the advancement of our comprehension, which effects a change in our beliefs and faiths.

During the period of the public ministry of Jesus, he passed through four ancient, traditional stages of initiation as outlined centuries before by Pythagoras, which were: The first degree, or *preparation*, culminating in the Sermon on the Mount; the second degree, or *purification*, represented by the miracubus healings and the demonstrations of Christian mystical therapeutics; the third degree, or *illumination*, manifested by the raising of Lazarus; and the fourth degree, or *spiritual vision*, manifested by the transfiguration.

How these events and stages of his mission culminated, and what they meant to this great Master, I will present in the next and following chapters.

Chapter 15

THE TRUTH ABOUT THE CRUCIFIXION

WITHIN RECENT YEARS, one or two pamphlets have appeared, presenting what claims to be a story of the Crucifixion as recorded by an eyewitness. The story told therein is very short and merely throws some light of a questionable nature on a few points of the story of the Crucifixion. The statements in that pamphlet which were worthy of consideration were taken from several reliable sources and fictitiously enlarged by an unknown author who was merely making his appeal to those who desire a surprising story.

The true story of the Crucifixion is recorded in a number of ancient writings, all of which are very dependable and consistent in their outline of the incidents. Even Judas left a brief outline of his connection with the affair and what he noted of it. His story merely substantiates some of the points contained in the other records. The principal and most complete outlines of the story are contained in the three manuscripts written by different scribes and preserved in the monasteries of Tibet, Egypt, and India.

It is generally believed by biblical students that the only record or story of the Crucifixion is that contained in the Christian Gospels. Critics of the Christian doctrines and biblical stories have often argued that they did not believe the story at all because they could find no verification or substantiation of it in other records or in the writings of contemporary historians. These persons seem to forget that at the time

of the Crucifixion the event was one of paramount importance to the followers of Jesus and to the several sects, the members of which were associated with the work being done by Jesus and his apostles. The event was of little importance from a national point of view and from the point of view of the orthodox Jews and the powers of Rome.

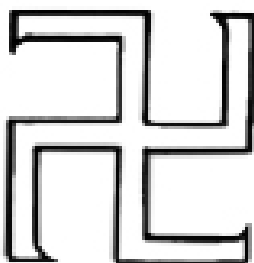
For this reason, contemporary historians, writing of the broader and larger events of the day, did not look upon the crucifixion of a religious leader as an event of such national importance or such worldly consideration as to warrant a place in their writings. From our present-day point of view, the Crucifixion appears as one of the most important events in the history of civilization; but that is because time has given us the proper perspective, and the results of the Crucifixion have enlarged themselves into a worldwide effect that is still vital to the lives of men and women. Many events in recent years have passed by hardly noticed in the historical records and have since become of extreme importance. The assassination of one man in one country in Europe, in 1914, might have passed by with little comment in the newspapers, and certainly without any comment at all in the history of the nation, if the future developments associated with that event, or gradually resulting from it, had not quickly given it a place of worldwide importance, connected with one of the greatest wars in human history.

In the case of the Crucifixion of Jesus, the real importance of the event and the greater effect of it evolved very slowly, and only after many centuries had passed. Those who wrote about it while it was still fresh in their minds dealt with it, not as an event of worldwide importance, nor as an event that needed to be set forth in minute detail, but as an event that had its categorical place in the scheme of things associated with the purely religious activities of their sect. For this reason they recorded only those points which had a religious or spiritual significance, according to the individual writers personal opinion. Hence the difference in presentation of the story and the difference in emphasis of the various points involved. This explains the lack of details in the Gospels.

However, in the record of the writers who intended to preserve the complete story in the archives of the G.W.B. and its associated organizations, the matter was viewed as one that had an important

connection with the series of events that had occurred in the history of the organization in ages past. The writers presented evidence in the relationship of this event with similar events substantiating the doctrinal teachings and traditions of the cosmic and spiritual laws as made manifest in the lives of every great avatar and every great leader of human evolution. In the opinion of these writers, many incidents connected with the Crucifixion were of extreme importance and were carefully recorded, while the same incidents were passed over as inconsequential by the writers of the records published in the Christian Bible.

Another reason for a considerable difference between the story as told by the Gospel writers and the story as told by the scribes of the G.W.B. lies in the fact that the writers of the Christian Gospels were writing for the purpose of establishing and maintaining certain doctrines and principles which were becoming the foundation of a new religious sect. Therefore, they had to adhere to the traditional story of the Crucifixion, as it had been officially outlined by the apostles and presented as the theological basis for the Christian foundation. Every incident of the Crucifixion inconsistent with these theological principles and foundation traditions had to be eliminated from their stories, not for the purpose of deception, but in order that those unprepared and not ready for the complete story would not be confused, or their attention distracted from the principal elements, by the presentation of mystical elements reserved only for the inner circle and the more advanced followers.



The emblem shown above is one of the oldest of the popular mystical signs and has been mistakenly attributed to the American Indians because it was found freely used in some of their mystical decorations. Recent research found it engraved among the very old symbols of the Mayans in Yucatan, where it was probably in use hundreds of years before the Christian era. It has also been found as one of the signs in the ancient Buddhist zodiacs and is a symbol in the Asoka inscriptions. It was the sectarian mark of the Jains and the distinctive badge of the sect of Xaca Japonicus. The earliest form of the cross found in the Christian catacombs is in this form. This symbol is one of the most sacred in use in the monasteries of Tibet by the G.W.B. In Christian symbolism this cross is supposed to represent two capital Gammas, crossed and reversed, and is used as the sign of "faith in the crucified."

From this the reader will understand that the complete story and the real facts of the Crucifixion were accessible to and known by the founders who established the early Christian church in the 4th to 7th centuries A.D. In fact, these founders had easier access to these records, and to many others now lost or hidden, than we of the present time, despite any connections we may have with the greatest and most complete existing library of secret manuscripts.

We know that the church authorities had access to these secret records, because in the council meetings of the early Christian church, and in the discussions that took place between the highest authorities of the early church, reference was made to certain portions of manuscripts and official records dealing with the Crucifixion and other incidents of the life of Jesus which are now concealed or have been destroyed. That many such records were destroyed is proved by the fact that at certain times in the past these various councils of the early church authorized the destruction of certain manuscripts which were discussed by them, because they decided that the existence of such records might embarrass them in the future. The official records of many of these councils contain long and lively discussions regarding these manuscripts and their contents; and we find that a number of eminent authorities in the early church seceded from the councils and brought the wrath of the early church upon their heads by their refusal to agree to the destruction of these important manuscripts and the plan to conceal certain known facts.

In previous chapters of this book I have referred to the statements of some of the church authorities that demonstrated how familiar they were with the secret or hidden details of the life of Jesus. Unquestionably many of these important records and manuscripts are today preserved in the Vatican at Rome, for it was the ambition of the church leaders during the 7th to 12th centuries to procure and take away from public or even private study, all books and manuscripts in the rare collections in Oriental lands which might contain statements differing from those established by them as the official traditions and doctrines of their church. We know, for instance, of one incident which took place during the Crusades to the Holy Land, at which time one magnificent library containing 20,000 rare manuscripts of historical importance, dealing mostly with religious matters, and especially with the affairs preceding and during the lifetime of Jesus, was destroyed completely—reduced to ashes after a selected few of the manuscripts were forwarded to Rome.

Fortunately for us, some very important manuscripts have survived all of the destructive processes, and it is from these that many incidents regarding the life of Jesus have been extracted for this book. The incidents of the Crucifixion, taken from these records, are especially illuminating, and because they are too long to be placed in any one volume, I find it necessary to select at this time merely the highlights from these records and piece them together in the following paragraphs.

First of all, we find that the Crucifixion of Jesus did not come about at the hands of the Jews as a protest against his teachings or as a punishment for his attempted leadership. The idea that the Jews persecuted and eventually crucified Jesus is a viewpoint adopted by the founders of the early Christian church, because it was consistent with the theological principles they wished to establish and with the traditions they wished to make the basis of their doctrines.

It is generally contended by Christian authorities that Jesus was an outcast among the Jews except for the few hundreds or thousands who constituted his followers; but there is no foundation for this idea in any of the incidents of his life, nor in the facts as we find them. While it is true that the Jews did not consider Jesus a Jew, but a Gentile, and many

of them ridiculed the idea that anyone from Galilee or anyone who was believed to be a Nazarite could do anything that was good, nevertheless they would not have crucified him because he was a foreigner, nor even if they had considered him an “upstart” in their midst. The idea that he was destroying their religion or wrecking their church is not supported by any of the real facts. Jesus himself said, on more than one occasion, that he came not to destroy the law or the words of the prophets, nor to belittle the prophets and pull them down from the high place they held among the Jews, but to fulfill the predictions of the prophets and to support the laws they had established.

It has also been said that Jesus attempted to turn the faith of the Jews from their one God toward another, or a *trinity of Gods*, and for this reason brought condemnation upon his work. We find no foundation for this belief either; and when Jesus was asked as to what was the first commandment, he answered: “Hear, O Israel, the Lord our God is one, and thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind.” Certainly that was consistent with the Jewish religious viewpoint and could not have been antagonistic. While it is true that he did criticize a few of the practices in the synagogue and did attempt to direct the thoughts of the people to higher ideals, this in itself would not have warranted the Jews to crucify Jesus, nor to do more than simply ignore him.

Jesus was no more radical than Isaiah had been and no more liberal in his orthodoxy than Micah. He did not attempt to establish a new sect or a new church of any kind, despite the statements of many Christians who think that Jesus himself established the first Christian church and started the first Christian movement toward the foundation of a separate and individual sect. Even if he had done so, this would have been no new thing in that land, for among the Jews there were various sects, some very old and some very new, such as the Pharisees, Sadducees, Essenes, Nazarites, Nazarenes, Kuthites, Boethusians, and many others. And yet not one of the founders of these various sects was ever punished by death.

Jesus may have proclaimed himself as a Messiah, much to the disgust of the strictly orthodox, but according to Jewish custom any member of the House of Judah might have believed it without being killed by

the Jews for such a belief. He may have referred to himself, although we have no record of it, as the “unique and only begotten Son of God,” but we doubt that the simple claim of being the “Son of God” would have antagonized them in any way; for all Jews believed that God was their “Father” and always prayed to God as their *Heavenly Father*, and referred to themselves as the *Children of God*. Such a conception of the Deity was common in Israel.

The one outstanding point in connection with the Crucifixion of Jesus is the use of the cross. That one thing tells the story that Rome had ordered his death, and that it was a Roman punishment and not a Jewish one, for the Jews would have stoned him, in their usual manner, had they desired to get rid of this man for any reason. The fact that his death was ordered in the Roman manner, and at the hands of those officially delegated to carry out the death sentence in a legal manner, indicates that the whole affair was not one of mob violence or religious persecution on the part of the Jews, but a sentence officially proclaimed at Rome.

We must remember that more important than the claim of the apostles or the disciples of Jesus that he was a Messiah and the Son of God, was the title being bestowed upon him by the enthusiastic followers who idolized him and, without discrimination or discretion, proclaimed him *King of the Jews*. This was a serious thing and the real reason for his Crucifixion.

The Jews were anxious to have a leader, whether he was the true Messiah or one anticipating or representing a Messiah to come. And if this self-appointed or truly ordained leader brought them a message of peace and happiness and performed miracles of healing, he would have been tolerated by the majority of the Jews if not by all of them. The restlessness among the Jews in Palestine and their hopes and plans to be freed from the yoke of Rome had caused Rome considerable anxiety in the past. Everywhere the spies of the Roman government were watching for the possible uprising of a rebellion and the selection of a leader that might start another war; and when the whisperings or even the open professions of the enthusiastic followers of Jesus proclaimed him the *King of the Jews*, it was a matter serious enough to be immediately reported to Rome and be given official attention.

Jesus was undoubtedly feared by Rome, according to many ancient records that deal with just this phase of the matter. His simple teachings were opposed to those taught as the official doctrines of the Romans. His preachments tended toward *holy socialism*, and the tyrannical imperialism of Rome could never harmonize with such teachings as this. The only offense that can be attributed to Jesus throughout his whole career was a political offense from the Roman point of view. The Roman standing army in Israel and the spies maintained by the Romans made it possible for that government to take stringent measures whenever there seemed to be a traitor in their midst or a possible uprising.

Caiaphas would appear to have been a spy for the Roman government if we are to judge by the secret reports that he made to Rome regarding the activities of Jesus. On the other hand, he may have been merely a personal enemy, for he certainly did do everything possible to keep Rome informed about Jesus and to make it difficult for Jesus to continue his work. Even though Caiaphas was an eminent leader of the Sanhedrin, he did not represent this body in the reports he made, nor in the attitude he assumed. It is even indicated that Caiaphas went so far as to present large sums of money for the purpose of procuring evidence and making sure that a warrant would be issued by Rome for the arrest and trial of Jesus. So we find in this man a greater enemy to Jesus and his work than Judas.

It appears from some of the ancient records that most of the contentions and revolts that became quite popular in Palestine at about this time were purposely attributed to Jesus, or more precisely to his followers. Gradually Rome became convinced that it could end the enormous expense to which it had been placed in constantly investigating and watching the Christ movement in Jerusalem, thus cutting short the trouble it had experienced in dealing with these matters by removing the leader of the so-called new political faction. Therefore, by the time Jesus entered Jerusalem for the purpose of carrying on the culminating phases of his work after a long and successful tour in the outlying sections, a warrant for his arrest was already in the hands of officials in Jerusalem. Owing to the fact that he arrived at the approaching festival period, it was deemed advisable not to interfere with the quietude and sacred peacefulness of the Jewish feast days. Caiaphas anticipated an

uprising when the hour for the arrest came. Such an event would have been disastrous to the traditions of the church, would have upset the celebration of the feast pilgrims, and incidentally would have detracted from the very large financial harvest which always resulted when there were so many thousands of pilgrims in Jerusalem.

There are a number of references in the ancient records showing that an assassination of Jesus had not only been thought of, but had been planned by some of the hirelings of both the religious fanatics of Jerusalem and the local Roman authorities. It was decided, however, that such an act would be attributed to the Jews rather than the Romans, because the Romans had every reason and every power to proceed openly and have Jesus condemned as a political troublemaker.

The story of Judas as presented in the Christian version is a garbled one, modified in order to illustrate the fact that among the followers of Jesus, as with every great leader or avatar in the past, there was one who represented the evil forces and principles of the world, and who typified the untrustworthy element met with in all phases of life. The facts of the story are that the officials appointed to arrest Jesus realized that if they attempted to arrest him in public while he was preaching or performing his miracles, they would have to contend with a mob situation resulting in the use of arms and force, the destruction of life and property, and the creation of a condition not desired by either the Roman or Jewish people. Therefore, it was decided to arrest Jesus in private, when he was outside of the city and accompanied by but a few of his followers. Someone was needed, however, who could identify him at a distance in the white raiment which so many of the Essenes wore. Judas was willing to serve in this case for the bribe that was offered him, and in truth he did typify the element in life which the story in the Christian Bible presents.

That Jesus knew of the coming events, and that treachery and false reports were about to end his career, is evidenced not only in the Christian stories but in many of the private records. The soldiers representing the Roman government followed the directions of Judas and found Jesus in his usual environment in the Garden of Gethsemane where he was wont to hold secret consultations with Nicodemus, Mathaeli, Philopoldi, and Yousef of Arimathea. While the soldiers

were arresting Jesus, Yousef of Arimathea made off hastily to inform others of what had occurred and to make immediate plans to aid Jesus. Pilate was consulted and he agreed to delay matters till after the feast days. He feared there had been some illegal trickery or action in what had occurred and that criticism would result, thus jeopardizing his own position. Reading between the lines of the various ancient stories, we cannot feel that Pilate was moved by any inner or outer sentiment in his dealings with Jesus that was impersonal or unselfish.

The warrant called for immediate trial, and Pilate found reason legally to delay matters without antagonizing the Roman authorities and yet serve his own purpose. There were those who called upon Pilate and represented themselves as Jews, while others represented themselves as supporters of the Roman government, who demanded that the order of the emperors prefect be carried out at once. The warrant was of a nature that called for the death sentence if the person arrested was found guilty as charged. It is recorded that the decisions of the minor judges and witnesses were reported to Pilate that very night, but there was not found in these decisions that testimony which Pilate believed was sufficient for him to permit immediate execution.

In some of the Christian stories there is an intimation that some persons in Pilate's household were followers of Jesus. We find no reason for this statement except that Pilate himself had had some absent healing conducted by Jesus, which had resulted in the cure of a diseased hand. But if all those who had been healed or helped by Jesus had been true followers of him, there would have been such a multitude of followers in Jerusalem that no one would have even dared to plan the Crucifixion, let alone carry it out. It is not uncommon for avatars to have the very arm that was once paralyzed and cured become the arm and the hand that smites them first. Pilate was pleading for delay, but pressure was being brought to bear and so he yielded.

The attempt to transfer the case to Galilee, because Jesus was not a Jew, and therefore bring it under the direction of Herod, who was attending the feast in Jerusalem, also failed. Herod himself was not in such a position of stability and so free of criticism that he dared to take part in an affair that he knew was a more serious matter than appeared on the surface. The intriguers, in the meantime, feared that

Jesus might slip out of their clutches, but no attempt was made by his followers to do otherwise than demand fair trial and sufficient delay to enable them to prepare their defense.

Jesus himself seemed to be unconcerned regarding the controversy among the higher magistrates, for it is recorded that during these very bitter hours he continued to give treatments, teach, and carry on with a peaceful mind. We must think of the majesty of such a mind that was able to do this, knowing, as Jesus knew, what was really in store for him. The followers of Jesus who were attempting to prepare some defense for him, or to secure his freedom, recalled the fact that it was customary on the occasion of such feasts to give life and liberty to some criminal, and this point was presented before the officials with the request that the multitude preferred Jesus as the one who should be the receiver of such a feast gift. Even this plan failed. Finally, Pilate turned Jesus over to the mob of accusers and personal enemies, and the process of scourging began as a preliminary to the Crucifixion. The manner in which the leaders of the mob exerted themselves at this time, as recorded in all the records, shows that the greatest enmity and ill feeling was felt on the part of a few of the Jews who were personal enemies.

However, the apostles and the Essenes were carrying on their plans silently and appealing to higher authorities to save the life of their Master. Those who knew what was being done in the form of appealing to the emperor for a reconsideration, and appealing to other authorities for intervention, could not understand why these things did not come to an issue more quickly. According to the records, a great many of the followers of Jesus thought that more trickery was being perpetrated, while those who knew realized that Jesus had advised them of the real nature of the Crucifixion, and how it would terminate, and what it meant to the great work of the secret organization. Therefore, there were two groups who watched the developments: one moved by anxiety lest each hour would produce no effect that would stay the proceedings, and the other group that knew intuitively, and perhaps from secret information given them, that all would not end as the others believed.

Nearly a week had elapsed since the warrant had been issued. Hour by hour passed until finally the body of Jesus was raised on the cross on *Golgotha*, a little hill just outside the city walls, that was so round and suggestive of the shape of a skull that it was called Golgotha. Here other condemned men had been crucified, as had been the custom of the Romans for many years. The cross had always been a device for Roman crucifixion and persecution, and to the Essenes it was an emblem of human suffering, tests, and trials; but the raising of this particular cross with its precious burden became at once a new symbol to the Brothers and Sisters in White Clothing and the secret organization. From that hour the cross had a new meaning in spiritual and mystical thought. The Jewish factions which had gathered round to witness the raising of the cross dispersed to prepare for the approach of the sabbath, and only the Gentiles and the members of the secret organizations remained there to watch and to protect the body of their Master.

Considerable comment has been made in recent years, and perhaps in many of the years gone by, concerning the words spoken by Jesus while on the cross. Those who have tried to argue that Jesus was not the great Master and Son of God as claimed by the apostles and the disciples refer to the words in the Book of Mark 15:34, which are given there, in one of the languages which Jesus spoke as "*Eloi, Eloi, lama sabachthani?*" which is translated in the Bible as meaning, "My God, my God, why have you forsaken me?" The Book of Matthew gives practically the same wording. However, the four books of Matthew, Mark, Luke, and John agree in saying that immediately after speaking these words, *Jesus yielded up the ghost, or gave up the ghost.*

These words spoken by Jesus and the statement that he gave up the ghost are highly significant in a mystical sense. It was the Holy Ghost which Jesus yielded up at that moment, and this was the same Holy Ghost that came into the womb of Mary and manifested the creative power of the Logos. It was the same Holy Ghost that descended upon Jesus at the time of his baptism and which infused him with the authority and power to be the living representative of the Logos on earth. At the time of yielding up the Holy Ghost, while on the cross, Jesus permitted the special power and authority to return to the Cosmic Consciousness and leave him as one who had completed his

mission and was no longer the living power of the Logos on earth. This is why Luke expresses the incident by having Jesus say, “Father, into your hands I commend my spirit,” and John wrote that Jesus said, “It is finished.”

Every mystic will understand that these references to giving up the Holy Ghost cannot possibly refer to the giving up of *life, vitality, or vital consciousness*. Those who have attempted, since the 5th century A.D., to advance the idea that Jesus actually *died* while still on the cross, or that his transition occurred at that time, attempt to use the term *giving up the Holy Ghost* as meaning giving up *life* and *consciousness*. If the Holy Ghost is to be considered in this particular instance as meaning vitality, life, and animation, then we must be consistent and interpret the term in the same way in every instance where it has been used in connection with the life of Jesus. Can we say then, that when Jesus was baptized and the Holy Ghost descended upon him, that it was life, vitality and consciousness, and that this was the beginning of his existence as a living being?

It is quite evident by the whole story of the baptism in the Christian Gospels that the descent of the Holy Ghost was the *holy authority* and *divine power* coming into the body of Jesus, or into his consciousness, completing his preparation and perfection of development as a divine Son of God, an avatar, and the living Christ. It was the reversal of this process—the Holy Ghost and the Christhood withdrawing into the spirit and consciousness of God—which occurred on the cross as the culmination of his brief mission and the end of his official Christhood.

We realize, now, that the words *Eloi, Eloi, lema sabachthani?* could not mean, “My God, my God, why have you forsaken me?” and that there is either some hidden meaning in this expression or the words have been misinterpreted. Going to our ancient records and the original version and transcriptions that are recorded in reliable archives, we find that the words written there are *Heloi, Heloi, lema sabachthani?* We find, then, that what Jesus said was, “My Temple of Helois, my Brethren of Helois, why have you forsaken me?” and that he was referring to the brothers and sisters of the Temple at Helios where he had been

initiated. They were expected to prevent any unnecessary suffering and be ready to render any aid that was necessary. Just at this time, in the midst of his intense suffering, Jesus was not aware of all that was being done for him and probably looked upon the absence of so many of the brothers and sisters as a lack of attention at a crucial moment. It was at this moment that Jesus entered into the stage of *transition* from *Divine Master* to *human Master*, and the transition had its culmination in the Ascension as described in the next chapter. We see, therefore, that the problem regarding his last words on the cross resolves itself into a further indication of his real majesty and divine attunement.

Just as the sun was casting its last rays over the horizon and the sky seemed to be darkening more rapidly and threatening a storm, which appeared highly significant to the faithful, a commotion was occurring in the palace of Pilate. A herald had arrived with a document bearing the private seal of Tiberius, and all were anxious to know its contents. This document instructed Pilate to cancel the warrant and to stay all proceedings until a complete investigation could be made by Cyrenius. In the meantime, Jesus was to be set at liberty until a full report could be made.

Pilate immediately sent a messenger to those who were in charge of the Crucifixion stating what had occurred, and he instructed that no further persecution or torture of the body was to be permitted. In fact, his instructions stated that if there was any life still in the body of Jesus, it was to be taken down from the cross and sent to a hospice to be cared for. This was the news anticipated by Nicodemus, Mathaeli, and Yousef of Arimathea, and of course it was unpleasant news to the intriguers, and especially the Covenanters.

The storm soon broke and delayed the removal of the body of Jesus for a few hours, but in that time food and drink were given him, and support was placed under his body to prevent it from pulling too greatly upon the nails which tortured his flesh. The few faithful ones noted with great anxiety that a somber stillness and a numbness was passing over the body, and that gradually Jesus lost consciousness. At the earliest possible moment, when the storm quieted, torches were brought and an examination of the body revealed that Jesus was not

dead. The blood flowing from the wounds proved that the body was not lifeless, and so the cross was immediately taken down and the body removed from it.

The body was then taken to a burial vault owned by Yousef of Arimathea, which had supposedly been built for the care of his family; being a wealthy man he made it an elaborate and well-constructed burial place. The body was placed in a special part of the tomb which had been prearranged for its reception, and physicians connected with the Essenian community were at hand to render every possible assistance in caring for the wounds.

The Essenes had secured permission for the use of this tomb as a burial place for Jesus, and the authorities had granted this permission in the belief that it was to be the permanent tomb of Jesus. Therefore, shortly after the body was placed in the tomb, some outer guards belonging to the organization announced the coming of the officials who were to inspect the tomb and approve of the burial. Jesus had just attained complete consciousness, and his wounds had been dressed sufficiently for the Essenes to wrap his body in clean white clothes, in preparation for a short sleep, when the officials reached the tomb. The officials were permitted to watch the closing of the tomb and affix their seals upon the stones and the door which closed it securely. Apparently everything of an official nature to make the tomb a permanent burial place had been done according to law, and yet according to our records, much was left undone because the Essenes had made sure that the officials did not go too far in the process of sealing and closing every means of entrance and exit.

The description of the tomb in the records from which I quote is not complete enough for us to understand thoroughly its form and structure, and we are not sure whether there were two doorways or only one. It appears, however, from all records, that a great stone was used to close up the doorway after the doors had been shut, for the purpose of hiding the doorway so that the burial place, which was in the side of a rock, would not be too apparent or attract too much attention. It was also recorded that Nicodemus was fearful that some trick might be played, as he realized there were those who knew of the trickery on the part of Caiaphas, and that the resentment of the

followers of Jesus might take the form of some plan to thwart the law. So he demanded that the sepulchre be watched for the satisfaction of Caiaphas and the law.

Late in the night the storm which had only partially ceased raged fiercely again throughout the whole valley of Judea, and thunder and lightning echoed and flashed in the mountains roundabout. According to the records, it was such an unusually severe storm that it cleared the streets of Jerusalem and the roads just outside of the walls of all pilgrims, and it even forced some of the guards and soldiers to take cover.

Chapter 16

THE SECRET FACTS OF THE RESURRECTION

SHORTLY BEFORE SUNRISE, Yousef of Arimathea and other Essenes who had been hiding nearby approached the tomb when the guards were trying to protect themselves from the rain by seeking shelter in some cattle houses at some distance. Using the means they had previously provided, and taking advantage of the laxity of the officials in sealing the doorway properly, they caused this great stone to be thrown over and the doorway to be opened. When they entered the tomb, they found Jesus resting easily and rapidly regaining strength and vitality. After an hour the storm ceased sufficiently for the Essenes to escort him from the tomb.

Jesus had used every one of the powers coming into his being, through the perfect attunement he had with the Cosmic, to restore strength and consciousness to every part of his body and to all of his highly developed faculties. Therefore, it was possible for the Essenes to place his body upon a colt and cover him with some heavy garments while they led the colt with its precious burden through the mild rain and deep darkness to a secluded place belonging to the organization, not far from the walls of the city.

In the Book of John in the Holy Bible, is revealed one of the interesting facts concerning the Crucifixion which appears in the ancient records from which I am quoting, and which incident is often overlooked by the most critical of the Bible students. It is that although it was a common practice to break the bones in the body of every

crucified person and to cause their bodies to hang upon the cross for several days so there would be no possibility of the body remaining alive, nevertheless the body of Jesus was taken down without the bones being broken, even though the soldiers broke the bones of the two criminals that were upon the crosses close by.

This was not an oversight on the part of the soldiers by any means, for not only did they fulfill the law by breaking the bones of the two criminals, but they had been so accustomed to this procedure for many years that we cannot believe that after having performed their duty with the other two, they would forget the practice, momentarily, in the case of the third body upon the cross. The ancient records to which I have been referring state that when the soldiers were notified that the body must be taken down immediately because a release had come, and that everything must be done to permit Jesus to regain his consciousness and strength if he had not passed through transition, they realized that they were not to injure, torture, or in any way affect the ease and comfort of Jesus, but to relieve him as quickly as possible from the agony in which they found him.

It may be interesting to call attention to the fact that nowhere in the Gospels of Matthew, Mark, Luke, and John is the positive statement made as an observation of one of these disciples that Jesus *died* on the cross or that he was *dead* when they removed him from the cross and placed him in the tomb. In John 19:33 there is the statement that the soldiers *believed* Jesus to be dead, but John does not make a positive statement of his own, and when he continues by mentioning the spear thrust, we have no reason to believe it was more than a surface wound, while, on the other hand, the fact that blood and water flowed forth would indicate that Jesus was still alive. I know that in the Apostles's Creed used in the average Christian church, the statements therein refer to the fact that Jesus suffered and died on the cross, and it is commonly believed that the statements in this Apostles's Creed were taken from the statements made by the different apostles.

The truth of the matter is that the present-day Apostles's Creed went through a number of changes in the centuries after the Crucifixion at the various high councils of the church, and the first drafts of the creed, which I have before me, are considerably different from those

later adopted. In the third of the five drafts of this creed, we find the statement that Jesus was “fastened to a cross, he rose the third day.” In the first and original draft, the statement is that Jesus was crucified under Pontius Pilate and “on the third day brought to life from the dead.” In the last draft, the wording was changed to read, “suffered under Pontius Pilate, was crucified, dead, and buried.”

The statement in the early draft of the creed that *Jesus rose from the dead* should be associated with the wording in Luke 24:5, wherein the question is asked of those who were seeking for Jesus, “Why do you look for the living among the dead?” We must bear in mind that Jesus was placed in a tomb that was intended for the dead, and in an environment intended exclusively for the dead and surrounded by the so-called dead. In other words, the question might be reworded as follows: “If you are looking for Jesus, the everliving Son of God, why do you come to a cemetery and peer into tombs and sepulchres looking for him? Why do you expect to find a living person where only the dead may be found?” The early drafts of the Apostles’s Creed clearly show that the idea meant to be conveyed was that after the Crucifixion, Jesus was temporarily placed in a tomb among the dead, and that he quickly rose from that place and out of that environment, and returned again to his place among the living.

There is absolutely no intimation in the early drafts of that creed, nor in any of the discussions which occurred in the high councils of the church when the creed passed through its many changes in the different centuries, that Jesus was believed to have died on the cross or in the tomb immediately after the Crucifixion. The creed was composed so long after the days of the apostles and the writing of the books of the Bible that it had to be invented and created like the many newer doctrines of Christianity. In the *Roman Catholic Encyclopedia* we find admission that many of the highest authorities state that the creed can be traced to no earlier period than the second half of the 5th century A.D., and there is the further admission that the idea that the apostles composed the creed on the day of the Pentecost is merely a legend dating back to the 6th century. We read also this interesting statement in the *Roman Catholic Encyclopedia*: “Modern apologists in defending the claim to Apostolicity (of the Apostles’s Creed) extend it only to the old Roman form, and are somewhat hampered by the objection that if the

Roman form had been really held to be the inspired utterance of the Apostles, it would not have been modified at pleasure by various local churches, and in particular would never have been entirely supplanted by our existing form.”

According to the Rosicrucian and other ancient records, various persons came to the tomb to see the body of Jesus after the sabbath was over. They brought spices, clean linens, and other things as was their custom in the case of any who had passed away, but they found the tomb open and Jesus gone. The storm and lightning, and perhaps a mild form of earthquake, had left much ruin and havoc in the cemetery. A number of tombstones were thrown over and a number of sepulchres were opened by stones rolling away or sliding down from their proper position.

The soldiers who were supposed to be on guard to watch and protect the body of Jesus, but who had slipped away into some sheltered place, were on hand bright and early to meet those who came to the tomb of Jesus, and they had a very ready explanation of what had occurred. They did not admit their own neglect, which would have caused them to be severely punished and imprisoned, but stated that during the height of the storm all of the tombs were opened by some miraculous power and that a great blinding light came down and surrounded the tomb of Jesus, and in this light they saw mysterious figures which escorted Jesus, who had returned to life. This story did not appear to the soldiers to be much different from hundreds of other stories being told about Jesus and his miracles, and about the manifestations of God's wrath and God's love in connection with many unusual things during the preceding nine years.

The public, and especially the followers of Jesus, were ready to accept the story that the soldiers told. Since Pilate realized that the body of Jesus had been saved and that the stories were only an explanation to satisfy the curious, and since Rome had authorized the release of Jesus, and therefore cared little regarding his present whereabouts, no investigation was conducted. Thus, the story of the soldiers and the followers became the accepted explanation.

The other incidents regarding the Resurrection, as told in the Christian Bible and in other sacred writings, may or may not be true

in their minute details, for they are based upon testimony of various persons and are somewhat conflicting. Only one fact of interest is noted in the Rosicrucian records regarding the tomb of Jesus, and this is to the effect that during the first years after the Resurrection, the tomb of Yousef of Arimathea was used as a shrine by thousands who were followers of Jesus. The tomb was in a badly damaged condition, partly split open by a huge crack in the rock which sheltered it and a crack in some of the stone masonry that supported one side of it; the tomb had every appearance of having been struck by lightning during the terrible storm. If the storm did such damage as this to the Holy Sepulchre, and to the other tombs and burial places in the vicinity, we can easily understand why the soldiers conceived the story that they told and why it was so readily accepted.

As quickly as possible the Essenes escorted and conveyed Jesus to a home of one of their associates in Galilee. It was their intention to have Jesus rest and recuperate before escorting him to a place of secrecy and isolation for a time. Jesus recovered very rapidly so that he was able to walk part of the way on his journey. He was met by a few who knew him and who were surprised to find him still living. We have many traditional stories regarding his contact with his disciples and others during the time of his recuperation.

The appearance of Jesus in the midst of his disciples on various occasions during his period of recuperation constitutes in several cases, a mystical demonstration of the ability of the Master to project his personality and consciousness to places distant from his physical body. Such demonstrations of the higher spiritual laws as this were common not only to Jesus, but many of the eminent avatars of the past. In fact, some of his apostles and disciples and many of the sisters and brothers of the G.W.B. very often made themselves visible to others at distant points. We find in the present-day teachings of the Rosicrucians, in various lands, the simple laws which help men and women to attain that high degree of psychic development which enables them at will to project the psychic or soul consciousness to a distant point and become visible and even sensible to the higher faculties of persons who are likewise developed to the proper degree of receptivity.

The time was coming, however, for Jesus to close his public missionary work quite definitely and enter that stage of silent activity into which all great avatars of the past have entered, and which is always the goal of every messenger of the G.W.B. Jesus was devoting most of his time to teaching his disciples the doctrines and principles which they should present in their work with the public, thus preparing them for the missionary work they would have to continue after his retirement.

The great change that had come about in the personal appearance of Jesus after the Ascension of the Holy Ghost from his consciousness while he was on the cross caused a great many, who had been familiar with his physical appearance and spiritual aura, to fail to recognize him when they saw him clothed in different raiment and appearing as a simple Essene during his days at Galilee. The disciples knew that a still greater event in his life was imminent, and of course the eminent officers of the organization were already preparing for the final manifestation of his divine place among humans.

For forty days Jesus continued his close association with his disciples and apostles, and we find that this forty-day period is again significant and coincides with the other forty day periods mentioned in another part of this book. During these forty days Jesus attended several of the suppers or symbolical feasts which were typical of the Essenes and which later became one of the forms of ceremony in the Christian church. One of these, the so-called Last Supper, became important in Christian doctrines of Jesus's life; but there were many other such feasts thereafter in privacy not revealed in the Christian records, probably because they were not significant or attended by as large a number of his disciples as the one referred to.

So, on the fortieth day the apostles assembled, in accordance with instructions, on a mountaintop outside of the city of Jerusalem, where they would be separated from the multitude and out of sight of any passers-by. It was just at sunset that Jesus came into their midst and arranged them before him in a group forming a semicircle, facing the setting sun. He stood before them so that as they faced him they saw his magnificent figure outlined as a silhouette against the red and

gold of the sky. He proceeded to explain to them the purpose of this unusual secret session and the real work that was to be accomplished by them in the future.

According to the records, he first announced that not one of them was to leave the circle or depart from the mountaintop until he had received from his Father in Heaven the Holy Ghost and the divine authority to carry on his work as an official apostle. In other words, he announced that apostolic power was about to come to them from a divine source and that they must not break the spell of cosmic attunement which he was about to establish until each one had experienced the influx of the Holy Ghost. In the light of what actually occurred, we can easily realize how important it was for Jesus to command them to remain where they were and not depart too quickly; for he knew that there would come a moment when each would believe that the strange session had ended and that there was no further need for remaining on the mountaintop.

Naturally, the apostles asked questions, and it appears that they sought to determine what form of activity they should adopt and just how their work would affect the establishment of the Kingdom of Heaven which Jesus had announced as imminent. But Jesus replied by rebuking them for their inquisitiveness at that moment and then assured them that in due season all would be explained to them. He further stated that after the Holy Ghost had come upon them, and they went out in the world to carry on their individual missions, they would be representing the great work in all parts of the world.

With further instructions regarding their first acts after they departed from the mount, Jesus directed each one to rise from his sitting position and fold his arms across the chest in the form of the Essenian salutation. Then, stepping some paces away from them, but directly in a line between them and the last edge of the setting sun, he lifted his hands and arms toward Heaven and prayed. While the apostles watched and listened, a great light surrounded Jesus and then a mist formed over his head and gradually enveloped him.

When the mist lifted and ascended toward the sky again, they saw that Jesus was gone and was no longer before them. In their astonishment, they looked toward one another as though each expected the other

to make some explanation. A few of them were about to move from their assigned positions when one of them spoke and said, "Hold, for were we not warned to remain as we were until the coming of the Holy Ghost?" Realizing that the time for departure had not yet come, they remained standing, and in a few minutes there appeared before them two figures as faintly visible as though they were of a violet light.

One of these figures addressed the standing apostles, saying, "Gaze no longer into the mists in which your Master has ascended, for as he left you, so shall he come to you again and again; for his earthly mission is accomplished and he shall dwell in your hearts and in the hearts of those who love him and will henceforth direct the mission of his life through his messengers of light. Receive ye, therefore, from your Father which art in Heaven, the Holy Ghost and the Word, and by these ye shall have the power to teach and to demonstrate the spiritual laws of the Kingdom of Heaven, and the keys to the portals of the future." Then the figures disappeared as if dissolving before their eyes. The apostles then knew that they had been glorified by their Father in Heaven and that they had received the Holy Ghost.

In quietness and peace the apostles journeyed to their homes in Galilee to dwell among their brothers and sisters. That night Jesus appeared among the high priests in the monastery at Carmel and retired to the rooms that had been set aside for him as his sanctum. Thus the door of his public life was closed to humanity.

Chapter 17

THE UNKNOWN LIFE OF JESUS

ACCORDING TO THE stories in the Christian Bible, the life of Jesus the Christ ends or culminates with the Ascension. Various other sacred books, originally forming the library of sacred writings from which the present books of the Bible were selected, contained accounts and incidents of the life of Jesus not presented in the selected ones, and for this reason they were rejected. These rejected books of the Bible, which constitute a separate volume, are used today by a great many ecclesiastical authorities because of the interesting light they throw upon many other important incidents of the life of Jesus and his apostles.

The Ascension, as described in the previous chapter of this book, was wholly a mystical and psychic event, and there is nothing in the original accounts of it to warrant the belief that Jesus arose physically or in his physical body in a cloud into the heavens. The words of Jesus that he would go unto his Father, or return to his Father in Heaven, most certainly did not mean to indicate that his physical body would rise, nor did he intend to intimate precisely *when* or *how* this return of his spiritual being would occur.

This important event in the life of Jesus must be viewed in the mystical and spiritual sense, the same as his statements regarding the necessity for being born again in order to enter the Kingdom of Heaven. He distinctly explained that in the case of rebirth through repentance, he did not refer to a rebirth of the physical body during the earthly

lifetime of any individual. The idea of the Ascension has, however, become misunderstood as a spiritual doctrine and it has developed into a belief in the resurrection and ascension of the physical body. This misunderstanding, encouraged by theological support, is responsible for the rejection of many of the Christian doctrines on the part of those who cannot conceive of these things in a physical and material sense.

The description of the Ascension given in the books of Mark and Luke are slightly different, for in one we read that Jesus was received up into Heaven, and in the other we read that he was carried up into Heaven. In the Book of Acts, the wording is that he was taken up to Heaven and a *cloud received him out of their sight*. In carefully analyzing these three accounts we note that the cloud which surrounded him and “received him out of their sight” has a spiritual significance which all students of mysticism will appreciate. Among the work of the masters of Tibet, Egypt, and India today, and even in the work of such masters in the Western world, the formation of clouds or bodies of mist that can be called out of the invisible to surround a person, and thus shut one out from the sight of others, is a demonstration often performed to prove the operation of many cosmic and spiritual laws.

It is not my intention to intimate that the cloud which descended upon Jesus and shut him out of the sight of the disciples or apostles was of the same nature as that mystic cloud which the masters today draw around themselves when they wish to fade out of sight gradually and disappear temporarily. I believe that the disappearance of Jesus was unique and has not been duplicated by any of the great masters or avatars since his time; but I wish to call attention to the fact that disappearing in this sense or in this manner should not carry with it the idea that because the cloud or mist *arose* after Jesus had disappeared, that Jesus himself, either physically or spiritually, arose with the clouds into the Heavens. Not being able to see him after the clouds started to rise, it was natural for the disciples to assume that he was in the cloud. Later when they wrote their records, and knew that this incident actually ended his public appearance only, they stated their impressions as though Jesus had actually disappeared in the cloud, as they believed at the time.

We find, in going over the ancient records, that Krishna, who was crucified and saved from the dead, was also credited by his followers with having ascended into Heaven. The ancient description says that at the time of the ascension a great light enveloped him, and he disappeared in the light. They also assumed that Krishna returned with the light as it rose from the earth and returned to Heaven. The records also show that Buddhas last appearance was on the top of a rock on a mountain in the presence of his followers, when a great light surrounded him and he disappeared in the light. Buddhas followers claimed that he then rose to the celestial regions; and for several centuries after this occurrence, impressions in the rock were shown to pilgrims as being those of the feet of Buddha where he stood when the ascension occurred. Zoroaster, another one of the great avatars, was also credited in all the pre-Christian accounts with having ascended to Heaven at the end of his earthly career.

The Egyptians celebrated the resurrection and ascension of Adonis for many centuries preceding the Christian era. In fact, the festivals in honor of the resurrection and ascension of Adonis were observed in Alexandria, Egypt, the very cradle of Christianity, in the time of St. Cyrio, bishop of Alexandria, A.D. 412, and at Antioch, the ancient capital of the Greek kings of Syria, during the time of Emperor Julian, A.D. 361-363.

Even the children of Israel worshiped Adonis under the Jewish designation of Tammuz, and there was an altar in his name in the Temple of the Lord in Jerusalem. Several of the Psalms of David were parts of the liturgical service employed in the worship of Tammuz, especially the 110th Psalm. On this point, Dr. Parkhurst, the eminent Jewish authority, says in his book called *The Hebrew Lexicon*: "I find myself obliged to refer Tammuz, as well as the Greek and Roman Hercules, to that class of idols which were originally designed to represent the promised Saviour (Christ Jesus), the desire of all nations. His other name, Adonis, is almost the very Hebrew word 'our Lord,' a well-known title of Christ."

At least twenty other ancient avatars and gods of the people are credited in the ancient writings with having risen from among the dead (not out of death) and having ascended into Heaven as the closing

incident of their public careers. It is to be noted that in most cases there is no intimation that the disappearance of an avatar from public sight; and the ascension of his spirit to the invisible realm meant a bodily ascension into the heavens or a cessation of physical existence on the earth plane. We note that in the ancient teachings regarding the great avatars, the emphasis was always put upon the fact that the divine spirit or spiritual light of the avatar returned to God or to the celestial regions, after which *the light of the world went out*. These ancient peoples, whom Christianity called pagans, had no idea of intimating that the physical body rose or disappeared, except that it remained out of the sight of the public.

Contrary to this, we have the gradual development, in the Christian doctrines, of the idea of the Resurrection and the Ascension of the body *in a physical form*. Such an idea was not in the original and early Christian doctrines, but was added in the later centuries, when so many other Christian doctrines were invented or made theologically necessary, as explained in an earlier part of this book. This change of interpretation of the Resurrection and Ascension has caused much of the argument in modern times against the acceptance of the Christian doctrines in their entirety.

The disappearance of Jesus from public sight, thus closing his public work and public mission as the Christ, was not the end of his existence on the earth plane in the physical body. This is definitely stated in so many ancient and reliable records that it is surprising that the founders of the Christian church attempted to make his ascension a physical fact and proclaim it the end of his earthly career. In many of the discussions of the church councils in the first centuries after Christ, there were frank admissions on the part of the greatest of the authorities that Jesus lived to be fifty, sixty, or even seventy years of age. In some of these early discussions, the matter of apostolic succession was taken up and seriously analyzed for many years; and during those discussions much evidence in the way of writings and the word-of-mouth traditions was submitted to show that after the Ascension Jesus had labored with his apostles.

It was not until the doctrine of the Resurrection of the body and the Ascension of the body in a physical sense appeared to be an

important theological necessity that these early church leaders decided, in their high councils, to eliminate all references to the activities of Jesus after the Ascension, and to make the Ascension appear to be the culmination of his *physical* existence, as well as of his *Christly* mission.

The ancient records of the G.W.B. and other records in the Rosicrucian archives clearly show that after Jesus retired to the monastery at Carmel, he lived for many years. He then carried on secret sessions with his apostles and devoted himself, through meditation and prayer, to the formulation of doctrines and teachings which his apostles should give to the world.

The original twelve apostles of Jesus were all Gentiles and selected from among those who were living in Galilee. Perhaps it has never occurred to the average Christian student to look into the lives of the apostles and note that all of them were living in Galilee at the time of their selection to form the private council of the Christ movement. Of the twelve, all but three—Lebbeus, Paul, and Judas—were of Aryan blood and were members of the Essenian community. Lebbeus and Judas were of the Jewish race, but they had adopted the Gentile religion by becoming heretics and abandoning much of the Jewish doctrines. After the passing of Judas and others, the vacancies in the council of twelve apostles were filled by other Gentiles of the Essenian community selected by the council itself.

The council of apostles met at the monastery, and the members practically lived in the environs of the monastery because of the daily sessions that were held in what might be called the apostolic school or college. It was this college or school that was the basis for the later establishment of a similar college in the Roman church.

According to the records, Jesus appeared but once a week before most of the apostles. This was always on a sabbath when a ceremony of a mysterious nature was held, and all who were not away on missionary work indulged in a symbolic feast. During the other days of the week, sessions were held for the purpose of instructing the apostles in their work, and these were presided over by the several high priests of the monastery.

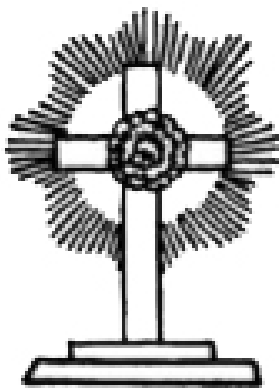
It is this phase of the work of Jesus with his selected apostles that constitutes the great unknown period of his life. Only a few outstanding facts are given in the records regarding the closing years of his life and his association with the apostles. We find that about ten days after the retirement of Jesus from public life his apostles were assembled at a place in Jerusalem for the purpose of establishing the first congregation of the movement which was to be organized and known as the *Christine Church*.

Jesus himself had no part in the foundation of this movement, for it appears in the records that the apostles anticipated only a public assembly for the purpose of continuing the Christ teachings. But so large a congregation assembled, and the power of the Holy Spirit became so manifest, that the enthusiasm of the men and women and the prayers and cries of the repenting ones attracted the attention of scoffers and others. Therefore, it was found advisable to organize the work of the apostles into a definite movement, having a definite name and a regular place for meeting. There is nothing in the records to show that Jesus agreed to this plan or gave it any consideration, since his contact with the public was ended and his interests were solely in instructing and guiding the apostles in their own personal development and comprehension of his teachings, so that they might be proficient in their work. Ever since the occasion of the Ascension, when the Holy Ghost came upon the apostles and granted to them the same authority to carry on his work as he had carried it on, Jesus considered the apostles his successors as public messengers. Whatever plans they made to facilitate and improve their work with the public seem to have received no comment from Jesus, so far as we can find in any of the records.

After a year had passed, the movement of the Christine Church developed to such an extent that it was organized in a wider sense so as to include an inner circle that was devoted exclusively to the preservation of the Christ teachings and the maintenance of certain traditions and symbols. It was at this time that the cross, as a Christian symbol, was adopted; but strange to say, it was not adopted with a crucified body upon it, but a *rose*.

The Essenes, as a part of the G.W.B., had always used the cross as a symbol. This device originated as a mystical or esoteric symbol in the days of Akhnaton, pharaoh of Egypt, who used the cross in his mystery schools as an emblem of the human body with arms outstretched, representing the physical body with its sufferings and the trials of earthly life. The cross at that time had not been used before for the purpose of crucifixion, but it was used in the mystical sense because the human body with arms outstretched suggested it, especially when facing the sun at sunrise in making the usual mystical, morning salutations; for at such a time the shadow of one's body thrown upon the sand is in the form of a cross. The fact that this shadow is but a passing thing, an unreal thing, and merely of temporary existence, suggests itself as emblematic of our physical body and physical existence. In many of the ancient writings of the mystery schools of Egypt, and even in some of the hieroglyphic writings on the walls of these mystery schools, the cross was carved or painted in connection with esoteric principles.

At a time between the adoption of the cross as a symbol of the physical body and the formation of the Christine Church, a rose was added to the cross as a second element in the mystical symbol. The rose was likened to the human soul, because of its gradual unfoldment, beautiful perfume, richness of color, and manifestation of maturity. By adding the rose to the cross, the esoteric meaning of the combined symbol was that the soul personality evolves and becomes rich in experience and manifestation through the sufferings, trials, tribulations, and incidents of the physical body and physical existence.



The rose was also placed upon a cross as a symbol of the Crucifixion, like unto the dove, the sun, and the serpent. The crucified rose became the official symbol of the Rosicrucians, but was used by the various branches of the Essenes and G.W.B. before its official adoption as a universal emblem. The emblem of the early Templars was a red rose on a cross, adopted by them because of its use by the Essenes. In some of the early mystical manuscripts, we find this rose referred to as the *Nauruts*, *Natsir*, or *rose of Isuren*, of Tanuil, or *Sharon*, or the *Water Rose*, the *Lily*, *Padma*, *Pena*, *Lotus*—crucified in the heavens for the salvation of humanity. Jesus the Christ was called *The Rose*, and the *Rose of Sharon*, or of *Isuren*. In this we see the relationship of the Rosicrucian emblem to early Christian mysticism.

Thus the rose and the cross became an emblem of soul expression through human, physical experience. We can see in this mystical symbology a beautiful reason for the combination of the rose and cross as the emblem for the Christine Church. Later in the history of Christianity, Jesus himself was called the *Rose*, the *Rose of Sharon*, the *Beautiful Rose*, and the *Holy Rose*; and the rose on the cross was interpreted by many to represent the soul of Jesus on the cross, in all of its beauty and maturity, uncrucified. It was not until many centuries later that the church authorities, in their high councils, established the cross with the crucified body upon it as an emblem of the Christine movement.

The inner circle of the Christine Church also formed itself into a militant organization for the preservation of its sacred symbol, the cross, and later adopted a name which, when translated into Latin, would read *Militia Crucifera Evangelica*. This militant organization, which was to include those who would be selected in every country to represent it and carry on its activities, was to protect its sacred emblem from being adopted by other unauthorized organizations, and especially to protect it from being misused and misrepresented in matters that were not truly according to the Christ principles. This militant organization finally included the Hospitalers, the Knights of the Cross, and similar organizations, which were carrying on humanitarian activities in the name of the cross and in the name of the Christ principles. For many centuries the organization remained a very secret and little-known body of several hundred individuals,

controlling and directing the activities of a number of other allied organizations; and during the time of the Crusades for the redemption of the Holy Land from the control of the so-called infidels, the Militia directed and controlled the important activities of the armies.

It is interesting to note, also, that after many centuries had passed, the organization suddenly became a nonsectarian body of defenders of the Cross, through a convention called at Liineburg, Germany, on July 27, 1586, which was sponsored by Henry IV of France, Elizabeth of England, Frederick II of Denmark, and the potentates of many other lands. At this convention the ancient records of the organization were revealed, and the doctrines of the organization and of the Essenes and the G.W.B. were reviewed and adopted as the rules and regulations, teachings, and practices of the Militia. All these things were then compiled into one great book of almost 2,000 pages which was completed in the year 1604, and officially called the *Naometria*. The Militia became an important organization in the prevention of further wars and forms of persecution in the name of religion. Membership in the Militia eventually became an honor resulting from unusual and distinguished service rendered in behalf of the pure symbolism of the cross and in behalf of humanity's mystical and religious development.

Early in the formation of the inner circle by the apostles in Palestine, members thereof were delegated to go to various lands and spread the work of the newly formed church. Peter was sent into Jerusalem, Antioch, and Rome. The elder St. James worked also in Jerusalem. St. John, after some missionary work in Jerusalem, centered his activities in the establishment of a church at Ephesus. St. Paul aided, first at Antioch, and then at Iconium, Lystra, Derbe, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, and other cities. The other apostles labored first as assistants in the new churches and then went off to other lands. The Christine Church thus had its foundation among the most advanced nations.

In the meantime Jesus outlined and perfected the doctrines and teachings which he had received through inspiration during the days of his Christhood, and in the confinement of his sanctum he outlined these teachings to the high priests and the apostles who came to see him from time to time. Most of these doctrines and teachings were

preserved by the apostles and especially by the high priests of the G.W.B., and from these preserved writings the organization extracted many of the teachings which it now uses throughout the world. An outline of the secret teachings of Jesus, as revealed in his public and private sessions with his apostles, disciples, and officers of the G.W.B., constitutes a wonderful volume of the principles of metaphysics and spiritual law. Perhaps these will be given to the public in time, for they would prove of inestimable value to the student of Christianity and to the student of mysticism.

The ultimate passing or transition of the great Master Jesus is recorded in the ancient records as having occurred peacefully and in the presence of the sisters and brothers in the monastery at Carmel. His body remained in a tomb on the mount for several centuries, but it was finally removed to a secret sepulchre guarded and protected by his brothers and sisters.

Thus endeth the story of the Great Initiate—the Messiah and the Son of God—the AMEN of the world, Lord and Redeemer.

Appedix

SOME INTERESTING CRITICISMS

IMMEDIATELY FOLLOWING THE issuance of the first edition of this book and throughout the worldwide sale of the first and second editions, many letters were received by the author making critical comments regarding the contents of this book. Many of these comments will be interesting to the reader. Naturally, it was expected that this new version of the old stories of the life of Jesus, and the presentation of some hitherto unpublished facts regarding his life, would bring forth many serious objections on the part of Christian orthodoxy and many critical comments from two classes of persons—the defenders of the faith, and the careless students of Christian theology. It was never believed by either the author or the publishers that any of the Christian priesthood or clergy would approve of and endorse the book. Yet this very thing did happen in a great many cases.

One of the interesting facts revealed by the letters of criticism received, and by the critical comments about the book published in various newspaper articles and magazine contributions, is that many eminent Christian clergy who should not have attempted to criticize the book without first becoming well versed in Christian history rushed into print with their condemnations of the book and centered their arguments in one sweeping rebuke. Taking all of these rebukes and melting them, so to speak, into one mold, we find the following words typical of the expression used.

“The author of *The Mystical Life of Jesus* presents us with a unique story which challenges many of the statements contained in the Gospel records, but absolutely fails to give any Christian authority for a single challenging statement that he makes.”

Other clergy have privately and publicly denounced the book with the statement that “the author quotes no Christian records, nor any part of the Gospel records to substantiate the statements he makes.”

Such criticism of the book is unfair, or at least disqualified, for the book itself claims to be a version *different* from that generally held by the Christian authorities relating to the life of Jesus, and common sense would tell one that an entirely different book with challenging statements in it could not rest upon quotations taken from the Christian Bible or the Christian writings.

The author feels that if in writing about the life of Jesus he were limited to quotations from the Christian histories and to statements made in the Christian Gospels, there would be no need of writing another book, for the Christian faiths have given to the world as interesting and attractive histories of Jesus as their inner light would permit. To merely re-quote the Gospels would be equivalent to attempting to paint the lily. If no facts had been discovered which were contrary to the statements in the Christian Gospels and no further facts found which were absent in the Christian records, there would have been no need to prepare another book dealing with the life of this great Son of God.

It seems strange however, that these Christian clergy could find no other points upon which to base their sincere objections to the book. The various chapters of this book make many challenging statements which if untrue should have been pointed out by the critics of the book as falsehoods and as unsubstantiated statements, but which if true should have forced the orthodox Christians to admit that this new book contained newer light and newer knowledge.

Why, for instance, should all of these clerics in writing their condemnations of this book refuse to answer or explain away the statement that Jesus did not live in Nazareth and was not a Nazarene by virtue of his association with a city that did not exist in his lifetime?

Not one of the thousands of criticisms published about this book by the orthodox defenders of Christian records contains a single comment regarding this point. Yet, if the point raised about Nazareth in this book is true, it opens wide a very large door to a serious criticism of an important fundamental claim made in behalf of Jesus.

Another interesting point is the fact that none of these learned or unlearned orthodox critics attempted to show that the records contained in this book relating to the events of the unknown youth of Jesus were inconsistent, improbable, or of any importance. Yet to the thousands of persons who have read the book and valued it, the facts relating to the youth of Jesus were outstanding in importance because they cast a very important light upon the whole of the life of Jesus.

It is probably sufficient unto themselves for these critics to throw the book aside, as they say they have done, or confine it to the rubbish heap, as they unhesitatingly reveal to the author with the declaration that "the whole book is an unsupported and uncorroborated piece of fiction." Such an attitude has been assumed by the learned and wise ones throughout all of the ages in regard to every new revelation not only in the field of religion and philosophy, but in science. It was this attitude that caused the church to cast aside the words of warning and the sound advice given by those who became illumined with the new truths. Many of these were burned at the stake or condemned to eternal imprisonment, but later made saints. In all ages there have been those who refused to believe the new facts of life and have condemned the one who attempted to reveal them.

Among the many peculiar ideas advanced in some newspaper and magazine communications regarding the book is a typical one which appeared in the letter column of the *New York Sun* for August 15, 1929. In the letters on this page one gentleman wrote his criticism of this book and made the following comment:

"A letter appeared in your page recently in which it was stated that H. Spencer Lewis had written a book on the life of Jesus from data contained in the archives of the Rosicrucian Order. It seems rather strange to me that after nearly two thousand years something should turn up that adds anything to our present knowledge on this subject."

This idea seemed to form the basis of the objection on the part of a great many readers of the book. Why, they asked, has it taken almost 2,000 years for such interesting light on the life of Jesus to find publication? Why, asked others, should we believe that at this late period in history anything new could be found regarding the life of Jesus after thousands of investigators or seekers have spent hundreds of years searching in vain for such matter?

Such questions and critical comments do not deserve extended answers nor explanations. One might say, why would the forty-niners who went to California from the East find any gold in the hills after the padres and the Indians and others had spent scores of years vainly hunting for gold? Why should astronomers be scanning the sky even at this very hour in the hope of finding new worlds or new planets after so many years of minute search that has seemingly revealed everything that is to be found? Why believe that there can be any light found that will add to the accumulation of human wisdom? And why, may we ask, assume that the matter published in this book is “a new and recent discovery of historical facts”?

Such a claim is not made for the book or the facts it contains. The facts contained in this book have been known to and preserved by eminent authors for hundreds of years, and we know that most of these facts have been called to the attention of prominent clergy of the world for several centuries, but these clerics refused to publish the facts, refused to add them to the old records, and refused to reveal the new facts in any form. But even if these facts had been discovered only recently and just brought to light for the first time in the history of the world, it would not be surprising, nor make the facts appear to be incompatible with truth. Excavations are being made in Egypt and in parts of the Orient today for the purpose of discovering new facts relating to human history and the advancement of philosophy and religion. Each year sees new light cast upon the lives of the people and the incidents of history relating to the periods covered in the Christian Bible.

Scores of newspaper clippings have been sent to me along with magazine accounts and other records showing that in various parts of the world research work is being carried on with the hope of

finding new facts relating to the life of Jesus and the whole story of creation as contained in the Christian Bible. Expeditions composed of archeologists specializing in biblical research and of theologians devoted to the work of translating and making researches into the earliest scriptural records have gone forth into Palestine and the Near East at great expense, exclusively for the purpose of obtaining more light regarding the periods dealt with in the Christian Bible.

Within recent years such expeditions have brought to light many new tombs and burial places containing indisputable evidence of early Christian burial with certain writings, notations, dates, and other facts which have cast much light upon the life and work of Jesus and his followers in these countries.

History distinctly tells us that many books of sacred writings were rejected when the present Christian Bible was compiled. Many of these rejected books have been brought to light and are found to be of intense interest. More are being found and translated, and there is no reason to suppose that all of the facts relating to the life of Jesus have been uncovered by orthodox investigators or by others.

It is not strange that the Rosicrucian records have contained these facts for many centuries, and it is not true that the Rosicrucians have wilfully and deliberately concealed these facts, nor held secret the fact that they possessed ancient records of this kind; but up to recent years the best translators and workers on new variations of the Christian Bible and Christian history have refused to examine the Rosicrucian records or the records contained in the archives of India, Egypt, and other lands, on the basis of either prejudice or ecclesiastical condemnation.

Returning again to the statement made in the forepart of this appendix to the effect that the book has been endorsed by many eminent clergy, much to the surprise of the author and the publishers, the author feels that this is the proper place to express his appreciation to these many learned and broad minded theologians and Christian advocates who have written him and thanked him for this new history, and especially for the emphasis that had been given to the mystical side of the life of Jesus. And there are those Christian workers who have used chapters from this book in adult Sunday school lessons and in Bible class lectures over a large number of radio stations. In this wise

the facts contained in the book have been brought to the attention of many thousands. A direct result of this has been a deeper and more careful reading and analysis of the pages of the Christian Bible.

The letters of appreciation, endorsement, and requests for the privilege of quoting from the book in classes and public lectures have been very pleasing to the author and the publishers, and their sole purpose in issuing this book has been to give these new facts to the world. And if these facts can be given without the necessity of further editions of this book, or the selling of the book, it will bring still greater joy and happiness to the author and publishers. The publishers have donated nearly 2,000 copies of the book to the largest libraries throughout North America so that millions may have the opportunity to read it. That it will continue to be condemned and criticized is taken for granted, but the criticism of truth *cannot* destroy it, and there are thousands of Christians in the world today who say that their faith has been strengthened by and through a better and more intimate, as well as more sympathetic, understanding of the mystical life of Jesus.

THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

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The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

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The
SECRET DOCTRINES
of JESUS

by H. Spencer Lewis

Rosicrucian Classics Series

THE SECRET DOCTRINES OF JESUS



by H. Spencer Lewis

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DEDICATED

to

Sar Hieronymus

of Belgium

Whose spiritual countenance

and purity of character give

boundless charm to the

magnificence

of his wisdom.



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PREFACE

ARGUMENT AND CONTROVERSY are not the primary reasons for writing this book, despite the fact that there is much *argument* in it and that it will unquestionably arouse some *controversy*.

Facts are stubborn things. The truth will reveal itself even when it is hidden behind a veil or intermingled with allegories, parables, and strange interpretations. Most of the facts contained in this book are very clearly revealed in the Christian Bible and particularly in the New Testament. This book, however, is not an example of how the Christian Bible may be misinterpreted or misquoted or promiscuously and arbitrarily quoted in parts to prove an idea, a theory, or a postulation. It has been said that almost any strange theory or staggering proposition can be proved by taking unconnected and unrelated passages from the Bible and piecing them together in such a manner, or giving emphasis to certain words in them, so that they form a new and wholly incorrect representation.

The quotations from the Christian Bible used in this book are surprisingly and strangely illuminating when used precisely as they appear in the New Testament and without separating them from the general text. They contain facts that have been deliberately overlooked or is interpreted, for they are not susceptible of several interpretations. They either mean something—or nothing at all.

Where the New Testament states that Mary, the mother of Jesus, was one of his secret students or a member of his band of disciples meeting in a secret place, it does not mean and cannot , mean that it was any other Mary, or that she was a member of some other group of students, or that she was merely spiritually or symbolically or allegorically one of his students. It may be very surprising to learn that

Jesus included a woman among his members—whether it was Mary his mother or some other woman. But just because it is a surprising fact is no reason to challenge either the truthfulness of it or its implication, its definitely intended meaning, and the significance that lies back of it. If Jesus had his mother, as a woman, among his private students or secret disciples or band of disciples, it is very significant, and not just because she was Mary, his mother. And if this fact is surprising, what then are we to think of the other passages in the New Testament stating that there were other women besides Mary among his private disciples and that, therefore, all of his disciples and selected students were not men?

Not that this should be something important enough to write a book about, for after all, women have been eminent students of the great Truths of life, and great teachers and great preachers, and certainly were qualified in those days as they are today to be disciples equal with men in any and all circumstances. The significance lies in the fact that either the church or its ordained representatives, or some of them, or the Christian movement in the past centuries has deliberately or unconsciously evaded this significant feature of the great work of Jesus the Christ.

The same is true in regard to the brothers and sisters of Jesus being members of his secret, private school. Are we giving too much emphasis to this relationship and to these heretofore veiled incidents of his life? We think not, in the light of the fact that many great sermons have been preached, and pamphlets written and chapters in books carefully prepared to interpret the attitude of Jesus toward his parents and his flesh-and-blood relatives. Think for a moment of how many millions of times clergy, in preaching and writing, have attempted to explain the New Testament passage which appears to be a rebuke to his mother on the occasion of his delay at the synagogue. That strange incident has been held before the eyes of Sunday School and Bible students as well as adults as an indication that Jesus had little or no patience with his parents, that they had little or no understanding of his mission in life, and that he could even be unkind, intolerant, and inconsiderate of women and their inquiries concerning his affairs.

Such explanations and interpretations have left in the minds of many the doubt as to whether Jesus was as perfect in all human things as he was in all things divine. Is this fair? And are the interpretations of that incident fair in the light of the facts which show that Jesus was broad-minded enough, understanding enough, to allow his mother, brothers, sisters, and other women to be secret, private students of the great “mysteries” which he taught them?

If it appears that the author of this book is going too far in giving emphasis to any possible secret meetings of a private school of discipleship, let it be kept in mind that the Bible itself is the very best authority for such statements and goes far indeed in giving emphasis to the fact that Jesus taught the multitudes in one manner, taught an outer circle of private students in another manner, and intimately taught and instructed an inner, private school in still another manner. We have the repeated statements of Jesus that the great mysteries, the great secrets which he taught to the few in his private discourses and secret meetings, were not susceptible of revelation to the multitudes nor were they susceptible of understanding by the average person. Yet, the Christian church of today fails to make it plain to the masses that there are secrets, there are truths, there are facts, which they do not comprehend because these are difficult to comprehend, but which can be revealed and demonstrated to the worthy, the qualified, and the specially initiated.

These facts give a different coloring to the picture of Christianity as a religious, philosophical, or moral system. In fact, they help us to understand that the original and true Christian instruction, and the original Christian doctrines, were divine things not intended for all human beings. Rather, they constitute a system of transcendental truths, esoteric revelations, and divine laws of unlimited application and omnipotent power. It remains for the challengers of the facts contained in this book to prove their contentions. The author sets forth his facts and the truths that are revealed by them. If the quotations used and the facts contained in them reveal truths that are contrary to those contained in this book, then readers who challenge the book must present their interpretations and show that they are superior to the ones found herein.

THE SECRET DOCTRINES OF JESUS

Either the many quotations from the New Testament, the many intimations, the many revealing situations and conditions mean something very definite—or they mean nothing at all. The reader with the open, unbiased mind will be the better judge

That the Rosicrucian Order, AMORC, throughout the world is devoted to the perpetuation and continued revelation of these ancient truths, and the carefully guarded dissemination of such truths to properly qualified individuals, does not separate the true doctrines of Jesus or his great truths from the original system of Christianity. This book, therefore, is not in essential nature or intent any propaganda for the Rosicrucian Order, AMORC, but a contribution solely to the esoteric literature of thousands of years ago and today.

The Author

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January 20, 1937

* Biblical quotations in this edition are from the New Revised Standard Version (NRSV) translation of the Bible.

Chapter 1

AN ASTONISHING DISCOVERY

NO DOUBT MOST Christians will be surprised at the intimation that Jesus taught secretly any divine principles, or practiced any divine art that he did not reveal to all the world.

The author was astonished when he first discovered that this was true. As a devout attendant at Christian services for thirty years or more, and after many years of Bible reading directed by the leaders of Protestant Christian thought, it seemed to him almost unbelievable that such important facts regarding the life of Jesus, and the early creation of the Christian doctrines and practices, should have been either overlooked by the keenest of the analytical students of Christianity or deliberately concealed from the public for some reason which might have appeared good and sufficient. As soon as the key to support these facts revealed itself unmistakably in passages of the New Testament, and unlocked many of the mysteries of the life and activities of Jesus and his disciples, the numerous puzzling, and even doubtful, passages of the Bible became plain, understandable, and positive evidence in support of the discovery.

In order that the reader may understand and truly comprehend the great secrets which Jesus taught exclusively to his tried and tested disciples, it is necessary to outline the story revealed by the facts discovered so gradually as to appear to be a truly divine and cosmic revelation.

Here are the facts: That Jesus had many private and secret meetings or sessions with his disciples and trusted companions is hinted at in many parts of the New Testament. There is unmistakable evidence of this fact.

That Jesus possessed some rare, secret, divine, or spiritual, as well as semi-scientific knowledge that enabled him to perform miracles and to convey this secret knowledge and power to others is also unmistakable if we give careful consideration or acceptance to many of the passages in the New Testament.

That the early Christian workers constituting the very foundation of the Christian religion were capable of performing miracles, or applying divine or cosmic principles in a new and different manner from that which had ever been applied before, is impressed upon our consciousness as we read and analyze the Synoptic Gospels and other parts of the New Testament.

That the early Christian church was devoted to two phases of essential activity—preaching, teaching, postulating, *and* performing, healing, demonstrating—is beyond question.

That the Christian church of today no longer practices or demonstrates those principles of healing or calling upon divine and natural law for unusual manifestations, but concentrates almost exclusively upon preaching and postulating, indicates that the Christian church of today and of the past centuries has either abandoned fully half of its great work, or that some secret knowledge possessed by the early Christians has not passed down through the ages from priest to priest, clergy to clergy, sect to sect.

The foregoing statements constitute fundamental keys for unlocking the mysteries of the mission of Jesus the Christ while on earth. As a result of a careful study and extensive investigation of the foregoing keys, and the many correlative facts revealed by and through them, the author outlines here the astonishing contentions which he will present in the following chapters of this book:

THE SECRET DOCTRINES OF JESUS

1. That Jesus the Christ was divinely born, and thus especially prepared—spiritually, mentally, and otherwise—to receive, test, and try certain secret knowledge which would enable him to carry out a special ministry on earth;
2. That having been properly prepared divinely, spiritually, intellectually, and otherwise for this great mission, it was also decreed that he should dispense this knowledge and convey the special powers which the knowledge developed in him to others who were well qualified and worthy, in order that they might carry on his mission throughout the ages, and do “even greater things”;
3. That during the early years of the ministry of Jesus, he sought, found, trained, and prepared those men and women of Palestine, Egypt, and Syria who would be spiritually worthy and morally and ethically qualified to perpetuate the knowledge he brought to earth and the powers that had been conferred upon him through his divine birth;
4. That these persons so prepared and trained constituted a secret group of adepts and companion workers assembling from time to time as a secret college for instruction, test, trial, and critical practice of the secret principles;
5. That such a secret society was formed by Jesus, and maintained in continuous functioning and action throughout the last years of the life of Jesus, and did not become extinct at the time of the crucifixion and ascension;
6. That the men and women bound by secret oaths into this secret society numbered 120, it not being limited to just his twelve apostles or disciples, and that this astonishing and startling fact is clearly stated in the New Testament;
7. That like any other secret society that had to guard carefully its teachings, principles, membership list, and ideals and purposes against political or aristocratic persecution, this mysterious body of divine students had several definite, fixed, continuously used meeting places in Jerusalem with branches for occasional meetings in outlying districts;

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8. That its principal meeting place or “temple” was well guarded and well protected, known by a secret name, and known only to the tried and tested members—a fact also proved by very definite passages in the New Testament;
9. That the secret society also had passwords, signs, symbols, and other tokens by which the members recognized one another, thus preventing spies or political persecutors from joining them or becoming acquainted with their secret work—which is also proved by quotations from the New Testament;
10. That when the members of this secret society were called together by Jesus on regular and special occasions they had to approach their secret meeting place one by one with the greatest care and be guided by secret signs which were changed from period to period;
11. That among the 120 members were not only those who were later known as the twelve disciples and who constituted the secret executive committee of this secret society, but also others who were interested in the mysterious, secret work of the society, including the mother of Jesus and his brothers and sisters;
12. That during the course of study and preparation for the secret work Jesus not only taught them the secret lessons, but aided them in developing within their own beings the same mysterious, secret, spiritual power which he possessed, and—once having accomplished this and having made them ready in every way, he conferred upon them the divine authority to use the special power they had developed and to represent him and the Kingdom of Heaven throughout the future centuries;
13. That among the 120 secret students were wealthy individuals, and a few who possessed political influence and power, and who later came to the aid of Jesus in his hours of persecution and performed certain acts which they had all promised one another to do in case of such an emergency;

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14. That the parables and allegorical instructions which Jesus gave to the public, and particularly to those of the public who followed him more or less carefully, were veiled and deliberately concealed secret truths which cannot be understood and properly interpreted today unless one possesses an outline of the secret teachings given to his secret student body;
15. That this special secret society may or may not have been affiliated with the Essenes—another secret society with which Jesus was well acquainted;*
16. That each of the secret teachings constitutes a divine law spiritually applied and materially manifested, and that each is outlined in almost perfect detail—hidden in parts of the New Testament—and can be pieced together for complete and perfect understanding;
17. That these secret teachings and practices are missing in the instructions of the Christian church today, and because some of these secret truths have been discovered by those outside of the Christian church, various sects and cults utilizing this secret knowledge have come into existence as rivals of the Christian church;
18. That if the Christian church of today would make itself learned in this secret knowledge, and spend time in teaching, preparing, and qualifying certain devout students of each section of the world to practice and demonstrate this secret knowledge, it would become the most potent, powerful influence for peace, happiness, health, and contentment. It could do away with most of the other problems of life and bring about the Kingdom of Heaven on earth with the gradual elimination of national and international war, strife, contests, and personal error and sin.

All of the foregoing facts will be presented in the succeeding chapters of this book. The foregoing synopsis represents the authors postulations and theme. Undoubtedly it will be rejected by the average cleric, pastor, or priest, and scoffed at by the average devout Christian. Strange as it may seem, however, the followers of so-called heathen, pagan, or non-Christian religions will be among the first to recognize the truth of this book and to bring forth from their own experiences in

life, and from their archives, bits of evidence to support it. And those of Christian birth or inclination who have gradually wandered away from the Christian path, or the Christian church, will hail this book as a correct explanation of what they conceive to be a weakness in the Christian church today and a good reason for their delinquency and indifference in support of Christian institutions.

To the students of mysticism, metaphysics, mystical philosophy, and cosmic law—such as Rosicrucians, Theosophists, Freemasons, Hermeticists, and Martinists—this book will be welcomed, and supported by the most common incidents of their lives and the ancient records of their organizations.

* The discovery of the Dead Sea Scrolls confirmed the author's reference to the Essenes and their secret teachings which preceded Christianity and with which Jesus must have been well acquainted. A partial news report ("Dead Sea Jewels." *Time Magazine*. Sept. 5, 1955) on the findings of such archaeologists as English-born G. Lankester Harding, Director of the Jordanian Department of Antiquities, is as follows:

"Most startling disclosure of the Essene documents so far published is that the sect possessed, years before Christ, a terminology and practice that have always been considered uniquely Christian. The Essenes practiced baptism and shared a liturgical repast of bread and wine presided over by a priest. They believed in redemption and in the immortality of the soul. Their most important leader was a mysterious figure called the Teacher of Righteousness, a Messianic prophet-priest blessed with divine revelation, persecuted and perhaps eventually martyred.

"Many phrases, symbols as precepts similar to those in Essene literature are used in the New Testament, particularly in the Gospel of John and the Pauline Epistles. John the Baptist's use of baptism has led some scholars to believe that he was either an Essene or strongly influenced by the sect. The scrolls have also given fresh impetus to the theory that Jesus may have been a student of Essene thought. It is notable that the New Testament never once mentions the Essenes, though it casts frequent aspersions on the two other leading sects, the Sadducees and the Pharisees."

—Publisher.

Chapter 2

THE NEED FOR SECRECY

THE FIRST QUESTION that naturally arises in the minds of the devout Christian and the sincere student of the Bible is, “Was there any need for a secret instructor and the preservation of secret knowledge in connection with the mission of Jesus?”

A second question might be, “If it is conceded that Jesus was divinely ordained to be the Savior of humanity, as well as the teacher and instructor of those who sought eternal life through divine truths, why was he made to preserve the knowledge and power in such secrecy and to convey it only to a few?”

We hear similar questions asked today by those who are prejudiced toward churches of all denominations. They believe that God should have revealed all knowledge to all human beings and should continue to reveal such knowledge so as to confer extraordinary spiritual and worldly powers upon all individuals, thus bringing about more rapidly and more surely a Kingdom of Heaven on earth.

Looking back through history we find that on scores of occasions, dating back into great antiquity, God has inspired certain wise and select characters to be revelators or avatars. Their role is to teach and preach such knowledge as would lift human consciousness to a higher plane, making our understanding and comprehension broader, and bringing us closer into attunement with the principles of eternal life and truth. Each of these great lights has contributed to the advancement of civilization and to the moral development of humanity. But the process was slow and lacked efficiency. The increasing population of the world, accompanied by an increasing demoralizing influence of

a satanic nature and the rapid deterioration of sound principles that make for stabilized morality among men and women, necessitated the sending to earth of a Savior who would found or organize and maintain a permanent system of guidance and instruction that would reach throughout the world.

It is a fundamental truth, as true today as it was 2,000 years ago, that not all humans are prepared or ready or qualified in any sense to receive or to comprehend and use the higher truths of life and the miraculous power that comes from such knowledge. God must have seen, as God must see today, that until individuals become worthy spiritually, as well as intellectually and socially, they neither deserve nor can they absorb and properly apply the greater truths that make us free and start one on the path of eternal life. The very experiences of Jesus in carrying out his mission give us excellent reasons for the principle of secrecy. Even among those who were carefully tested and prepared and qualified, there were those who became doubters, those who sought to use the knowledge and power for personal and selfish purposes, and who became spies and enemies, as well as traitors to the cause.

The persecution as well as the prosecution that came to Jesus point out an excellent reason for the principle of secrecy. It is true that the mission of Jesus ended early, just as he was reaching his prime, and it is true that every conceivable thing was done by the prosecutors and persecutors to destroy the knowledge and power that Jesus had brought to humanity; however, vestiges of the truth and faint elements of the miraculous power he conferred have come down to us through the ages and have been the means of our gradual redemption. Had it not been for the system of secrecy, had it not been for the secret organization, the careful test and trial of each who has been the guardian of the great mysteries, the Great Light which came to earth in the first thirty years of the Christian Era would have gone out at the time of the ascension of Jesus the Christ. Today the teachings and practices which he made so magnificently real and universally applicable to the needs of humanity would have been lost, and humanity would have fallen back into the errors of the past and the world would be today without the faintest glimmer of that Great Light.

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The early Christian church, after the passage of the “keys” from Peter to the next and successive Christian leaders, maintained that it actually carefully preserved for a century or two the spirit of the early secret organization founded by Jesus. The history of the early activities of the Christian church shows that while the populace constituted a large outer circle of worshipers and students of the Christian teachings, they were given only a veiled and very carefully moderated form of the Christian principles. Meanwhile, in a secret inner circle, of a limited number, probationers were led step by step through the higher secret mysteries and teachings to a degree of development and unfoldment where they could carry on the work that Jesus had started and which he transmitted to his disciples. But, as the centuries passed, the secret teachings became more and more exclusive, while the allegories and incomprehensible principles of veiled instruction became distorted, ritualized, and aborted in the darkened minds of the masses.

It is unquestionably true that in the archives of the Roman Catholic Church, and in the hearts and minds of its great, sincere, and saintly leaders of the past centuries, the true secret teachings and divine power transferred by Jesus have been preserved, and they are conscientiously used in limited ways for the up-building of the strength of that church and the protection of its high authority. But it is equally true that among the rank and file of Christians today, both Roman Catholic and Protestant, the great secret knowledge is unknown and even unsuspected. We see, therefore, that in every real sense the keys to the Church of Christ—which Jesus transmitted to Peter as the leader of his great school of disciples—were actual keys indeed. The keys that should pass from each successor of Peter to the next preserver and expounder of truth are not mere allegorical keys, but golden keys that unlock the gates—that open the portals—to all of the Christian temples and tabernacles, to all of the hearts and souls, and to all of the schools of life that exist today.

Chapter 3

THE GREAT SECRET SCHOOL

HAVING DISCOVERED THE keys that confirmed the existence of the secret society, it was not difficult to turn to ancient archives and records, to historical and scriptural writings outside of the Christian Bible, and to many passages in the New Testament which, when put together like the rosary beads on a string, give us a very definite picture of the manner in which Jesus proceeded to fulfill his great mission in life.

In the first place it should be kept in mind that there was ample precedent to guide Jesus in the matter of organizing a worldly, physical body such as the secret group we are describing. Throughout the preceding centuries there had been in Egypt, India, Persia, and other sections of the Near East, secret schools and movements devoted of the preservation and perpetuation of revealed wisdom. In most of the progressive countries of the Near East there was an official state priesthood devoted to the spread of the state religion and the preservation of the religious traditions and beliefs of antiquity. There were also in each of these countries one or more secret organizations composed of freethinkers, philosophers, illumined mystics, and religious devotees who sought for the truth regarding the mysteries of life and preferred the spiritual and cosmic revelations that came to them as a blessing from God and a gift to humanity, and, little by little, cast aside the ancient traditions, superstitions, and mythological beliefs of their ancestors. Therefore, in all lands there had been for

many centuries a contest between the seekers for revealed truth and the protectors of the older and false forms of religion.

As might be expected, the state priesthood had every physical and worldly advantage in forcing its beliefs and practices upon the populace while the seekers, skeptics, heretics, and the illumined ones found it necessary often to sacrifice their lives and all of their worldly belongings to preserve the greater truths that had been revealed to them or which they had discovered through the use of revealed keys.

The bitter fight between the cult of Amenhotep IV and the established priesthood of Egypt is a typical example of this continuous contest between light and darkness. The great illumination that had come to the Pharaoh Amenhotep IV, making plain to him for the first time in the history of civilization the truthful principles of the existence of but one everlasting God, and the falsity of a multiplicity of gods, constituted an awakening and a shocking reaction throughout his country. It was inevitable that although he gave his time and his fortune and his very best interests to the development of this new revelation, this monotheistic religion, and built temples and shrines to the everlasting God, and destroyed those statues, temples, tablets, and walls that adhered to the older beliefs, his life would be taken and the crafty priesthood would be successful in the overthrow of what it considered a dangerous rival movement. And although the pharaoh suffered intensely and was brought to an early transition, the young man had accomplished so much in the nationwide spread of his religion that hundreds and even thousands of years have not dimmed the brilliancy of his doctrines and prayers to the God of all creatures; nor have they been lost to posterity.

After Jesus had received the baptism, and the Holy Ghost had come down upon him, filling his very being with that divine wisdom and power that transformed him from a soul incarnate in the flesh of the world into a Christ to redeem the world, he could not have failed to realize that each revelation, each divine urge, each vision, each spoken message that came to him from the lips of angels or from God, was leading him along the same path of suffering, intrigue, treachery, and ultimate crucifixion that all of his predecessors had witnessed in their careers as lights among humanity.

The records of the activities of all preceding leaders of divine thought, and creators of secret organizations to preserve and perpetuate the divine teachings, must have furnished Jesus with an excellent map and an impressive picture of the path he must take in working out his ordained mission.

I shall not touch upon the preliminary education and training which Jesus must have received even as a young boy to make him so brilliant of mind in his twelfth year that he astonished the elders of the synagogue of his country, nor shall I refer to the higher worldly, as well as spiritual, education that came to him as a young man during the beginning of his mission and which enabled him to deal in allegories, analogies, and metaphors related to the personal affairs, occupations, interests, desires, hopes, and trials and tribulations of peoples in many distant nations, in many trades, occupations, and professions, and in many private walks of life. The young man born to a carpenter of very mediocre circumstances could not have acquired all of this knowledge in the primitive schools of his own land, and he could not have been sent to any very distant country to attend a private school of training, because of lack of funds.

The preparation which he had as a youth and then as a young man was not solely the result of inspired visions and messages coming to him through the Cosmic from the consciousness of God, for his development, training, and education were of a dual nature. He was familiar with the customs and habits, the deceits, the hypocritical beliefs, the worldly temptations and weaknesses of people of many lands, and he seemed to possess a limitless knowledge of spiritual and divine laws and of great cosmic truths which he could not have learned except by placing himself wholly and enthusiastically in harmony with God his Father who ordained that he should go forth from the Heavenly Kingdom to the kingdom of earth and transform it into a land of peace as the Kingdom of Heaven on earth.

There can be no question of his spiritual education, preparation, and illumination in regard to the higher things of life. It was unquestionably revealed wisdom, revealed religion, and revealed law. From no other source could such wisdom come. But it is equally true that his worldly

knowledge, so minutely comprehended in its true relationship to the worldly things of life, as shown in his hundreds of allegories and metaphors, could have been attained in no other way than through personal contact with these worldly situations, with these worldly people and their worldly ideas.

The early education of Jesus (known as Joseph until his baptism) is fully covered in my previous book, *The Mystical Life of Jesus*, and there is no need for further reference to the importance of this early training. But we must not overlook the fact that part of this early training included the study of the trials and successes, the failures and the hopes and aspirations of those who had formed or organized or supported secret schools and movements in other nearby lands, and who had done so with more or less the same purpose in mind as must have moved Jesus at times when he had a keen realization of the spiritual contacts that were being made by him and of the obligations he would soon have to assume.

We are not surprised, therefore, to find that in carrying out God's wishes and organizing a secret society, and in protecting it and advancing it, Jesus resorted to and utilized many of the points and principles of organization which were then already established among secret schools in the Near and Far East. Even some of the terminology and secret symbols which Jesus used and to which he referred in a veiled manner in his conversations, preachments, and allegorical stories, were identical with those of other schools and instantly recognized by members of foreign or distant secret movements, and these are the same today in many ways.

And so we find from a careful examination of the old records in various archives of the Near East where references to Jesus are still carefully preserved, and from isolated and specially emphasized passages in the New Testament, that soon after his baptism and the influx of the Holy Ghost which began his mission in life, he mixed with the rich and the poor, the good and the bad, the cultured and the publicans, the righteous and the sinners, and gained much from their conversations and from their discussions of the fixed or established religious customs of the day. Possessing a keen insight and a special

divine gift of intuitive reception of knowledge from the mind of God or the human mind, and having only honesty to serve and truth to reveal, he gradually gathered together in the olive groves and in the open spaces along the great highways of Palestine those men and women who showed any inclination toward listening to him while he preached.

At the close of a brief period of instruction Jesus would suddenly ask questions of his hearers as though desiring to have them argue with him or discuss the important points, but always with the idea of learning how the human mind was assimilating and accepting the rational and futuristic principles which he claimed were necessary for human salvation. Because of political opposition, and knowing what had happened in past centuries, he held nearly all of his preliminary meetings of testing and selecting worthy disciples in the open spaces adjoining the highway, where the Roman soldier, the Jewish official, and the suspicious Arab or others could observe what he said and discover no technical error, no crime against the state, no gross insult against the established religions, and no violation of the military regulations.

At first many scoffed at his broad and positive statements that were like proclamations and prophecies, while others smiled at his descriptions of the misery that would come into the lives of the wealthy and the rich, the lazy and the neglectful. The learned persons of the synagogue, the religious rulers, the political controllers, smiled in ridicule at the growth and development of his little band of followers. He was looked upon as a harmless radical or a harmless extremist who might catch and hold the interest of a few for a few minutes. But to those who were sincere and those who in every generation and period of time constitute the real seekers for truth, there was something strange and mystical about his manner of delivery, about his method of performing a demonstration of the simple but mysterious laws of nature. So it was not long before Jesus found himself surrounded by two classes of men and women—the doubters and scoffers, and those who believed in him and his teachings but were fearful of being forthright about this among those who were either for or against him.

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Jesus soon found it necessary to carry on his work in a twofold or dual manner. It was necessary to continue the open meetings, the open demonstrations and performances of miracles along the highways in the presence of the multitudes, but it was also necessary for him to meet, at various times of each month, his honest and sincere coworkers whom he had carefully selected in past months to carry on his great work. Here is where Jesus found the experiences of previous avatars and leaders of great value, and the records would indicate that he did not deviate very greatly from the methods used by them when it came to the details of physical, worldly recognition.

Evidently there were two types among the men and women whom he admitted into his secret schools or into his secret meeting places. The first of these constituted those who were sincerely anxious to know the facts, but who deliberately took these facts with a grain of salt and who demanded from time to time signs and demonstrations. They became sincere students as far as a desire to master the principles of these demonstrations was concerned, for such mastery would enable them to go forth and heal the sick and make the lame walk and the blind see as Jesus had done, but they were not anxious to follow his spiritual precepts and to change the course of their personal lives so that they might become of that ideal state that Jesus held forth as the ultimate goal of his mission.

There was a second class who accepted in sincere faith all of the great truths postulated by Jesus and who cared naught, or very little, for continuous demonstrations of his power, finding in the virtue of their improved lives all the reward that they sought.

These two factions within his group of followers caused him to go to many extremes to impress upon them the importance of the work which he had to do and which he realized had to be continued by these followers in future years.

It was no easy task that Jesus had in organizing such an institution or school as he visioned, and we have ample evidence that he went into loneliness or into the silence on many occasions and wept and prayed and asked God for special guidance. The sins of the world did not sadden him nearly as greatly as did the indifference and the insincerity

of those who were truly worthy of becoming his great disciples but who still held fast to the pleasures of the world and who could not give themselves wholly and completely to the new movement. But we find that as time passed he selected 120 of his followers and students to be actual members of his secret society. There were those whom he had to cast aside and leave in the outer circle of membership representing the casual or the insincere seeker for truth.

We have the same class of individuals today going hither and thither to listen to the words of wisdom of great preachers and orators, buying books and manuscripts, ever seeking, as they claim, the great truths of life. But in the sanctums of their own hearts and in the still hours of their own meditations and self-examinations, they classify the truths they have received and analyze them in the light of their own previous beliefs and especially in the light of their own most convenient beliefs and convictions. They create a philosophy, a code of life, a religious doctrine, or a creed of their own which is an intermingling of their own beliefs and those which they have found it convenient and possible to accept from the hearts and minds of others. They never really discover or comprehend and inwardly understand the great truths that they are seeking. They close their lives still sure that the one great teacher who could have revealed to them all the truths that they could accept and which would be unmistakably proved to them, had not made an appearance, and that somewhere this great teacher still lived while they sought here and there, daily passing by the portal of the temple they hoped to find.

In order that the unworthy and those who had been in the outer circle might not participate in the secret instructions and divine revelations that God had promised Jesus would be given to his disciples, it was only natural that Jesus should have planned that he and his 120 tried and tested and duly qualified companions should meet secretly in some definite place and should have some sign or word or token by which they might identify themselves. And so in the very heart of Jerusalem, in a street where it would not have been suspected, and where protection against annoyance from the Roman soldiers was guaranteed, they acquired and maintained a secret meeting place which had a very vague name and was known only to Jesus and the 120 associated members.

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All of this may seem like a bit of fiction or imagination and invention, but I shall show a little later on that these statements are facts supported by unquestionable proof found in the New Testament in phrases, paragraphs, and words that could have no other interpretation or meaning and which have appeared strange and mysterious to students of the Bible heretofore.

And so on certain nights, according to the phases of the moon and the regulation of the Jewish and Roman holidays, with which they did not want to conflict and thereby draw attention to themselves, and in harmony with the ancient customs of previous avatars who knew the value of the harmonics and beneficent aspects of the heavenly and cosmic conditions, these 120 students and their divine leader met on stated occasions without any special notification; and on special occasions, because of an emergency or because of some great revelation that had come to Jesus during the day or at night, they would be called together by a cryptic message passed among them.

It was in this way that Jesus gradually unfolded to his selected pupils the great secret truths of the mysteries of life and of death, of the spiritual values here on earth and the spiritual values of the Kingdom to come. It was at these meetings that he proved and demonstrated to them that his doctrines were not alone philosophical, religious, moral, nor merely of value ethically, but of practical value in dealing with the affairs of life. He taught them the nature of disease and its cause, and the cure of all disease. He taught them the fallacy of exclusive dependence upon drugs or herbs, black magic, incantations, and other things when there was a great divine power that could and would exert itself through them, and which had in it as its essential element the creative power that God used in the beginning of time in the creation of the universe and all that existed on or above or below the surface of the earth.

The changing of water into wine, the giving forth of blood from stone, the instant knitting of broken bones and torn tissues, the restoration of impulse in the lifeless heart, the giving of light and sight to the darkened eyes, the making of bread and manna from the invisible elements of space, and hundreds of similar demonstrations

of natural and divine law working in unison, were parts of the procedure at each one of these secret meetings. The way to eternal life, the true immortality of the soul, the purification of the body and the self within, the attainment of spiritual beauty, divine power and attunement with God were explained carefully, step by step, in class lessons and personal instruction. The Law of the Triangle and the significance of the Trinity were fundamental in all of the philosophical discussions and in all of the alchemical or physical demonstrations of God's universal laws.

We can close our eyes and see, possibly with the vision of the mystic, the most important meeting place. It must have been quite large indeed to have accommodated 121 persons with ample room for demonstrations. We know positively that this room was set aside for a long period of time for the exclusive use of Jesus and his students and that it had a significant name, a name that meant something very definite to the disciples but has evidently meant little to the students of Christianity in the passing centuries. We may see a little later that the name of this room would furnish one of the important keys to the situation, although as a key it had been overlooked throughout the past 1,900 years.

Most of the secret temples and meeting places of the mystic philosophers in past centuries had been in grottoes or in ruined subterranean spaces where safety was assured and where silence was an important factor. A few such meeting places, however, had been above the ground and even above the first story of some old structure, and we find in this particular case that Jesus and his disciples had selected a large room above the first floor where the passers-by on the streets of Jerusalem would have suspected nothing, especially if the disciples carried out the rigid instructions of entering the old structure one by one while a guard secretly watched the street and gave warning of an approaching passer-by. With the windows heavily curtained but with the ceiling open in a large square to the heavenly stars above, an altar in the center with candles upon it to give sufficient illumination, no degree of the light could be seen from the street.

Perhaps the most astonishing thing about this society and its meetings is the fact that when Jesus selected, very carefully and undoubtedly with spiritual guidance and revelation, the 120 worthy ones whom he could entrust with his very life, he included his own mother and his brothers and sisters. I say it is astonishing not because he found his mother or his brothers and sisters worthy, but because the average student of the Bible and the average devout Christian will question this fact and say it is impossible because it is not revealed by the word of God in the Bible. But the truth of the matter is that it is revealed in the New Testament and so definitely that it cannot be questioned. It is to be found in several passages which I shall quote later and it makes plain and understandable other incidents of relationship between Jesus and his parents connected with his life mission, which are not understandable without a knowledge of this association with Jesus in the secret society.

In fact, there are many Christians who will read this book and who will deny that Jesus had brothers and sisters. I have heard my statement in this regard challenged so often in public lectures and in Sunday night discussions in churches that I have found it easy to turn rapidly to various parts of the New Testament and read the positive statements to an astonished congregation. Is it any wonder, then, that the average Christian student of the Bible is so unfamiliar with much of the secret work of Jesus during his earthly mission?

If the Bible can be read by so many millions and analyzed by so many learned preachers and interpreters, and if so much can be written and expounded about the life of Jesus without making it generally realized that Jesus had brothers and sisters who were born after him—if we are to believe many passages in the Bible—or some born before him and some after him if we are to believe other records—then we should not be surprised that the real, secret purpose, the real, secret laws, ideals, and doctrines of Jesus should have become lost to Christians of modern times.

Jesus continued with his students and with his secret school until the last hour of his life. He had told his pupils over and over again what the great teachers of all ages have told the sincere pupil, that a time

would come when perfection or mastership would descend as from heaven and rest upon them as a result of their devotion to their studies and their patience with their lessons and performances. Jesus assured his disciples that the time would come when God's promise would be fulfilled and the Holy Ghost descend upon them as it had upon him, and that with this benediction from God, he, as their master-teacher, would also give them authority to go out into the world and not only teach and preach as he had done, but perform the miracles that he had performed and do even greater things.

Year after year these students looked forward to this greatest of all graduation exercises, this greatest of all graduation days, when the miracle or miracles would be performed in their behalf. But Jesus had warned them also that before this might occur he would have to descend into hell and carry his cross, sacrifice his earthly life, be crucified and buried. He knew from the lives of the previous lights of the world, from the prophecies of the great patriarchs, from the visions that God had revealed to him, that he must suffer this persecution at the hands of the very ones he would help and that he would be betrayed by one he trusted; and that again, as in thousands of instances in the story of past civilizations, one traitor must be found in the midst of the true and loyal to exemplify the spirit of darkness and the character of Satan.

And then came the dark hour and all that had been anticipated and prophesied was fulfilled. Silently the majority of his students, pledged by their very lives to secrecy, stood back from the hordes of gossiping spectators with that understanding that the others could never attain, and watched the dramatic performance and fulfillment of the old cosmic principle that the great Master must carry his cross to the place of persecution and suffer upon it and be entombed as of the dead and thus be prepared for his ultimate ascension into the Kingdom of perfect peace and love. The special twelve students who represented his bodyguard and executive board, and who were to be known to the world as his only secret followers, performed their proper duties during the hours of his suffering while the 100 or more, including his mother, performed their silent duties, always mindful of the watchful eye of the enemy. And one of the richest of his secret members came

forward—as though suddenly inspired—and offered to care for the body at just the timely moment when the law had been decreed that this duty should be fulfilled.

Then the curtain closed and dropped upon this great scene without the soldiers and the politicians, the scoffers, the critics, and those who had thrown stones and who had spat upon him ever knowing that a band of 120 had surrounded that theater of Golgotha, making a mystic circle, the power of which raised Jesus beyond human injury or human defilement; that instead of this being the final act and the closing of the tomb bringing an end to the career of a mysterious miracle worker, it was merely the temporary closing of a tomb that would be opened again and from which would arise the great Redeemer of humanity whose power had ascended while he was upon the cross, but would descend again, not upon one, but upon the mystical number of 120; that through this transformation of Jesus and the transference of his power, there would be brought into the world the beginning of a new Kingdom that would be eternal on earth.

Chapter 4

THE SECRET MISSION OF JESUS

CONSTANT REFERENCE HAS been made in the preceding chapters to the great mission which Jesus was to carry out in his lifetime on earth. Since that mission seemed to be so greatly associated with all the essentials of secrecy and mystery, it may be well to pause for the moment and give that mission itself some consideration.

We have already referred to the fact that throughout the preceding centuries illuminated characters had arisen upon the horizon and shed light and divine revelations among the peoples of various nations. Even when we hesitate to accept at face value the strange statements found in the mythological records of ancient philosophies and religions, and even when we greatly discount the allegorical statements found in the history of the Egyptian and Hindu religions, for instance, we still have a mass of facts which plainly indicate that the populace of these countries believed for many centuries that the great leaders who arose among them and led them out of spiritual darkness into light were divinely born and divinely ordained to carry out a mission of illumination.

As was pointed out in my book dealing with the mystical life of Jesus, there were many such characters in behalf of whom claims were made of immaculate conception or divine conception and birth, and there are recorded incidents that almost parallel the stories of the conception and birth of Jesus. Even if we do not accept these statements in past records as true, but merely as allegorical, we must

come to the conclusion that it was a common belief among the peoples of ancient times that these mystic philosophers and illuminated sages were the representation of their god or gods, and had been uniquely as well as spiritually appointed and ordained to appear among humanity at various stages of developing civilization to point out the next path, or the next higher path, and the better way to journey out of their present situation into better and more noble circumstances.

We can easily understand how the admiring and adoring, and even worshipful, followers in each cycle of time invented or created exaggerated or fantastic stories about the extreme divinity and uniqueness of these sages after these leaders had passed on. We are given in this day to making extraordinary heroes out of those who achieve any kind of greatness in any field of earthly endeavor, and we still have a tendency to look upon every greatly illuminated mind as having been not only ordained to fulfill a mission of illumination, but as having been unique in even a physical, mental, and biological sense.

This tendency of attributing to the wise and illuminated leaders of humanity certain distinctive qualities not common to everyone is still carried out, for instance, among Christian worshipers who feel that each of the disciples of Jesus must have been cosmically conceived as a soul and physically born on the earth plane in a unique manner to have attained the great heights and the noble position that they occupy in the Christian religion. Despite the fact that Christian literature and Christian records tell us, for instance, that St. Matthew, before his conversion to Christianity, was a publican or a tax collector residing at Capernaum, and that after becoming a great preacher and a great light among those seeking the Light—leaving several spiritual records that will remain immortal in the Christian Bible—he died a natural death, Christians seem to feel that he is deserving of the title of saint, not because of the good he accomplished in the latter part of his life as a disciple and missionary, but because of some unique qualities which must have been assigned to his soul and his personality before that soul projected from the Kingdom of Heaven, or cosmic space, into the little physical body born on earth, and that even his birth must have been attended by some unique incidents or conditions not common to all people.

Despite the fact that Christian records tell us very definitely, and without any attempt to paint any fantastic picture, that Saint Mark was really one by the name of John whose surname was Mark, and despite the fact that little is known of his personal life before his conversion to Christianity, and no event is attributed to him that would have attracted to him the attention of the public before he began to preach as an associate of the other disciples, Christians tend to visualize him as a devout and holy child growing into magnificent spiritual adulthood, preordained to be a great light in the Christian church, and a saint. This is the situation with all of the characters associated with the Christian history.

But one thing is certain in connection with the ancient records regarding the avatars and great lights who preceded Jesus: they did fulfill a mission in life, regardless of whether or not it was divinely ordained, or they were uniquely born. It is not because these ancient mystic philosophers and sages pretended or claimed to be divinely sent that history acclaims them as divinely inspired and appointed to a life mission of uniqueness, but because of what they actually accomplished for developing civilization, and because of the illumination and light they shed throughout civilization.

In studying and analyzing the writings or teachings of these ancient philosophers we find revealed truth and inspired wisdom constituting the theme of their continuous contributions to the moral and spiritual thought of the day. Whence came this wonderful knowledge, and what is it that can lift someone out of an ordinary position in life and cause that individual to cast aside all of the opportunities for personal comfort and selfish attainment so that he or she will work diligently and long in behalf of the spiritual—or at least the moral and ethical—make every human sacrifice to uplift humanity, and suffer bravely the final and ultimate reward that humans seem insistent upon giving to those who help them the most? History clearly records that most of these illuminated ones of the past suffered the treachery, suspicion, jealousy, and envy of certain sects and classes of people of their time, and in most cases passed through transition as glorified beings, hung upon an allegorical cross at least, and mocked by those who should have been most appreciative of their accomplishments.

Nothing but some cosmically arranged plan, some divinely preordained scheme, some idea conceived and authorized by God, should be responsible for the unique position that these ancient philosophers occupied in their time, and for the great wisdom they gave to the world and left in impressive records. The recorded teachings of these philosophers clearly show that the revelations of the great truths of life not only came from a divine source through special messages and visions, promptings and urges, but the truths thus revealed and presented to the mass of humanity were progressive and served as steps leading onward and upward toward the higher planes of existence and conscious understanding. Each one of these avatars seemed to lay a foundation and then build upon it a structure that rose until it lifted human consciousness to a point or plane where it could rise no higher in that cycle of the development of civilization and spiritual progress on earth.

Then, after a long period of silence, another avatar would appear and would carry the development on to another higher plane. In analyzing the teachings of these ancient mystics and wise sages, we find that the last of them had brought the unfoldment of spiritual consciousness, and human moral and ethical comprehension, up to a point where humanity was ready for the surprising and startling truths and principles that Jesus revealed in even his earliest discourses. When Jesus stated to his sincere followers that he brought them a new way to eternal life, that he brought them a realization and fulfillment of the prophecies of the sages and avatars of the past, he meant precisely what he said. The development of Christianity and Christian principles has revealed to us, in the more than 1,900 years which have passed, that perhaps he spoke more wisely than he knew, or that he did know whereof he spoke because of his prior preparation and training for his ministry and mission in life.

What, then, was that mission? Was it to be similar to the missions of the preceding sages and illuminated ones? Was he merely to rise in the darkness of the cycle of time and lift human consciousness one degree higher as his predecessors had done, and save humanity from faltering on its way, or returning to its ancient beliefs and practices?

Was he, after all, to be but another one of the divinely inspired and preordained Saviors of the passing cycles of time?

No matter how we may view his ancestry and the immediate conditions surrounding his physical conception and birth, the fact remains that Jesus, as the newest and greatest of divine lights, arose in the midst of a people seemingly un-needed of a new religion or a higher religion, or a more sincere religion. If we analyze the Jewish religion that surrounded him on the one hand, we find that aside from some beliefs which Christians look upon today as perhaps wanting in sincerity, there is no question about the general sincerity of all the followers of the Jewish religion, and particularly regarding their adoration of "the one ever-living God." And if we analyze the other religions that surrounded his place of birth, we find them not wanting in earnest followers and deep devotion. That a great Messiah was anticipated was no indication that a new religion was anticipated or needed, or that any radical changes were believed necessary. In fact, it was because Jesus announced very early in his mission that he did not agree with and could not support all of the ideas embodied in the Jewish faith that he attracted antagonism toward himself and made most of the Jews feel that he could not be the anticipated Messiah.

Only once before in the history of civilization had there come to earth a spiritual leader and guide whose teachings and practices were so radically different, and whose first steps were to tear down the established religious beliefs of the times. That one great light was the Egyptian pharaoh, Amenhotep IV, who later became known as Akhnaton and who directed the spiritual meditations of humanity away from the multiplicity of symbolical gods to the "sole ever-living God."

And so we find that Jesus came into the midst of a comparatively new country where a new religion, or a revision of the existing religion, seemed to be the least needed, and from the very start spoke as a modernist of the highest quality. What, then, can we say about the life mission of this greatest of all modernists? We find the answer symbolized in one of his own statements where he said that he came as a messenger of God to be the redeemer and Savior of humanity.

He did not come with a sword to destroy life, but with a fiery sword to destroy evil and to give truth more power. He came to see that the laws revealed to human beings in all the ages past were no longer to be ignored and abrogated at will, or denied, but to be obeyed and fulfilled.

But he did have a secret mission which he explained in detail to his secret students in his secret school. That mission, we will find in later chapters, was to suffer vicariously for the sins of all humanity, vicariously to purge them of all evil, even of the original sin inherited by all humans, and to suffer and sacrifice his earthly appointment and divinity that they might receive the Holy Ghost and establish on earth the Kingdom of Heaven. What a marvelous, as well as unique, mission!

Is there any reason to wonder why he enshrouded his mission with mystery and secrecy? Was he not to reveal to humanity the greatest of all mysteries, and were not these mysteries profound secrets? Was not such a mission fraught with dangers and with dire consequences to all political, social, and religious standards and practices throughout the world?

We find in analyzing his mission, and by taking his own words and putting them together to compare with his practices and his private instructions, that in addition to appearing before the public as a light of humanity, as another John the Baptist, or another Amenhotep, or another leader of spiritual unfoldment, preaching openly and to all, publicly, he was to lay the foundation—the strange, mysterious foundation—for that invisible superstructure that was to constitute the miracle of all miracles, the “Atonement” for humanity’s sins and the washing of their souls in the “Blood of the Lamb.”

Throughout the ages the lamb had been the symbol of a great mystery, and its blood had been spared for special sacrifice at times and places in cycles of unfolding civilization when the populace had never realized the spiritual or mystical significance of the ceremony, and it had remained the mystery of all mysteries unrevealed even to the greatest lights that had hinted at its significance. Jesus, as part of his great mission, was not to continue to mystify his followers with the symbol of the lamb, or with reference to its blood, or with further reference to the possibility of the complete redemption and

purification of humanity, but to actually demonstrate the mystery, rend the veil asunder, and expose to the soul of all human beings the process of purification and the way to salvation.

Such a tremendous mission had to be carried out in its earliest stages with the greatest degree of secrecy and care. A premature revelation of the facts, an untimely discovery of his plans, a profane application of his mystical principles, would have made his mission harder, would have frustrated many of his fondest hopes and desires. More serious than this, it would have prevented the ultimate and final demonstration of the proof of his teachings by which the faith of the world was drawn to him and his teachings, and the “rock” of his church firmly placed in the proper cycles of human evolution.

So we find that the divine appointment, pre-ordination, birth, and earthly preparation of this greatest of all leaders occurred in just that cycle of human history, in just that period of human unfoldment and development, in just that place, and in just the right conditions where the greatest good could be accomplished. The realization of this alone should warrant every Christian, and every analytical thinker, in believing that Jesus was uniquely conceived and born to fill a *unique* mission, and to make manifest to the world the secret mystery—the mystery of all mysteries.

Chapter 5

THE STEWARDSHIP AND DISCIPLESHIP OF THE CHRISTIAN MYSTERIES

THE AVERAGE DEVOUT Christian will be surprised, no doubt, to read that the true Christian doctrines and practices are fraught with real mysteries and that the secret mission of Jesus and his disciples was to first practice and apply these mysteries and then dispense the secret laws involved in them to the worthy disciples and thus enable them to carry out their special missions throughout the world. The Christian church of today, with its rituals and modernized doctrines, leaves in the mind of the sincere follower the impression that all of the mysteries of Christianity pertain to the sacraments and features of the ritual and do not deal with natural law or divine laws applicable to natural and practical affairs of life.

From a careful cross-questioning of the understanding of thousands of Christians in the past years, I have found that these persons, despite long and careful Bible study and sincere analysis of the Christian principles, have a general idea that whatever mysteries there may have been associated with religious rites and doctrines were contained in the ancient pagan ideas and teachings, and that these mysteries were dispelled and classified and in most cases made inconsequential and wholly transparent by the revelations given to the world by Jesus.

In other words, they seem to think that in the primitive teachings of the people of India, Egypt, Persia, and elsewhere, there were so-

called strange and mysterious claims and pretentious demonstrations, often dramatized and presented with impressive and hypnotizing surroundings. These were called “mysteries” in order to dumbfound and perplex the followers of these rites and blindly lead them on or tempt them into a form of worship that forever kept them in the dark regarding the truth of these so-called mysteries. The persons who hold to this belief logically conclude that the coming of Christianity and the diffusion of new light by Jesus and his disciples cleared away these mysteries which were held as facts by the multitudes and freed them from being enslaved to false beliefs and mysterious powers that were not divine or supernatural but magical, and produced, or made manifest, through trickery intended to deceive the gullible.

The truth of the matter is that the early Christian doctrines and practices contained more mysteries and more genuine secrets of mysterious laws and principles than were ever known to the pagans. While it is unquestionably true that in the early pagan religions we find many so-called mysteries which are only clever concealments of truth and magical manipulations of natural law, nevertheless, many of them were based upon fundamental truths representing the genuine mysteries of life. The illuminating teachings of Jesus and his disciples did dispel the trickery in many of the mysteries of the pagans, but Jesus brought new light to bear upon many of these ancient mysteries and thereby developed the mysteries into sublime and transcendental revelations and demonstrations of truth.

The mysteries that Jesus taught his disciples, and which he and they used in their specific forms of missionary work, were never separated from the Christian church and have never ceased to be an element essential to Christian theology and Christian doctrine. It is true, however, that as the Christian religion became systematized, ritualized, and modernized, the transcendental mysteries that Jesus came to earth to reveal, and which constituted the highest spiritual element in his teachings and practices, became lost to the outer circle of membership of the early Christian church, and finally unknown even to the most advanced and proficient creators and teachers of the Christian gospels.

THE SECRET DOCTRINES OF JESUS

It is a question today whether those individuals who constituted the founders of the Roman Catholic Church knew anything more of these sublime mysteries than the fact that Jesus had demonstrated them, had revealed them to his first disciples, and used them in the working of miracles and the performance of his obligations as a teacher and a missionary. It is probably true, however, that in the innermost secret archives of the Roman Catholic Church today are preserved the truths of these great mysteries and the laws that make it possible for the highly spiritualized individual to demonstrate them and make them manifest.

In fact, some of these mysteries, utilizing natural and divine laws for their manifestation, have been applied in the past centuries by the highest of the ecclesiastical dignitaries of the inner circle of the Roman Catholic Church and have been placed at the disposal of many of its cardinals and special workers. Certainly we have a right to assume that the inner circle of the church, known as the College of Cardinals, is in possession of the wisdom and knowledge relating to these great mysteries and its members can apply the laws and perform seeming miracles when they find it necessary to do so. If these eminent leaders of the Christian church are not familiar with these mysteries and the use of them, it is a greater criticism of them for their lack of such knowledge and their impotent stewardship.

It is clearly pointed out in the slightly veiled, but often plainly stated remarks of the apostles in the New Testament that the secret doctrines and mysteries, which Jesus came to earth to demonstrate, reveal, and teach, constituted a transcendental gift from God to the selected and appointed apostles who were to consider themselves as stewards of these things and not as the personal recipients of an individual blessing. They were to dispense these truths and these mysteries as stewards and not hold the secret knowledge and wisdom within their own consciousness as a rightful personal possession.

We see in this idea one of the earliest of the mystical principles, fully known and maintained as a fundamental law and practice by the devout followers of various mystical organizations today. The rare wisdom and divine knowledge that come to sincere mystics through revelations

or through the study of ancient manuscripts loaned to students from the archives of mystical organizations are not to be absorbed into the adepts' consciousness as intellectual power or gifts for the purpose of increasing their personal prowess or serving them selfishly in their mastership of life.

Students learn from the earliest stage of their mystical development that if they are found worthy to be the recipients of such knowledge and understanding of the mysteries, and develop any degree of capability in applying natural and divine law to the revelation, demonstration, manifestation, or use of the mysteries of life, they will do so only as channels, instruments, or servants laboring in the human vineyard and performing their demonstrations and applying their knowledge in behalf of God's and the divine universal consciousness. Any attempt, therefore, to hold such knowledge secretly within one's own consciousness and fail to dispense it to the worthy, even if it were not used selfishly, would constitute failure to meet the obligations and duties of stewardship; and this is a greater sin than to permit the too frequent use of the knowledge to such an extent that it may occasionally redound to the benefit of the individual acting as an instrument or servant.

We cannot conceive, therefore, of any claim rightly made that explains the absence of the practice and revelation of the mysteries in the Christian church today on the grounds that the church authorities are either ignorant of these mysteries or prefer to conceal them. The absence of these mysteries in the teachings and practices of the Christian church today constitutes the basis of the most serious criticism that is made against the church, both Protestant and Roman Catholic. While average devotees of the Christian religion do not know about the great mysteries that have been concealed or held in restraint, and may even doubt that there ever were such mysteries, they are becoming increasingly familiar with the fact that many organizations and sects outside of the orthodox Christian churches are using what they call divine laws and principles and Christian mysteries with which to perform these seeming miracles and to carry on practices on behalf of humanity that simulate the practices of the early Christian disciples.

That these cults can use a wisdom or knowledge that they call mystical or metaphysical, divine or Christian, and perform extraordinary demonstrations of healing and mastership in the affairs of life, has not only caused a heavy drain upon the membership of the orthodox Christian churches and weakened their ranks, but it has also led analytical minds to suspect that there was wisdom, knowledge, and power, known to Jesus and his disciples and probably to the early church leaders, that is not included in the Christian church of today nor used by Christian workers as a part of their Christian duties.

This unfortunate condition of affairs—which has caused many schisms in the Christian church and brought about a large membership in the combined mystical and metaphysical organizations and societies of today—has been considered as deplorable by many of the leading Christian theologians in the past century. Many of them have pointed out that the absence of the mystical features, the genuine mysteries and the divine practices in the Christian churches of today, constitutes the real reason for the slow growth and the increasing withdrawal of members in all of the Christian denominations.

While clergy of all denominations have expressed themselves quite frequently regarding the influence that these multitudinous sects, organizations, and secret schools have had in the growth and development of the Christian church, and have pointed out that these new movements constitute a serious form of rivalry to the Christian church, they fail to realize that the fault lies within their own church, and that if the Christian church of today would awaken and quicken the spirit of the Christian mysteries and practices that Jesus taught his disciples, and which they used in all of their missionary work, the rival movements and systems would have no excuse for their existence and would, in fact, cease to exist because of the immediate return to the Christian fold of millions who have become either indifferent or absolutely discouraged.

One of the greatest of modern theologians and spiritual analysts was the late Dr. Robert Norwood, one-time pastor of a rapidly growing church in Philadelphia and later chosen to be the great light of the Church of St. Bartholomew in New York. At one conclave

of Episcopal clergy assembled to discuss matters of the church and solve its more immediate problems, Dr. Norwood contended that “the greatest need of the Christian church today is to return to the mystical teachings and mystery revelations of the genuine Christian foundation.”

That the disciples of Jesus knew that they were dealing with the mysteries which were secret and doctrines which were new and therefore unrevealed is found in all of their utterances recorded in their writings in the New Testament. One needs only to note such statements on the part of Jesus and the disciples as these:

- “To you it has been given to know the mysteries . . .” (Matthew 13:11)
- “Now to God who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages . . .” (Romans 16:23)
- “But we speak of God’s wisdom, secret and hidden, which God decreed before the ages for our glory.” (1 Corinthians 2:7)
- “And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.” (1 Corinthians 13:2)
- “. . . the mystery that has been hidden throughout the ages and generations but has now been revealed . . .” (Colossians 1:26)
- “Without any doubt, the mystery of our religion is great . . .” (1 Timothy 3:16)

Phrases such as these will also be found in Mark 4:11; Luke 8:10; Romans 11:25; 1 Corinthians 4:1, 14:2, 15:51; Ephesians 1:9, 3:3-4, 3:9, 5:32; Colossians 1:27, 2:2, 4:3; 2 Thessalonians 2:7; 1 Timothy 3:9; Revelation 1:20, 10:7, 17:5, 17:7.

Now, in the very beginning of our discussion of this matter, let us have a correct understanding regarding what is meant by the words *mystery* and *mysteries* as used by Jesus and the apostles in the Gospels of the New Testament. It must not be believed that the word *mystery*

referred to any unusual or uncommon or extraordinary occurrence or principle which upon simple explanation ceased to be either a mystery or a law difficult to understand. One of the most eminent of authorities in the analysis of words and terms used by the writers of the books of the Bible was Robert Young whose analytical concordance to the Bible, originally published in 1893, remains an unequaled source of reliable information in these matters. He states that the word *mystery* as used in the New Testament by the writers of the Gospels meant “that which is known only to the initiated.”

Another source of reliable information on this point is that excellent commentary and book of critical and explanatory terms written and edited by Rev. Robert Jamison of St. Paul’s Church, Glasgow, Scotland; the Rev. A. R. Fausset of St. Cuthbert’s, York, England; and the Rev. David Brown, Professor of Theology of Aberdeen, Scotland. In their exhaustive comments regarding the use of the terms *mystery* and *mysteries* by Jesus and his disciples they tell us, “The word ‘mysteries’ in scripture is not used in its classical sense of religious secrets, nor yet of things incomprehensible or in their own nature difficult to be understood—but in the sense of things of purely divine revelation, and usually things darkly announced under the ancient economy, and during all that period darkly understood, but fully published under the gospel The ‘mysteries of the Kingdom of Heaven,’ then, mean those glorious gospel truths which at that time only the more advanced disciples could appreciate and that but partially.”

From the explanation given by the first authority, in which explanation the word *initiated* is used, and from the explanation given by the latter authorities, in which the term *more advanced disciples* is used, we find that these writers evidently discerned the great truth that was represented by the word *mystery*.

The mysteries that Jesus taught his disciples, and which they held in such great secrecy and studied diligently to make manifest and to demonstrate and to apply and use in their missionary work, constituted supernatural or transcendental revelations and operations of law that only the initiated or the more advanced disciples were permitted to understand or to apply. We shall see in later chapters that these

disciples of Jesus—the 120 of them constituting his secret school—were initiates, for they had an initiation ceremony and they had secret means of identifying themselves such as passwords, signs, and tokens. They were the more advanced of the thousands of Jesus' followers, representing those who had pledged their very lives in support of his work, and each of whom had been given a special mission—in contradistinction to the other followers who were merely casual listeners, most of them selfishly seeking relief from physical suffering or hoping to aggrandize themselves by their association with a new movement and a surprising and startling system of thought. In the ancient pagan schools and mystical or mythological systems of secret study it had become a general practice to refer to their secret mysteries by symbols or tokens and to speak of the secret teachings in parables lest the uninitiated populace might discover the secret truths.

When the child Jesus was taken into Egypt by his parents, he was too young to realize that he was entering a land where nearly all of the great truths of life were carved on stones or painted on walls in symbols or allegorical designs that revealed great principles in parables. But as his youthful education was developed to a point where he was able, in his thirteenth year, to astonish the elders of his country, he came to learn that the only safe way of preserving truths, and of conveying them to the worthy and withholding them from the selfish and unworthy, was to write them in symbols and to speak of them in parables and allegories. We should not be surprised to find, therefore, that with the greatest of all mysteries having been revealed to him, and with the greatest of divine wisdom conveyed to his consciousness by God that he might be a messenger to dispense these truths, he quickly adopted the system of speaking in parables and allegories, and he adopted signs and symbols in order to conceal from the uninitiated what only the initiated and duly qualified workers should understand in all details.

Some of the most ancient of the mystery symbols and secret signs used in allegorical and mystical writings and teachings were the triangle, the cross, the circle, the square, and their components—such as a straight vertical line, a straight horizontal line, a diagonal line, and a curved line. Jesus did not arbitrarily adopt these ancient symbols in connection with his system of secret communication of knowledge

or in the presentation of parables and allegories, nor did he adopt them merely because he found them conveniently at hand. He adopted them because each of them represented a fundamental sublime truth that had been revealed by God to the great lights of the past ages in their primitive and preliminary program of enlightening humanity, and Jesus knew that the great truths which they symbolized were still the great truths of life and meant something to the initiated mind, the inspired or attuned mind, but meant nothing at all to the unworthy, the unthinking, and the undeveloped.

And so we find Jesus using these ancient symbols in the same way in which they had been used for ages to represent a fundamental truth. But, in the light of the new revelations and the new mysteries he was to give to his disciples, these symbols—and allegories in which they were interwoven to make a seemingly understandable story—took on a new light, a new power of reaching the soul and the mind. That is why we find in the books of the New Testament so many references by the disciples to the fact that Jesus “told them many things in parables.”

Speaking of these parables, the same eminent authorities whom we have already quoted, state in their book that “these parables are seven in number; and it is not a little remarkable that while this is the sacred number, the first four of them were spoken to the mixed multitudes, while the remaining three were spoken to the Twelve in private—these divisions, four and three, being themselves notable in the *symbolic arithmetic of Scripture*.” Here we see reference to the fact that in the mysteries, as revealed by Jesus to his disciples, there was a continuation of the use of the seven sacred numbers that had been used in the ancient mysteries. Seven was thus considered by Jesus and his disciples as the sacred number, and not a sacred number, just as it is today among those mystical organizations that are attempting to preserve and perpetuate for all time the genuine mysteries and secret doctrines of Christianity. We see, furthermore, how easily these numbers of one to seven constitute the first section of the symbols already referred to, with 1 representing one of the straight lines, 2 representing two lines, 3 representing the triangle, and 4 the square. And we note that these authors used the term symbolic arithmetic of Scripture.

As we read in detail of the teachings and preaching of Jesus when surrounded by some of his disciples, or only a few, or in the midst of the multitudes, we find that he used parables except when he spoke alone in the secrecy and privacy of his school of 120 initiated and qualified students. As he went up and down the highways of Palestine and found a convenient mound or rock upon which he could stand and look over the assembly of individuals who would gradually gather together along the stony roads, or attract the attention of those who were passing rapidly by on their donkeys, he quite often found it necessary to deliver his message and to drive home his brief sermon in a story which instantly interested the passers-by because it dealt with their personal problems and with things that were familiar to them and not abstract and speculative.

He was always accompanied by one or two of his disciples—especially the twelve apostles who represented a sort of bodyguard and innermost circle or executive committee, as we might call it today—and in every community there were one or two of his secret school who would stand in the middle or on the outskirts of the increasing circle of listeners, ready to benefit by the demonstrations that Jesus would make of proper poise and attitude in preaching, the proper spiritual vibrations to send forth that the hearers might be impressed with his spiritual love and honest concern for their best interests. We can easily visualize motley crowds with their multicolored robes, sashes, and headdresses, many of them very, very poor, a few very wealthy, most of them of the middle working class. Nearly all of them were educated to some degree, especially in the doctrines of their religion, which made them familiar with certain theological terms and terminology, and many of them were ready to scoff and laugh and ridicule any idea or any thought that appeared to be contrary to their religious convictions, just as we find the multitude today.

And so Jesus would talk to this motley crowd in parables, first choosing for the very opening sentences a key word or two that would attract their vacillating attention and make his suggestions seem appealing and familiar to them. He did not talk over their heads nor did he talk down to them, for he created even in the minds of the great and learned the impression that he was unusually brilliant of mind. If he

had attempted to talk down to the intelligence of the average individual in the crowd before him, he would have created the impression of being loosely educated and poorly qualified to hold the attention of any group of individuals. But he had that magic ability, undoubtedly divinely inspired but very carefully trained and developed, of inventing parables which dealt with their immediate worldly problems.

Some of the parables dealt with the problems of those who lived in distant lands, and we can plainly see by these that some time during his youth—and prior to the beginning of his worldly ministry—he must have lived and studied in these other lands among the people to whom he referred and of whose problems he gave such detailed and accurate pictures. When he spoke at places where the men and women were mostly concerned with fishing, his parables dealt with stories and incidents of those who fished. When he spoke to those whose daily industry and labor was associated with the making of wine, he used a parable that involved the principles of wine making.

When we recall that the language Jesus used also fitted the quality and intellectual understanding and nationality of his people, such as the Hebrew language when talking to the Jews, and the Aramaic language when talking to the Gentiles and others, we see that he used every means which would aid him in symbolically and allegorically conveying the truths that would help them without placing in their hands the secret truths and doctrines which they would misuse, misapply, and probably never comprehend in the right manner. With his hands he would make certain signs, which would appear to the passers-by as mere gestures to accompany his oratory, but which would appear to his initiated students as signs revealing symbolical truths. In the parables were words and phrases which had dual meanings. The word wine meant a commercial product to the grape growers and wine makers, but to the initiated it had the meaning which it always had in the mysteries and in the sacred teachings. When he spoke of fishing people and referred to the nets, and the tears in them that had to be repaired, he conveyed two different ideas to the two classes of listeners—the initiated and the uninitiated.

Unfortunately, in the translation of the writings of the apostles, many mistakes have been made by the translators in modern times, they being unfamiliar with the current or possibly the vernacular meanings of some of the words used in this ancient period. For this reason there are certain secret and mystical references in his parables which are not readily discerned by even the most profound of the church leaders and clergy. Again, some of the words which he used in the Aramaic language had a slightly different meaning from a similar word in the Hebrew language. An excellent example of this is shown in his allegorical statement about it being more difficult for a rich person to enter the Kingdom of God than for a camel to pass through the eye of a needle. That symbolical or allegorical statement has always been a puzzle to students of allegory or metaphor. What relationship could there possibly be between a camel and the eye of a needle? Even a child would wonder at such a reference, since it did not relate to any problem or difficulty ever experienced by the ones to whom he was preaching.

When we stop to think of the fact that this allegorical statement was made to those in the fishing industry, and when we stop further to realize that one of their problems was the daily repair of torn nets, and that one of their great hopes was to find a strong cord that would yet be small enough to go through the eye of the needle which they used in repairing nets, we can understand that this particular metaphor was intended to make a great impression upon the fishing people who attended to the repair of the nets.

Nonetheless, the reference to a "camel" is inconsistent. In the Aramaic language which he used we find, through careful translation, that the Aramaic word could be interpreted in one form of conversation as "camel," while in the fishing community the word meant "rope." Therefore, what Jesus said to these people who were puzzled with the problem of finding a large strong *rope* that would pass through a needle in mending nets, was that it is more difficult for a rich person to enter the Kingdom of God than for a *rope* to pass through the eye of a needle. The word *rope* conveyed to them the idea of a large, heavy, twisted piece of hemp many times larger than the needle itself and, therefore, the metaphor was a personal one to be used safely, whereas

the reference to the “camel” going through the eye of the needle meant absolutely nothing to them.

All of the parables contained very pointed references and secret words and terms which made the allegory and the parable fraught with the most vital truths of the great mysteries; and if a hearer was one of those extraordinary persons whom Jesus hoped to find from time to time, and who with eyes could see and with ears could hear, then he would have won one more convert, or at least started one more thinking mind upon the right path. Even his allegory regarding the casting of the seeds to the ground, and the manner in which some fell by the wayside on stones while some fell into good ground and grew and took root, represented the problem he confronted in speaking to the populace.

But in future chapters we shall see that all of the principles developed in his church in connection with the rituals and the sacraments, and as the foundation of his Christian ideals and practices, were based upon secrets that still have a mystical meaning, secret interpretation, and a sublime, transcendental application little known or suspected by the average Christian follower and unincorporated in the system of Christian instruction adopted by the modern Christian churches.

Chapter 6

INDIVIDUAL SECRET MISSIONS

AS WE STUDY and carefully analyze the activities of the disciples and the apostles and the members of the great secret school formed by Jesus, we find that while they were pledged to give their lives in fulfilling a great mission, and each was given a special “authority and power,” the mission assigned was not the same in every case.

The mission of Jesus was unquestionably the most complex and the most burdensome that could be assigned to a human being, and at the very beginning Jesus must have foreseen and realized that the complexity of his mission, its diversity of action, its many responsibilities, and most of all the continued placing of himself in the center of the limelight, would bring the direst of punishments following the most severe criticisms. Never in the history of the development of civilization had one person so willingly assumed such a great mission in life. Jesus assumed it although it was preordained. He knew that he could not refuse; therefore, he did not, because it was his divine duty, and the only reason for the Word of God to be made flesh and for his soul and consciousness to be made incarnate on earth.

We cannot imagine—with all of our human capabilities of inventing and imagining every possible event of human action—what would have occurred in the process of earthly civilization and the advancement of human spiritual growth on earth if Jesus, upon reaching adulthood and realizing what was before him, had refused

to participate in that ceremony of baptism in the River Jordan when the Holy Ghost descended upon him and he became the Savior of Humanity, the Redeemer, and the one to bear all of our sins and to be sacrificed for our salvation.

But we find that in carrying out the work of his school he did not put upon the shoulders or into the consciousness of any one of his disciples or apostles all of the responsibilities, all of the details of the mission that he himself had assumed. He probably realized that no one human individual outside of himself, uniquely and divinely born for it, could assume such a position in life. But he also probably realized that the greatest efficiency, the greatest results, and the most perfect realization of the steps toward bringing about the Kingdom of Heaven on earth, would be fulfilled after his crucifixion by dividing his own responsibilities, his own features of missionary work, and his own efforts, among the 120 and making each disciple or worker a specialist in one or two particular requirements or necessities.

It appears, therefore, that he divided his own program of earthly activities into twelve sections and selected ten of the disciples and students for each of these twelve classifications. In other words, in each classification of specialized activities there would be precisely ten men or women. This would give him the round number of 120 workers. At the head of each classification he placed one of the apostles as chief advisor. This gave him the twelve special apostles who constituted also his immediate consultation board or group of advisors and intimates.

Some of these workers were sent afield and into foreign countries early in the great scheme, for the work they had to do did not require the same length of preparation and study in the secret school that was necessary for others. Some of these 120 workers were forever to remain unknown as special parts of his great plan. In fact, some of them were sworn to such absolute secrecy and to such a secrecy of detail that they were never to be seen close to him throughout his entire ministry, were never to be seen taking any particular interest in any discussions or demonstrations along the highways or in the byways, and never to be seen talking with the other disciples or workers concerning anything more than a very casual comment about business or daily affairs. None

of them was ever to wear any special robes, except robes that would indicate that they belonged perhaps to one or more of the very many sects existing in that day which had moral, ethical, spiritual, or cultural reform as their seeming purpose.

It was not uncommon for the average person in Palestine and Syria of that time to be known as a member of some class or sect or group—perhaps of a spiritual, social, or business nature—and that is not unusual even today. If we went carefully through one of the largest office buildings in any large American city today, and received complete answers to our questions, we would find that one professional belongs to the Rotarians, another to the Kiwanis Club, another to the Chamber of Commerce, another to the Junior Chamber of Commerce, and another to the High Twelve and another to the Low Twelve, and to this or that, including mystical organizations such as the Rosicrucians. In fact, one of the problems that confronted Jesus was the analysis of these various sects and organizations early in his years of preparation. He had to know, first of all, what each one of the sects represented or claimed to advocate. Then he had to become familiar with some of their secret ways of working, their secret means of identification, and any secret or ulterior motives or plans they might have in mind. We find Jesus making many references to this multiplicity of personal, private, secret interests and he had to pass this information on to his disciples.

On the other hand, many of his apostles, disciples, and workers were not sworn to such secrecy—except perhaps as to the real mission they had in mind. But they would meet with him or be seen talking with him or joining the ranks of his other followers in any great open-air meeting or any performance of a miracle.

Some of the secret details of these private missions are very interesting and we shall touch upon them in the chapters of this book dealing with the secret doctrines. Some of the disciples were sworn to labor solely among the despondent and hopeless. Others had to work among the so-called radicals or those who were ready to tear down and destroy the good institutions of the day along with the evil ones, fired solely with the desire of accomplishing something heroic.

Others had to work among the hypocrites of the synagogue, who were deliberately spreading false ideas about the devout with the hope of personally benefiting by any reactions that might result. There were others who had to spend much time making the acquaintance of Roman officials, and of the Jewish rulers or those in positions to serve the Roman officials, in order that these important personages might be kept properly informed in casual conversation of what was going on.

If we carefully read between the lines of the most crucial days and weeks in the life of Jesus, we find that always someone informed Roman officials of what was going on here, there, and elsewhere. One's first impression is that a number of spies within the group of apostles and disciples were deliberately informing Roman and Jewish officials about the work of Jesus in order that they might persecute him as well as prosecute him. But as one goes on in the study of these events, and notes the direct good that came from many of these situations, it appears to have been a systematic plan of informing the higher officials in a manner that made it unnecessary for them to send forth unreliable investigators or those who might have returned the wrong information.

The whole scheme was far more complex than as presented in today's Christian churches. But the complexity was due almost wholly to the fact that the secret doctrines which Jesus wanted to teach and demonstrate—and then establish in daily life—were so simple, so childlike in their fundamental nature and so easily applied if properly understood, that a more complex system of presenting the instruction was necessary than in a case where the reverse would have been true. In other words, one of the important things that Jesus had to establish in the minds of the people was faith. He tried to impress upon them on many occasions that faith was responsible for all that he accomplished and that if they had faith they could even move mountains. Such faith as this they had never known. It was a simple faith, like that of the child who believes that his or her parents are capable of any accomplishment because they are so great and so wonderful.

But, to establish such faith as this, it was necessary to establish a very complex system that would continually keep the simplicity of matters

before the public; otherwise analysis and discussion of the principles on the part of the ignorant would have led to dialectical dissertations and philosophical forums in which all the simplicity of the doctrines of Jesus would have been lost. When Jesus tried to tell those who were following him, and who stopped to watch the woman kiss his garment, that her faith alone was responsible for the reaction from this kiss, he was face to face with one of humanity's most difficult psychological problems.

An inherent basic tendency that is born in all of us is the proclivity to attribute the unusual to the supernatural, and this tendency is so strong that there are persons living today who would look upon the striking of a match on the side of a matchbox, thus producing a flame, not as a simple scientific demonstration, but a supernatural thing, a miracle of miracles. And the strange thing is that these persons would rather believe it was supernatural than scientific, and they would prefer and seek and demand the complex, hypothetical explanation that involved all of the supernatural beliefs of the past instead of accepting the simple facts. So in order to understand the secret doctrines as Jesus taught them to his disciples, and as they were truly put forth in the activities of the early Christian church, we shall proceed to analyze first his school and the manner in which the students met or came together, and then analyze the doctrines as they were taught and applied by the different apostles and disciples.

Chapter 7

STRANGE BIBLICAL PASSAGES

WE CAN FIND the whole story of the secret mission of Jesus, the secret school, his secret disciples and their secret activities, in the Gospels of the New Testament. Many innocent-looking verses and paragraphs in these books have been passed over very lightly and inconsiderately by thousands of biblical students. They have been read and quoted, and even partly analyzed, by Christian clergy of all denominations the world over. On the other hand, thousands of sincere Christians have been puzzled by the strange ideas expressed in some of those verses and have even suspected them of having a hidden meaning.

In all of my researches I have found about one or two outstanding theologians or experts of biblical interpretation who have attempted to unveil or separate the suspected double meanings or hidden meanings. I have heard some clergy say, in using some of these verses as texts and in attempting to explain them, that there was probably another meaning to be found, but it did not seem to be “God’s will at this time to make it plain to us.” But, it is from these very verses and paragraphs, sprinkled profusely, consistently, and deliberately throughout the books of the New Testament, that we derive a good picture of the origin, nature, and activities of the secret school of divine wisdom conducted by Jesus, and his secret methods of presenting his secret doctrines.

It is my intention to give to the reader at this moment a picture of one incident of the history and activities of this secret school. I have

chosen a very propitious time in the life of Jesus and the history of his school. I have selected the occasion of the most important of all of the secret school sessions, the one when he was to confer upon his graduates the divine diploma and certificate of authority as the culmination of his process of conferring upon them the knowledge and power to carry on their individual missions.

The occasion was just a day or two after Jesus had probably reached the very peak of his antagonism toward the hypocritical traditions and practices of some of the leaders of the Jewish faith. He had come into the temple and chased the money-changers from it and thereby purified it—and at the same time made an enemy of one of the leading lights of the synagogue who derived a personal income from the profits of the questionable practices involved in the changing of money. He had caused the Jews and the Romans alike to say, “It is high time we go after this fellow and break him and put him in his proper place!” And it was also just a few hours before the time set for his betrayal and the inevitable crucifixion.

Let no one think for a moment that Jesus was suddenly surprised or unexpectedly shocked by either the act of Judas in betraying him or the secret plans that were being made for his public disgrace after a manifestly illegal trial. For weeks and months the legal lights who could be induced or bribed into lending their assistance had been preparing the papers for such a trial as Rome had never heard of before, and such as the Jews never hoped to witness again. No doubt the cross was being made secretly and all the devices of torture were being prepared. The whole procedure that seemed to come as the sudden, stupendous climax of his life was a well-evolved drama, plotted weeks, months, years, and even centuries before in the evil consciousness of that portion of all human nature which abhors the presentation of truth, the coming of light, the dispelling of darkness, and the victory of spirituality. Jesus knew in his youth, during the earliest days of his preparation for the future ministry, that it would end just as it did end. But he also knew that in a certain number of years, months, weeks, days, and hours he must accomplish the great mission of his life and not permit the grand climax to come upon him before he was ready.

So, on this particular night, while he was living in Bethany and still thundering his message and his challenge during the day, he arranged to have the final and ultimate worldly assembly of the apostles who constituted the advisory council of his secret school. He had held forth as a promise to them certain rich rewards for their studies and their practices, for their faith and their loyalty, and as a fulfillment of their ambitions to carry on their missions. He had promised them, as the richest of rewards, the transference from on high to each of them individually of the necessary power and authority to carry on the work he had carried on, and do even greater things. Throughout the years in which his secret school functioned, he had consistently and perfectly adhered to a definite curriculum, a definite course of study which included private, secret lectures, private demonstrations in their secret meeting places and in carefully selected open spaces in the countryside, with personal demonstrations on his own part on various occasions when complex conditions surrounded him, so that they would be accustomed to meeting and overcoming the antagonistic attitudes and interferences of the multitudes in their own missionary activities.

He recalled the beginning of his campaign when he opened his first public announcements from a hilltop near the Sea of Galilee and just outside of Capernaum. Those first talks were properly designed to attract the attention of the thinking minds and of those adherents of the Galilean doctrines who were looking for something more than a mere figurehead of the church as a Messiah, but for one coming with great wisdom. While he wanted his truths to reach the poor and the ignorant and to do them much good, he sought at the same time to make another appeal to the intellectual, to the powerful, that they might be drawn unto him and thereby show the others that here was not merely a message of appeasement for the poor or a message of hope for the sick, or a message of consolation to the dying, nor even a bit of encouragement to the hypocritical of the faith.

As he journeyed around the Sea of Galilee, and down through the old familiar districts and then farther south toward Jerusalem, he studied and analyzed the crowds who gathered around him. After many weeks he was able to pick out a few here and there whom he recognized as constant followers. Some had started to follow him

at Capernaum, some had joined him at Tiberias; some appeared for the first time at his gatherings at the place now called Nazareth, and near Mary's well. He recognized a few who had come from Nabulus and who were of the Samaritans and who presented every sign and indication of intelligence and spiritual insight.

To these consistent followers, who were sacrificing much of their time and their comfort and even much of their material affairs to hear him speak often and to be close to him, he offered a special meeting on one occasion and secretly told them that he would like to talk to them more privately and make them personal students if they would take up a share of responsibility and a part of the burden of his mission. And gradually, without revealing all of the facts, he bound a number of them to himself in secrecy and with all of the devotion and love that he hoped to find. It was after his many visits to Jerusalem and to the places in the south that he finally completed his mystical number of 120, or twelve units of ten each, to form the universal circle of discipleship. And now—many years later—he was to give to the leaders of these faithful students and loyal friends the last words of instruction, and he was to witness their ordination and spiritual baptism, with the final command to go forth!

These students had learned by this time, as had the multitudes and as had the critical representatives of the Jewish faith who had listened to his teachings and carefully watched his demonstrations, that Jesus spoke with a power and an authority that no preacher had ever used before. John the Baptist had performed many wonderful manifestations of divine power, but he never convinced his witnesses of the source and nature of that power as had Jesus in a few years. Jesus did not implore; he did not beg of them that for their own sake they should follow his advice. He did not merely point out to them a path that would lead to the establishment of a new kingdom or take them on their journey through life to the highest goal of their spiritual ambitions. He came to change their ways and said it in a manner that convinced most of them that he might even go so far as to force them to obey and make it necessary for them to do so by the performance of greater miracles than the raising of the dead or the curing of the sick. He might even cause their temples to topple down upon them; he

might even cause the rivers to dry and the lakes to become shallow and the winds and rains to storm upon the land.

His students, as well as the multitudes, had come to believe the power which Jesus exercised was an unusually divine power from an unusual source beyond their comprehension. But his pupils also understood in their faith and in their devotion that miraculous, divine power and authority possessed by Jesus could be bestowed upon them. So the apostles looked forward to this one great, final session of their official activities as the advisory council in his secret school.

On this particular day, in the very hours of the Jewish Passover and while the whole officialdom was wildly discussing his brazen and bold acts—such as chasing the money-changers out of the temple and making strange prophecies about destroying the temple and building it again—his apostles contacted one another and went to the secret place where Jesus rested in the evening, and asked him where they were to go for this important meeting and what they were to do.

From week to week, evidently, they had met at different places or at least had changed their secret meeting place often enough to keep it from the knowledge of the officials and the enemies, and never proceeded to any one of their meetings without first learning just where they were to go and how to approach in order not to attract attention and make the place unsafe. And so on this occasion we find that Peter and John met Jesus, who told them to go and notify the others and to be prepared for the Passover which they would celebrate quite differently from that being held by the populace. The facts given here are taken from the 22nd chapter of the Book of Luke and from similar passages in the books of Mark, Matthew, and John.

When Peter and John asked Jesus how they should prepare for this unusual occasion and its unique Passover and where they would find the secret meeting place, Jesus told them to enter the city of Jerusalem, one or two at a time, and proceed down the main street as heretofore, watching for a man who would approach them bearing a pitcher of water. As he approached them and turned on his heel and moved off into another direction, they were to follow him.

It would seem from other citations that at times the secret students of the school would watch for a man whose left foot was unshod, presenting a strange appearance, or whose garment was so arranged that his left knee and lower limb were bare, or whose garment was so torn that his left breast appeared bare. In each instance the peculiar dress, condition, or action of the important guide was not only uncommon but significant in accordance with ancient symbology relating to characters of the old secret schools.

On this occasion they were to follow the man carrying the pitcher of water and observe to which doorway he went, pausing, before he returned to the main street. They were to go to this doorway and give a symbolical knock and when the door was opened to them each was to say to the keeper of the door, "The Teacher asks you, 'Where is the guest room where I may eat the Passover with my disciples?'" Jesus explained to them that this keeper of the door would allow them to enter, after hearing their question which would identify them, and he would take them to a large assembly room that was completely furnished and ready for this special ceremony.

The twelve apostles went in ones and twos in accordance with this secret method and were allowed to enter. If the keeper of the door had refused them entry, as must have occurred on one or two previous occasions, they would have known that some spy or inspector or representative of the enemy or of the Roman authorities had been prying around and had made the place unsafe for their meeting.

And so on this occasion the twelve apostles awaited the coming of Jesus, and finally he joined them and announced that he had been looking forward earnestly to this meeting, hoping that everything would work out well and allow them to come together and complete the culmination of his great secret work before his personal suffering and imprisonment and probable crucifixion occurred. Rising, he made the preliminary announcement that the occasion had much to do with the fulfillment of his plans for the establishment of the Kingdom of God on earth.

Then Jesus filled a large cup with wine and drank of it and passed it among the apostles and told them to divide it among themselves, each taking a drink. Then he explained the symbolism of his prayer and of the division of the wine by telling them that he would not drink of the fruit of the vine again among them or in any other manner until the Kingdom of God had become established. They recognized, in this drinking mutually from the one holy cup, a very old secret symbol of ordination and benediction, and also a symbol of equal power and position in whatever work or mission was signalized by the occasion.

And then Jesus took some of the bread and offered another prayer and invocation asking God's special blessing upon it and then broke it into small pieces and gave a piece to each of them, explaining, "This is my body, which is given for you. Do this in remembrance of me."

And finally he lifted the great holy cup to his lips again and explained this was the cup of the new covenant and that it contained symbolically his blood which was to be shed for them and through them for the salvation and redemption of the sinners of the world.

The drinking of the wine from the holy cup or grail is still a sacred, symbolical ceremony among the secret schools of the Orient and the Near East and even among some schools of spiritual and sacred wisdom in the Western world. This process of breaking bread and drinking wine was not an original idea with Jesus but a very old and sacred idea which he applied in a new manner because his whole mission on earth was a new mission based upon the ancient sacred symbols and ceremonies. To eat of the bread in this manner was to share the physical body of the Christ, and to drink of the wine was to drink of his blood and thus be not only in holy communion with him, but a part of him in whatever sacred work he assigned to them and transferred to them.

It was on this occasion of his last worldly supper with them that he revealed to them again why he had been anxious for many days to have this special ceremony occur. So he proceeded to explain to them that while the officials of the country were seeking him and trying to find his hiding place to arrest him and falsely condemn and crucify him, it

would not be until the morning or very late that evening that one of his own supposedly loyal apostles would betray him.

Most of his apostles knew also of the threats that had been made and the danger that surrounded him. So they were not surprised at his announcement, but they were startled when he told them that one of those sitting right at the very table with him now, and participating in this last great ceremony, would be the one to betray him. They were so startled that they began to question Jesus as to whom it could possibly be, and they grew excited and claimed that each of them was the greatest in sincerity and loyalty or that each of them was the chosen disciple to represent the great work in the future and therefore could not be guilty of such a crime as this. In their desire to establish their individual superiority, loyalty, and fidelity, they overlooked the significance of the fact that one of them would prove before morning that he was the least worthy to claim such a high degree of faithfulness. And Jesus argued with them and rebuked them for the manner in which they were analyzing the situation.

He finally told them that this was the occasion when he was to fulfill his former great promises to them, and that at this very moment he appointed to each of them a kingdom just as God in heaven had appointed a kingdom to him, and that by this appointment they were to eat and drink at his table in his kingdom—or, in other words, to be co-equal with him in this new Kingdom of Heaven on earth, in ruling it, directing it, and establishing it for all time in the future. They, as the twelve great lights and leaders of the secret school guiding the scores of other faithful pupils who had been trained daily under him, were to carry on his great mission in the future just as though he were present, speaking words of authority as he spoke them, and demonstrating powers that would be conferred upon them in the same manner that he had demonstrated in the past several years.

We all know from the various reports in the Gospels just what occurred after this great ceremony and secret meeting. He foretold how one of them would even deny him several times before sunrise or before the cock would crow at the rising of the sun. He pictured to them the dire consequences of the following day and explained

how this would be his day of agony, and that it would be followed by the greatest sacrifice he could make, that of giving up the Holy Ghost as the son of God and as the Christ on earth and being buried and entombed merely as a human being while his great power and authority would continue to rest on them and with them.

In some of the versions of this meeting, as presented to us by Matthew and Mark, there are slight modifications in the smaller details, but in general the story is the same with every bit of evidence that the apostles and Jesus came together as representatives of a secret school or of a divine secret system of preparation, and that they met in a specially selected secret place and that he looked upon this occasion as the culminating act of transference of the sacred power and authority from himself to the twelve apostles. This transference of power and authority is perhaps more beautifully expressed in Matthew 26:29, where it is recorded that Jesus said, “. . . until that day when I drink it new with you in my Fathers kingdom.” The cup of wine was to be their last as well as his last under the conditions which existed, and they would never drink together again until the Kingdom of God had been established.

There was a previous occasion when such a secret meeting had been held for the purpose of closing the systematic course of instruction and series of demonstrations which he had given to his pupils in private and this had ended with a special ceremony for the transference of power and authority. We have perhaps the best story of this in the 9th chapter of Luke, without resorting to other older records outside of the Christian Bible. Here we learn that Jesus called his disciples or students together and gave them power and authority over all the demons and the power to cure disease, and he sent them forth to proclaim the Kingdom of God and to heal the sick.

It is interesting to note here that the transference of power and authority constitute two separate transactions. In this case power does not mean authority or privilege. The power to heal and the power over unclean spirits refers to a definite, divine process applying divine principles and laws to material, physical, or spiritual conditions in and around humans. The students had to be prepared for the reception

of this power that they might understand it and use it intelligently. It was not a mere formula or incantation or a chant, or some process of necromancy, or black magic or white magic such as the pagans had used.

The power which Jesus possessed was unique with him and was the great gift of God who sent him. It consisted of knowledge that would prepare them through days, weeks, and months of prayer and meditation that would purge them, and cleanse them, and make them proper receptacles and proper channels for the influx and outpouring of a divine principle which manifested itself as a unique and holy power to do certain things. And the authority which he granted to them, along with the power, also came from God, for without the authority the power would not have been released unto them and would not continue to flow through them.

As to the secret instructions which they were to follow in using this authority and power, we find that on this occasion when he called them together for the transference of his activities, he really qualified them to heal the sick and cleanse the lepers, to raise the dead, and to cast out demons. All biblical authorities agree that this was truly an occasion when the transmission of a supernatural power was made for the first time in the history of civilization. Now note that one of the principal points of the authority given them as quoted by Luke was to have power over all demons or devils, and according to other authorities, to have dominion over “unclean spirits.”

Here we have reference to one of the secret doctrines, and it may be more logical to consider this truth here and now rather than place it among the other secret doctrines in the final chapters of this book.

It had been a common belief in ancient times among the uneducated and illiterate of the pagans and heathens that sickness of any kind, and especially that which seemed to break down the soundness of the inner parts of the body or the integrity and soundness of the mind and brain, was due to a form of obsession or to the presence in the body and in the brain of an evil spirit or demon that had deliberately or willfully entered the physical body and was seeking to destroy it. At first only those who suffered from what we might term epilepsy or fits,

or strange ravings and whirlings, and the throwing of themselves upon the ground were manifestations of “possession.” For many centuries those who were unsound of mind and who talked in a strange manner or whose memory failed them or who were imbeciles or verging upon loss of mental control, were suspected of being possessed by demons or controlled by devilish spirits. But eventually, every form of disease was attributed to some contact with unclean spirits.

The pagans had resorted to many very strange and superstitious practices in healing those who were in such conditions. A large majority were looked upon as hopeless and unworthy of being healed or cleansed, and were either buried alive or burned alive or tortured to death. It was even believed, at times in the past, that to come near one who was sick through being possessed, might cause a transference of the condition. For this reason it was difficult to find those who would even attempt to help them or to treat them. In some countries it was believed that if the shadow of a possessed one fell across your body you were contaminated.

It appears from ancient records also that certain types of men and women who seemed to understand that such beliefs were superstitious and who desired to commercialize their better understanding, classified themselves as magicians for the curing and healing of those who were suffering from possessions. They would offer—for large sums of material wealth—to take the unfortunate member of the family who was thus affected into their own homes and treat and cure that person, or at least look after the individual until he or she either became perfectly well or died.

Analyzing the forms of treatment that were given to most of these unfortunate ones, it would seem that these professional magicians and healers, extremely wise as some of them were, were also tricksters and charlatans. Whenever they found it necessary to give an example of their methods of magical treatment in a public place, they would place the unfortunate or sick victim upon a couch of grass in the center of a large circle of public witnesses, including relatives of the victim, and proceed to chant with weird and mystical incantations, all the while walking around the sick one and sprinkling so-called holy water and

other symbolical things upon the suffering body. Then they would take the patient to their home or hut and keep the patient in secret seclusion for a week or ten days—eventually bringing the patient out into the public and presenting him or her as perfectly cured.

The multitudes were always astonished by such procedures, and the more often the demonstration was performed, the more famous became the magician and the greater his or her income. It would appear, however, that these charlatans selected only those who had diseases that nature would greatly assist in the course of time, or who might be helped through simple herbal remedies, for this was the only kind of patients that they would exhibit to the public. Those that they were called upon to cure who seemed to have some incurable disease, or some condition which nature did not quickly correct in the course of its usual activities, they refused to treat in public and would take to their secluded homes and keep for a long time and either eventually release as cured or return to their relatives or to a funeral pyre as dead.

It was through the practices of these charlatans, however, that the use of certain herbs, the sprinkling of water, and the chanting of incantations became a standard procedure much as we have standard procedures today in the cure of certain diseases. These incantations, chanted very carefully and consistently with certain pagan rules and laws, utilized certain vowel sounds that were known to the ancients as being quieting to the nerves and conducive of sleep and relaxation. These formulas or chants of mystical vowel sounds composed mostly of the vowels of very sacred and holy names which the public was not privileged to use without dire punishment, became the foundation for certain formulas and prayers and certain methods of chanting adopted later by the more evolved theological systems and introduced into the synagogues just before the Christian era and later introduced to the Christian church and carried on today in the form of sacred chants and hymns.

How far wrong were the disciples of Jesus, and Jesus himself, in believing that demons and devils and unclean spirits could take possession of the physical body and of the brain and bring about disease and unsound mental and physical conditions? The church

of today ignores this question and Christianity today has wholly abandoned any consideration of the belief in evil spirits and demons taking possession of a healthy body and causing disease. Here is where we find great truths concealed under the cloak of ancient beliefs and thereby cast into oblivion.

Psychologists and psychiatrists today know that the human brain can become possessed or obsessed by certain beliefs and ideas which are gradually fixed in the human consciousness and dominate it. But it is generally conceded by them that such possessions and obsessions affect only the soundness of the mind and produce certain degrees or stages of insanity. Beyond that no modern physician or psychiatrist ventures to give an opinion. But those who are deep and profound students of mysticism and of the mystical laws of the universe, and who have made themselves especially acquainted with the mysteries of the human mind, know it is a fact that not only can the human mind become gradually possessed by fixed ideas, and therefore seemingly obsessed beyond external or internal control, but this obsession and possession can, and very often does, result in physical disturbances that later manifest as chronic diseases, the breaking down of tissue, the abnormal functioning of organs, and the eventual death of the body. It is a fact, therefore, that many forms of disease and abnormal conditions in the purely physical part of the body can be remedied or entirely eliminated by removing from the mind the evil “demon” or “devil” that possesses it or by removing the ideas of obsession that are fixed in the brain.

It is possible to remove these mental obsessions and possessions, these fixed ideas and beliefs in the brain and mind, in the twinkling of the eye—or in a few hours—if the right procedure is followed. It has been demonstrated, and can easily be demonstrated by the properly trained and experienced practitioner, that an evil thought, which we might call a demon or a “possessing idea” that is like a hallucination or a devil incarnate in the mind, can be removed in a few days or even in a few hours with a resulting immediate change in the physical condition of the individual.

When the Christian Science doctrines attempt to explain the cause of physical illness as a mortal thought made manifest in the body because of its fixed possession of the mind, they are presenting in a modified dress and in a new form, one of the ancient beliefs, and they are correct in maintaining the claim that as a Christian religious institution they are the only representatives of the Christian doctrines attempting to carry out the work of the early apostles. But it is not true that they are the only students of and practitioners of the ancient system of purging and cleansing the mind and the body of these evils and of casting out these devils and demons that are the cause of many forms of mental and physical illness. The Ancient Mystical Order Rosae Crucis (or the Rosicrucians) and other secret schools of real metaphysics and of mystical understanding in various parts of Europe and throughout the world, practice the ancient doctrines and teachings of Jesus and the disciples without becoming religious movements or calling themselves members of a new church or a new form of religion.

The secret power of this doctrine lies in the fact that if individuals who are ill have faith in prayer to God (or to Jesus the Christ or his apostles) to cleanse them of the demons and devils that are in possession of them, their attunement with God in sincere prayer, or their sympathetic cooperation with a physician, practitioner, or a mystic who is praying for them and with them, will bring about first a change in the mental condition which is the cause of the trouble, and immediately in the physical body where we see manifested the ultimate result of the demons in the mind and consciousness. Prayer and faith in these circumstances constitute a purging process and this great secret, which Jesus taught to his disciples and which they practiced, is one of the truly great secrets of Christian healing and of all pure metaphysical healing.

The disciples learned from Jesus that prayers in the form of a chant, utilizing the vowel sounds which have a sympathetic effect upon the consciousness and the nervous system of the patient, are valuable assistants. It is for this reason that in the mystical schools of today which are perpetuating the secret doctrines of Jesus—and in those churches which are attempting to perpetuate the ancient principles of the disciples—chanting, and prayers in the form of a chant, and

the use of vowel sounds remain as an important, a very important, curative process. Thus we see that Jesus secretly taught something to his disciples which he did not make plain to the populace and which has not been carried down to the present time by the Christian religion as a fundamental part of the Christian teachings.

Again we say it is a fact that many forms of mental and physical unsoundness and disease are truly the result of mental obsessions and hallucinations, truthfully coming within the category of obsessions and possessions. In such cases it is useless to try to treat the body and the brain with medicines or any other form of therapy without purging the mind and resorting to the application of those secret laws which Jesus knew so well and which he used so professionally and expertly in his mission and throughout the years of his great work.

But we must pass on now to other proofs of the existence of the secret school and the work done in it by a large number of disciples and pupils than merely the twelve who constituted his private assembly or his secret board of councilors.

Chapter 8

THE GREATEST OF MIRACLES

THERE WAS ONE miracle performed by Jesus that constitutes the greatest of all the miracles, regardless of the angle from which we view it. The power to perform this miracle was transferred from Jesus to his disciples with the understanding that the power to transfer it would pass to them also and that from master to student and from disciple to disciple throughout the ages this power to perform the greatest of miracles would be the divine inheritance of those who followed his teachings, developed his doctrines, and evolved to the status of Christian discipleship.

In the preachments of the Christian doctrines in modern times much is made of the assurance that the life of the redeemed and the life of the follower of Christian doctrines is immortal and that death will bring about merely a change in the place and condition of existence. There is nothing new in this doctrine of immortality, for we find reference to it and many extreme forms of faith in it among the oldest of mystical and spiritual teachings and rituals. But the manner in which Jesus revealed the law of immortality and then demonstrated it in his own life gave the doctrine a new form and a new interpretation.

It is not surprising, therefore, that the last great lesson that Jesus taught to his secret students, and demonstrated before his apostles, was closely associated with his teaching of the doctrine of immortality. In fact, Jesus constantly gave emphasis to the fact that people could and would live again, and continually, if they but followed him along the

path toward spiritual perfection. The crucifixion of Jesus gave him the glorious opportunity to prove his sincerity, worthiness, and absolute faith in the doctrines he taught. It permitted him to demonstrate to a large number of students, and particularly to the apostles, that he was willing to make the greatest of all sacrifices in behalf of the divine message and mission which it was his purpose to reveal to those who were ready to receive it.

While he was upon the cross suffering the utmost of physical torment, and at the same time a victim of the mental torture and humiliation which accompanied it, he gave expression to words and terms that were intended to revive and strengthen the faith his students had in his teachings and in the fulfillment of one of the great promises he had made to them. He had promised them the miracle of all miracles, the guarantee of a power like unto his own, and a similar divine authority by which and through which they would be able to do the same things that he had done, and even greater things.

Around him in that mortal throng of good and bad characters, wretched souls, doubting Thomases, scoffing witnesses, fearful officials, and awed believers, there were those who had reason to feel that this was the occasion of the closing of the last chapter of the life of Jesus and the cutting short of the glorious career each of them had anticipated. Truly, his sincere students and disciples had lived and had their being in him for months and years. Their faith in the future was a part of his faith. Their hope was based upon his hopes. Their ambitions, their desires, their determination to teach and demonstrate his doctrines in the future were contingent upon the success he made of his mission on earth.

But here, now, the person who had cast out devils, removed the demons from the suffering bodies, made it possible for the halt to walk upright, and the blind to see, and even for the dead to rise from their deathbeds and live again, was about to be annihilated and removed forever from the face of the earth by his enemies, against whom he seemed unable to protect himself or defend his faith and doctrines.

All was about to fall as his body became limp and lifeless. The spark of divine power which he held within his consciousness was about to

be extinguished. In a few moments one of them—one of the most loyal and devoted of the secret students, known as Joseph—would carry out his promise of secretly protecting the abused and mutilated body by placing it in his elaborately arranged tomb, and the closing of the tomb would be the closing of the book of the life and teachings, the doctrines and miracles, of this greatest of all secret schools. No wonder the skies darkened and the clouds gathered together heavily, the lightning flashed, and the thunder rolled! Tomorrow would begin a dark cycle in the unfoldment of human existence on earth. It would be the beginning of the end, and humanity would descend into hell as the Scriptures had prophesied.

But before the consciousness in the crucified body passed into sleep and the lips became silent, Jesus uttered again the assurance that he would enter the Kingdom of Heaven and continue to live and that his promise to his secret students would be fulfilled. In silence and profound mystical understanding his scores of students and apostles stepped out of the crowds and by devious routes reached the secret meeting place that they might come together in prayer and await that which they were sure would come on the morrow. And on the morrow the word came that Jesus had disappeared from the tomb!

We can understand the surprise of the scoffers and the officials who realized that the responsibility for this unexpected occurrence might rest upon them. We can understand the awe in the minds and hearts of those who had been tempted to believe but needed just this additional demonstration to convince them. And we can also understand the silence and the increased faith that came into the hearts and souls of the students assembled in prayer not far from the site of the crucifixion. They knew that if Jesus was no longer in the tomb, he was no longer unconscious, no longer “dead” in the sense that the officials had proclaimed and which the law considered sufficient. They knew that he still lived and that in due time, in accordance with an ancient ritual of resurrection which they had performed scores of times symbolically in their secret temple, Jesus would appear again in their midst.

His continued invisibility to the multitudes strengthened their belief. According to the ancient Book of the Dead, and all the ancient rituals which they had reviewed in their secret studies, a certain number of days and nights must pass before the living Christ would be visible again. And so it occurred that after the definite number of days Jesus became visible to human objective, material consciousness and was first seen by one who loved him, a woman. Her report fired again the faith and hope of the disciples and they hurriedly assembled once more to await his coming.

And so while they were together, the whole 100 or more of them, with the exception of Judas, with doors locked and windows and every portion of the premises under careful observation and protection, Jesus appeared in their midst. They questioned him whether this was to be the occasion of the fulfillment of the great promise, the demonstration of the miracle of miracles, and he answered in terms that only the student of the ancient mysteries could understand then and now. He replied, "It is not for you to know the times or periods that the Father has set by his own authority." (Acts 1:7) In other words, he told them that it was not for them to understand at the present time what time or what season, what hour or what moment, the great miracle would be performed, for they did not possess the power which his Father in heaven possessed and which he had possessed up to the time of his crucifixion, but which he had surrendered while on the cross. That power had returned to its divine source and was possessed by no one at that moment.

But Jesus spoke again to assure them that this did not mean the abandonment of his plans nor the crushing of their hope. His words were symbolical but definite: "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." (Acts, 1:8) These words are similarly expressed in several records and contain the mystical keys to a great divine formula. He had greeted them with the mystical salutation of "Peace be with you!" typifying and illustrating what he meant at a previous mystical ceremony. He showed them the injured and mutilated parts of his body to prove that the body was in fact "broken" as he had broken the bread and given it to them, and he

showed them the blood flowing from his wounds as was symbolized by the wine that he had poured from the cup.

Then he performed the first part of the miracle of miracles. It was not the culminating act which they were looking for, but the first step in a ceremonial procedure that had its ritualism written in the consciousness of God and decreed by God. While they knelt in the form of two interlaced triangles within a circle in the same manner in which they had knelt on many occasions, he raised his hands while standing in the center of the mystical form and said again, "Peace be with you. As the Father has sent me, so I send you." These are the words which St. John gives in the 20th chapter of his book, but in other records we read that Jesus said, "Peace be with you! In the same manner in which my Father sent me and transferred unto me the power of the Holy Spirit, I now ordain you and prepare you to receive the power of the Holy Ghost that was mine."

According to the Books of the New Testament, Jesus then "breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.'"

The breathing on them was a very sacred and divine procedure. It was the only occasion during the whole history of the life of Jesus and during his whole ministry that he had ever breathed upon another human being, and it was the only occasion upon which he had ever officially said in connection with such a ceremony or any mystical ceremony, "Receive the Holy Spirit!" Here was the first act of the miracle of miracles. It is to be noted that Jesus did not say, "I give unto you the power of the Spirit!" or, "I transfer to you from me the power of the Holy Spirit and it now abideth in thee." The Holy Ghost and the power of it were no longer possessed by Jesus for he had given it up while on the cross. But as the divine messenger of God he was the channel through which the Holy Ghost did move from God to the disciples. Breathing upon them was merely the preparation for the incoming or the downcoming of the Holy Ghost, and Jesus simply told them that they were to be immediately aware of receiving it.

The rest of the formula used by Jesus regarding the remission of sins was a part of the secret doctrines which they clearly understood. The key to the explanation of this formula will be found only in the doctrine of Karma as secretly taught by Jesus to his disciples and apostles and touched upon allegorically in some of the parables and injunctions given by Jesus to the multitudes.

It is to be noted that in all the strictly orthodox interpretations of this mystical formula as discussed and analyzed and commented upon in the most authentic and recognized of commentaries and biblical encyclopedias, the attitude is taken that this formula did not confer upon the disciples or the apostles the right to forgive or remit sin. It is claimed by the writers of such reverent books that the power to forgive sins was never exercised by one of the apostles and plainly was never understood by themselves as possessed by them or conveyed to them. Some ecclesiastical authorities go so far as to say that "the power to intrude upon the relation between the individual and God cannot have been given by Christ to his ministers in any but a ministerial or declarative sense."

But this is an error of opinion due to the fact that the mystical nature of the formula was concealed by the disciples themselves, and is but one of the many secret doctrines of Jesus which the Christian church of today has forgotten or misunderstood. The misinterpretation or misunderstanding of this formula is partly responsible for the opinion on the part of many thousands of Christians that priests of the Roman Catholic Church have the power in the name of Jesus the Christ to forgive or remit sins. Yet if this power had never been transferred to the disciples it could not have been transferred to the founders of the Roman Catholic Church and by them to the priesthood.

According to the law of Karma, as one of the secret doctrines, Jesus indicated to his disciples—in connection with the incoming of this power of the Holy Ghost which would enable them to perform miracles and to carry on his great mission—that if they forgave the sins of another, those sins would be forgiven them (the disciples) as a karmic debt for which they must make compensation; that while such sins would be forgiven, they would not be forgotten and could

not be completely forgiven until the sinners themselves had made compensation for each sin; and, on the other hand, if the disciples retained or refrained from forgiving another's sins, the disciples themselves would have to carry these sins as a karmic debt for which they would have to make compensation and adjustment.

In other words, if the disciples forgave the sins of an individual, that individual had to carry the responsibility for compensation as his or her cross, and until that person lightened the burden of the cross by complete compensation, the forgiven sins rested upon him or her. But if the disciple, in judging, refused to forgive the sins of an individual and decided that they were too great, too heavy, or that the individual was unworthy or undeserving of such forgiveness, the disciple, by thus acting as judge and sitting in judgment upon another, assumed the responsibility of the karmic debt along with the sinner.

In the secret doctrines taught by Jesus, and later transmitted to the mystery schools of today, this same formula is expressed in this manner: If the person having the power and the Holy Ghost to aid and assist sinners can point out to them the manner in which they can purge themselves of their sins by making compensation and thus removing the stain upon their soul and consciousness, then that person transfers the burden of the sin from the Divine Consciousness or divine records to the consciousness of the sinners with the understanding that if they purge themselves of their sins by making proper compensation, they will relieve themselves of the karmic cross or burden and thus become cleansed and prepared for redemption. But the person who dares to withhold such knowledge and such advice as will enable sinners to purge themselves by making compensation and cleansing their souls of sin, thereby sitting in final judgment upon them and deeming them unworthy of redemption, becomes the holder of the unremitted sins and the karmic debt is his or hers, and in time that person must make compensation for these sins or suffer the consequences along with the sinner.

With this formula is coupled the ancient and mystical injunction that the person who is on the path or walking in the light and in a position to give spiritual aid and guidance to another, and who dares to sit in

judgment upon another and decide that one sinner or another is too sinful for redemption or beyond the pale of the remittance of his or her sins, then becomes not only a sinner, but, daring to sit in judgment upon another person, assumes a responsibility and must carry with the sinner the burden of the Karma that he or she has thus assumed by this judgment. We are enjoined, therefore, not to attempt to judge (or deem) our brothers and sisters, not to attempt to say that any sinner is unworthy of the remission of his or her sins, for instantly we become partners in the sins and must share with the sinner the burden of his or her cross.

After this definite instruction, they moved silently with Jesus out into the stillness of the setting sun and assembled again in a cave beneath a great rock where the last rites of their mystical ceremony for this occasion were followed by prayer, chanting, and ceremonial action. Then the large assembly dispersed and Jesus and his eleven apostles, remaining alone, moved up to the top of the rock beneath which they had been assembled, formed themselves into a circle and Jesus stood in the center. While they folded their arms in a mystical salutation with the right hand over the left breast, and with their feet in the correct position, symbolical of their ritualism, a cloud formed in the center of the circle. This did not surprise them, for the forming of such a cloud had been witnessed by them on many occasions and they knew the law whereby it was formed, and anticipated that after the power to do this and other things had been conferred upon them, they too would form such clouds on occasions.

The ancient schools of mysticism and divine science have practiced the formation of this formula and process for many ages and its secret is still in practice in the mystical schools of today. When such clouds are formed, those who are in the midst of them become invisible, yet in this case Jesus became not only invisible but as the cloud arose he appeared to arise with it. At a certain height above them the cloud gradually dissolved and the spiritual form of Jesus, as well as the physical form disappeared.

As the apostles watched this strange demonstration of divine power there came upon them as an influx of the divine power the Holy

Ghost. It descended upon them as it had descended upon Jesus on the occasion of his baptism. This was the miracle of miracles, for with its descent the eleven apostles became the living inheritors of the divine power which Jesus had possessed, transferable by them in the same manner to the worthy, and used by them in the spread of their mission and the mission of Jesus for the redemption of humanity.

Chapter 9

MORE BIBLICAL VERIFICATION

UNDOUBTEDLY MANY OF my readers, and possibly a large number of very devout Christians, will question the authenticity of my statements regarding the number of actual disciples or students and intimate followers who were a part of the secret school organized and directed by Jesus. The common belief is that Jesus had twelve intimates who were not only the twelve apostles, but also the only personal, private students ever instructed by him, and therefore the only ones who could have been in possession of any secret teachings that he might have revealed. Therefore, my statement that there were 120 in his private school, including the twelve apostles, will demand biblical verification.

I trust I may be pardoned at this point for diverging for a moment from the general theme to take up a tangent one; namely, the demand for authenticity and verification exclusively from the Bible. Many eminent clergy—and hundreds of devout Bible students—who have read my previous book, *The Mystical Life of Jesus*, have written me long letters demanding that I furnish proof, or at least some form of substantiation, of many of the statements made in that book. But in each and every case they have demanded that the verification or authentication or partial supporting evidence be taken from the Christian Bible or from “the Holy Scriptures” as they prefer to classify that source of information.

It has seemed strange to me that anyone who is demanding truth should at the same time qualify its source and limit and classify the channel of its expression. After all, is there no other source of historical evidence, no other form of authentic knowledge pertaining to the Christian times and the Christian doctrines than that which is in the Christian Bible or Holy Scriptures? If that is true, why are Christian theologians and the worlds most eminent theological researchers combing every part of ancient history and every section of ancient lands for what they call cumulative evidence, historical evidence, or mute evidence to verify the statements made in the Bible?

If evidence can be found outside of the Christian Bible, why then limit all authentication or support of Christian historical statements solely and exclusively to the Christian Bible? And if nothing except that which is in black and white in the words of the Christian Bible is reliable or dependable, or acceptable in connection with anything pertaining to the life of Christ or his teachings and activities, then why all of this research and why this age-old hunt, these costly explorations, and this laborious study and analysis of ancient writings in the hope of finding more and more facts that throw light upon Christian history and doctrines? If everything pertaining to the life of Christ and the Christian institutions must be taken from the Christian Bible in order to be authentic and dependable, then nothing more than the Christian Bible need ever be written regarding the life of Christ and his teachings. Yet, thousands of books have been written interpreting, analyzing, and explaining the passages in the Christian Bible, and thousands of books have been written in all languages quoting from historical evidence, from mute evidence, from all forms of evidence found outside of the Christian Bible supporting or tending to support and casting new light upon the statements in the Christian Bible.

Much has been written by biblical authorities regarding the historical writings of Josephus, and the magnifying glass has been applied to every passage in his works, accompanied by arguments as to whether they do or do not confirm or verify statements in the Christian Bible about Jesus and his great work. Why look to the book by Josephus and why even quote anything he says, if, after all, the only reliable and dependable verification may be found in the New Testament?

But, of course, it is a mistaken idea on the part of those who have established a prejudicial and biased attitude toward the subject to claim that the only dependable evidence is that which is to be found in the Christian Bible. Much that is in the Christian Bible would not be understandable today if it were not for light thrown upon many of its passages by external evidence. Historical research, and in fact research in every branch of the sciences and arts has tended to cast new light upon parts of the Bible and has given verification or modification to some of the puzzling passages. Almost monthly, and certainly yearly, during the past few centuries, explorations—geological, geographical, astronomical, and historical—have given us much new knowledge or verified much old knowledge regarding Jesus and his time, his teachings, and his marvelous mission. But those who are biased, and yet believe themselves to be sincere and honest students of biblical research and Christian truths, refuse to accept any external evidence that does not minutely support and verify every word and every passage in the old versions and the modern versions of the Christian Bible.

Still, biblical research itself, carried on for centuries by groups and officially selected bodies of translators and interpreters, has constantly brought us new interpretations, new versions, new understandings of many of the passages of the Bible. The King James version, now so commonly accepted, was quite a modification in some important points of the former accepted interpretations and versions of the books of the Bible. And in very recent times many of the significant and important words or passages in the Synoptic Gospels have been greatly changed and modified, sometimes to an extreme degree. If such modifications and changes are permissible and acceptable, then we must admit that every period, every comma, and every word in many of the old or recent versions may be questioned some day and should not be accepted today as the unquestionable truth which must either be completely verified by any external evidence or such evidence completely rejected.

To demand that a book such as this, or such as *The Mystical Life of Jesus*, should have every statement conform to the statements in the Christian Bible means that the author should have merely rewritten the Christian Bible in precisely its same words or written nothing at

all! Such an attitude would exclude the possibility of any new light ever being cast upon the manifold mysteries which surround the life and the teachings of Jesus the Christ.

To return to our main theme, however, it is fortunate that in this particular case we find evidence in the generally accepted and adopted versions of the Christian Bible to support and verify my statements regarding the actual number of students and intimate coworkers in the secret school conducted by Jesus.

If we turn to the Book of the Acts of the apostles and read, beginning with the 12th verse of the first chapter, what the disciples and followers proceeded to do after the crucifixion, burial, and ascension of Jesus, we find that on a certain day they left the Mount of Olives and secretly went up again to their private meeting room or schoolroom and assembled in the usual manner. The 13th verse of this chapter plainly indicates that they returned to the meeting place in which they were accustomed to assemble at that period of time. In other words, they did not assemble in a new place or an unaccustomed place, but a place where they had been remaining for a time. Whether it was the identical meeting place in which the Last Supper had been held, or where previous ceremonies had been held in secrecy is not indicated, but they did not meet on this occasion in a new place. The 13th and 14th verses tell us who the principal ones were who assembled there. It says that there were: “. . . Peter, and John, and James, and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, and Simon Zelotes, and Judas son of James. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers.”

We see in these two verses that not only were the apostles present but “certain women” and also Mary, the mother of Jesus, and his brothers—the actual blood and flesh relatives of Jesus. Perhaps many Christian students will be surprised at the foregoing words, for in the 14th verse—quoted above—there are three real surprises for a great many. The first is that among the apostles and disciples and students of Jesus who met secretly there were women. There are a number of passages in the Bible that intimate that women were not excluded from the secret discipleship of the original school established by Jesus.

Not long ago in discussing the life and activities of Jesus with a very eminent and elderly patriarch and priest of the Greek Catholic Church I asked him what, in his opinion, was one of the outstanding and unique features of the Christian church as compared with the ancient religions and the contemporary religions at the time of Jesus. After some minutes of deep thought, he said he believed it was the position that the Christian church gave to women, and the recognition of equal rights which the Christian church gave to women through the attitude that Jesus held toward them. The more one analyzes this thought, the more apparently true it becomes. Up to the time that Jesus accepted women on an equal basis with men under his cloak and took them into his consideration as human beings possessing souls, women held a very lowly, humble, and even unrecognized position in most religions and in the religious movements of Palestine.

It has often been said that Jesus was either never in love or else so deeply in love that he did not allow himself to refer to it as a human emotion. It has been claimed by blinded readers of Christian doctrines, or by those who read the Christian Bible through colored glasses, that Jesus never gave a single human thought to womankind. Others have claimed that Jesus looked upon them with total indifference. Still others have tried to make much of the fact that a woman bathed his feet on one occasion, and at the crucifixion women indicated their love and adoration for him. There are passages in the Christian Bible which would indicate that on occasions Jesus felt very friendly toward certain women, and talked with them in a manner to indicate that he held them in much higher esteem than they were held by the majority of men in his day. And it must be remembered that he permitted himself to be seen by a woman for the first time after his crucifixion and resurrection. Call that meeting "accidental" if you choose, but such a thought belittles all the powers of Jesus, for in the light of his other miracles and his hundreds of other acts we must be convinced that he could have avoided such an "accidental" meeting with a woman if he had preferred to have his first visible manifestation of resurrection made to one of his apostles.

Not only does his attitude toward the Scarlet Woman indicate that he had a sympathetic understanding of the challenges faced by

women, especially in those days and under such civil and moral codes, and that he had a tenderness and a kindness at heart for all women and especially the unfortunate, but many other passages indicate that women held a very distinct place of recognition in his life, though he realized very keenly their limitations under the existing codes. With all of the understanding and power, authority and instructions he might give them they still would have been unable to carry out his mission with the same freedom of movement and expression granted to his apostles.

So, to many, the surprise in this verse may be the statement that there were women among his many secret students. From all of the ancient records dealing with the organization and maintenance of secret schools we cannot doubt that there were an equal number of men and women among the students of this Christian school, and that, except for the degree of apostleship limited to the twelve by the codes and customs and regulations of the country, Jesus would have given to such women as were qualified, equal power and authority with the men.

The next surprising fact is that among these women in the secret school was Mary, his mother. This is the last mention in the Christian Bible of Mary, the mother of Jesus. That she was an apt student, qualified even from birth to become as great an apostle or disciple as any that he selected, is shown in my book, *The Mystical Life of Jesus*. We are often told by those who pretend to be, or claim to be, profound students of biblical history that not only was Jesus totally indifferent toward women and preferred to have none of them around him, but in support of this argument it is pointed out that he even rebuked his mother on one occasion and told her not to bother him about coming home but to go on her way and leave him alone because he had important business to attend to in connection with his Father's divine instructions. That seeming rebuke, given when he was a young man, is magnified and enlarged upon with a wholly erroneous interpretation.

If it were not for the particular verse in the first chapter of the Acts of the Apostles, it might be worthwhile to quote many other passages showing that Jesus was not unkindly and impatiently rebuking

his mother when he spoke in such a manner on the occasion of his visit to the synagogue. But the fact that Mary was one of his secret, private, trusted students and disciples on an equal basis with all the others plainly indicates that he was never impatient with her and did not look upon her as being unworthy of his companionship or lacking in understanding of his mission in life.

And the third surprise in that 14th verse is in the last five words—"as well as his brothers." In many places throughout the Christian Bible reference is made to the brothers of Jesus, and it has been common practice for many preachers and theologians and scriptural analysts to attempt to explain that all of humankind represented the "brothers" or "brethren" of Jesus, and that he was accustomed to refer to all who stood about him and who were of the male sex as his brothers, and that he particularly referred to his disciples and apostles as his brothers—never with the intention of meaning his brothers in flesh and blood. But in this case Jesus is not using the word, *brothers*; one of his followers is using it in a manner in which it is used in several other places in the Bible and which cannot be interpreted in any other but the correct manner. If we turn, for instance, to Matthew 13:55, we read: "Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas?"

To those who may be surprised that Jesus had a number of brothers there will be another surprise when we refer to his sisters. Yet in the very next verse in this 13th chapter of Matthew, we read: "And are not all his sisters with us?"

Turning to the Book of John, 7:10, we read: "But after his brothers had gone to the festival, then he also went, not publicly, but as it were in secret." Here again we have an unquestionable reference to his brothers of the flesh. In proof of this let us recall the story that this 7th chapter of John is telling.

As in many families where there is a prophet or a genius, a wizard or a light among humanity, the other members of the household may look with doubt and skepticism upon the claims, or the pretensions, or even the manifest acts and wisdom of the other; so in the case of Jesus. Early in his career the members of his family, except his mother,

probably questioned the greatness and even the divinity of his mission. They may even have ridiculed or scoffed at his early preachings. This chapter of John is telling us how Jesus moved about in the open even after he had been warned that the Jews and others sought to kill him. So in the third verse of this chapter we are told that his brothers therefore said to him, “Leave here and go to Judea so that your disciples also may see the works you are doing.”

Then in the next verse we are told that “his brothers” said: “For no one who wants to be widely known acts in secret. If you do these things, show yourself to the world.” And in the next verse, the 5th, we read: “For not even his brothers believed in him.”

We see in these verses that a distinction is clearly made in verse 3 between his brothers and his disciples, and the reference to his brothers not believing in him could not refer to the disciples. And in verse 8, Jesus told his brothers to go on up to the festival and that he would appear later.

Taking all of the foregoing into consideration, we see that Acts 1:13-14 give us considerable evidence regarding what was going on in the very private periods of the life of Jesus when he was making his plans and carrying out his mission in secrecy with his school of students.

If my reader is surprised to find that his mother and many women and his brothers, and no doubt his sisters, were among his private students, the next great surprise will probably be in the following verse, the 15th, where we read: “In those days Peter stood up among the believers [disciples], (together the crowd numbered about one hundred twenty persons) and said” Before stating what Peter said to them, let us note the definiteness with which this verse presents the facts that the number of those assembled in this secret meeting, including his mother and his brothers and women generally, was about 120. Certainly this does not limit the number to the twelve, and we see in this 15th verse that Peter arose in the midst of the believers—the “disciples”—who included the “brothers” of Jesus as explained in the 14th verse. The distinction between these two terms is again very significant.

THE SECRET DOCTRINES OF JESUS

Now, the occasion for this meeting of all of the members of the secret school was an important matter. We notice that the 14th verse said that all of those thus assembled “were constantly devoting themselves to prayer.” We find in Acts 2:1 reference again to the fact that “they were all together in one place,” and in the 46th verse of the same chapter we read that “... they spent much time together in the *temple*.” In other places we find reference to this meeting “in the temple” as in Luke 24:53.

This meeting place in an upper room, as it is referred to in the Book of the Acts, this secret meeting place to which they were accustomed to go, was their “secret temple,” a term used in antiquity by the secret schools of all ages. In fact, the word temple to indicate a limited, secluded, sacred meeting place was first used by the early mystery schools, and the word used by them is most correctly interpreted into the modern word derived from the Latin—temple. That is why in most of the secret societies of the world today, and especially among those devoted to a study of the sacred philosophies and sacred mysteries, the holy of holies is still called the temple.

The occasion for this special meeting was the election of another apostle to take the place of Judas, who had betrayed Jesus and who had suffered the loss of his earthly life as a result of his attempt to escape from his own conscience. So we find that Peter arose in the midst of this meeting and addressed them after long prayers and supplications with the following thoughts: “It was necessary that the Holy Scripture of the past and the prophecies of our ancient days should be fulfilled as the Holy Spirit had revealed to us by the mouth of David concerning a Judas who was to guide the enemies to the correct place where they might find our great leader and Savior Jesus. This terrible manifestation of treason and treachery, or disloyalty and enmity, had to be fulfilled. It was decreed that Jesus should come to his timely end through the treachery of a Judas. He had been one with us, our companion, our trusted associate, but his part had been allotted to him in the service that we were to render individually and collectively.

“And so it came about that one of our companions performed the necessary but regrettable act, and then with the wages of his iniquity,

with the bag of gold that he received, he purchased a field. And in running through it to escape from those who might see him and recognize him, and to escape the mockery of his conscience, he ran across the field to hide, and in doing so he fell and injured himself and brought death to himself, and he bled profusely upon the field even to such an extent that all who heard of it at once nicknamed the field Hakeldama, which means 'a field of blood.'

"You will recall," said Peter to the assembly, "that it is written in the Book of Psalms, 'Let his homestead become desolate, and let there be no one to live in it; and let another take his position of overseer.'"

Then Peter explained to them that the vacancy in their midst must be filled by one who could be a witness to all of the acts of Jesus, even a witness of his crucifixion and his resurrection. Therefore they must choose as a successor to Judas one who had been a companion with them all the time that Jesus had been in and around and among them. So they selected two who could fill the position, the one being Joseph called Barsabas, and who was surnamed Justus, and another called Matthias. After more prayer, in which they petitioned God who knew the hearts of all of them to show them which of the two had been selected on high to take up the part of the ministry and apostleship which Judas had deserted, they finally voted with ballots and the selection fell to Matthias, and he was numbered with the other eleven apostles to make the number of twelve complete.

If we only knew all the names of those who were members of the secret school, many of the mysteries connected with the life of Jesus might be solved. We have found, for instance, that Joseph of Arimathea was a disciple of Jesus but a very secret one, according to the Book of John 19:38. According to other sources of information, this Joseph was a rich and pious Israelite who had the privilege of performing the last offices of duty and affection to the body of Jesus. He is clearly distinguished from any other Joseph by the addition of his birthplace to his name. In Mark 15:43, we learn that Joseph was a very honorable councilor, by which we are to understand that he was a member of the great Council of Sanhedrin. This makes evident the reason for the secrecy of his connection with the private school of

Jesus and why he was referred to as a secret disciple. In Luke 23:50, we learn that he was a good and just person and one of those who, bearing in their hearts the words of their old prophets, was waiting for the Kingdom of God.

We are told very clearly in the Bible that Joseph did not consent to the counsel and deed of his colleagues in conspiring to bring about the death of Jesus. But it does seem as though he lacked some courage that would have forced him to openly protest against their judgment. On the other hand, knowing the secret agreement and pledge taken by all of the disciples of the great school, we know that there were occasions when silence was enforced upon them, and when they were forbidden to protest, and especially to exercise any political power or influence to divert the cosmic course of events.

If the crucifixion, resurrection, and ascension of Jesus were preordained and even his betrayal preordained, there would have been little use in having Joseph reveal his relationship to Jesus and the secret school by futilely protesting against an event that was preordained. But we understand now why Joseph went boldly into the presence of Pilate and requested that the body of Jesus be turned over to him, and some day we may learn just why Pilate was so reluctant to carry on the great farce of a trial and the resulting crime, and also why he was so ready to consent to the request of Joseph.

Another important point in connection with the services rendered by Joseph will be of interest to all Rosicrucians and to all mystics of the ancient mystery schools. We are told that this rich man possessed a great tomb hewn in a great rock and that it was a tomb “where no human corpse had ever yet been laid” and that it was located in a garden that also belonged to Joseph and “close to the place of crucifixion.” However, the symbolism here will not be missed. The tomb—in which no one had ever been laid—in a great rock, in a garden, was more than just an ordinary tomb. In many centuries the mystery schools have used such tombs into which the bodies of their great leaders are placed only to be resurrected. The tomb in which Jesus was placed by Joseph was partially reserved for the secret school. It may have been in a garden owned by Joseph and it may be that being a rich and

pious member of the secret school he donated the tomb to the school, but a part of it never was intended for an ordinary person or for an ordinary burial, and it was known at the time that Joseph and his friend Nicodemus “infolded the body of Jesus in the linen shroud [knowing] that Jesus would rise from the tomb.”

In passing it may be interesting to note that this same Joseph was sent to Great Britain by the apostle St. Philip about the year 63 and settled there at Glastonbury with a few other disciples from the secret school. Here he continued with them their special missions assigned to them by Jesus and representing the Christian institutions and laying the foundation for the teachings and practices of the secret doctrines.

I trust that I have given in this chapter sufficient biblical evidence of the existence of a unique association or society to satisfy even the most analytical student of the Bible. But I have no hope of having satisfied the average Christian cleric or priest.

I find from very careful research that many theologians in the past have ventured to express the opinion, and often the positive statement, that the actual number of true followers or disciples of Jesus was 70. This number was derived from certain statements in the Bible wrongly interpreted or accepted without consideration of other facts. Moreover, it is contradictory to the statement quoted above regarding the presence of 120 disciples on the occasion of the election of a successor to Judas. Some theologians have admitted that they have found evidence in reading and rereading the early Jewish records and Greek records that Joseph of Arimathea was one of the 70 secret disciples. But it is very evident that in addition to the twelve apostles of whom so much is said in all modern Christian preachments, there was a large number of disciples who did not hold the official position of apostles. The fact, then, that the following of Jesus was divided into a large body of disciples with an inner body or circle of twelve apostles immediately presents to us a definite picture of the ancient system of a secret society and secret organization. Any argument that may be forthcoming from critics of this book to the effect that the only reason there were secret disciples was because Jesus was in hiding or attempting to hide from his enemies, and his disciples also

had to remain secret in order to protect their lives, is outbalanced by the fact that it was only in the latter period of Jesus' activities that he attempted any secrecy regarding his whereabouts or that he found it necessary for himself or his disciples to move and act in secret. Yet these 120 disciples were so well trained and so well qualified that they were authorized and empowered to continue his activities, to carry out his mission, and to do the miraculous things that he had done.

Are we to believe, therefore, that these 120 secret disciples became disciples secretly only in the last year of the life of Jesus? Are we to believe that they could have become well trained and well qualified in even less than a year? The only possible explanation for the power and authority given to them and the intimate relationship which they had with Jesus up to the very last day is that they had been well trained for a long period of time, and if this is so, why is it that no mention is made of the activities of these 120 disciples in the early years of the life of Jesus while they were his students and coworkers?

The only conclusion is that they were secret members from the very beginning and were not intended to be referred to in connection with the work of Jesus until such conditions arose in the last year that necessitated a revelation of their existence and of their activities and participation in the final events of his life. This being true, his group of disciples would constitute a typical secret society and a typical secret school; and the ritualism of their ceremonies, their methods of entering the secret meeting place, the strange signs which they used for identification and for greeting, all resemble, and, in fact, duplicate the mystical processes, ceremonies, signs, and greetings of several of the very ancient mystery schools that were unquestionably secret societies teaching and promulgating the ancient wisdom and secret doctrines.

This conclusion is further strengthened by the doctrines themselves—the doctrines which Jesus taught openly, and in which the parables and allegories contain recognizable symbols, and the doctrines which he taught his disciples and which they carried on and preserved as the foundation of the present Christian church. Therefore, our next duty is to examine these ancient doctrines and see in them the very definite relationship to the ancient secret teachings, the unquestionable

foundation of them in the mysteries of other schools, and the secret of the power that Christianity possessed in those doctrines which have not been inculcated and put into practice in the modern forms of the Christian religion.

Chapter 10

THE SECRET DOCTRINES

IT WOULD REQUIRE a very large volume, in size and form of an encyclopedia, to outline each and every one of the secret doctrines and principles expounded and demonstrated by Jesus in his secret school during the course of its existence. There is some evidence that a large number of minor principles were abandoned during the first few months of the school's existence while a large number of other minor principles were united into triunes or groups of three principles to form a fundamental doctrine. Also, a number of the ultimate doctrines were eventually modified and laid aside because they were not appropriate, propitious, and applicable to the unique conditions and times and would have little or no value in other countries in future years.

The best that can be done to cover this subject adequately, and give the reader and student a basic and comprehensive understanding of the essential secrets, is to select those which have come down to us through the ages in either their pristine or original form or slightly modified, or which have been withdrawn from public exposition since the second or third century and kept wholly within a certain inner circle of the Christian priesthood or hierarchy.

Perhaps the most fundamental, the most interesting, and the most revolutionary of all of the radical principles taught by Jesus, and which became the basis for a number of his doctrines, was that pertaining to his moral code. It is generally acknowledged that the moral element of the Christian code is more or less ideal, but unquestionably an outstanding feature, a workable one with hidden subtle qualities and

effects, and not comprehended by the average Christian and certainly incompletely and inadequately revealed by Christian preachers and teachers.

Very early in the missionary work of Jesus and throughout his entire career he gave great emphasis to the matter of morality. But his code of morals appeared to be astonishingly strange to the old philosophers and religionists. Perhaps only the mystics of the day saw in his moral code a very familiar principle. But it was by this moral code that Jesus measured the standard and quality of the character and nature of those individuals whom he admitted into the secret school. It was his yardstick by which he determined the fitness of those individuals who became interested in his teachings and expressed sufficient interest to warrant being invited to join with others in more personal and intimate contact with his society.

The thought has often been expressed by those who have analyzed the Christian doctrines, in comparison with ancient pagan religions, that the religion and teachings of Jesus constituted a morality that was higher than that established or acknowledged by the pagans or tribal peoples throughout the world. But this is a mistaken idea due to a misunderstanding of the real nature of the ancient moral code and the real mystery element in the moral code that Jesus established. We shall see that Jesus did not create this moral code, that it was not unique with him, having existed in the mystery schools for many ages, but it was something that was considered understandable and applicable only by those of spiritual development and mystical unfoldment. To preach it in some subtle form and gradually to establish it as a common code among the common people was indeed a profound and seemingly impossible task that Jesus set for himself—or which was preordained for him.

Among the ancient people and among the pagans, even in his own day, the moral code generally accepted and in application was a form of rules or regulations directing individuals to pay respect to the requirements and necessities and the more or less universal needs of the community. Such a moral code constituted a sort of civic duty toward one's neighbor or toward one's community. It was wholly an

impersonal thing. It was based upon the fact that the essential element of human existence insofar as personal conduct was concerned was the outer objective self.

It was the natural or unnatural, normal or abnormal, pleasures of the flesh that tempted humans into most of the sins they committed and led to the greatest degree, the greatest expressions, of immorality. In nearly all of the ancient scriptural writings can be found allegories of some kind, often almost identical with the story of the fall of humanity as expressed in the Old Testament. This temptation to partake of the fruits of the earth through the intriguing whisperings and urges of the serpent (which creature in symbolism always represented the subtle voice of earthly things and the subtle nature of worldly expression) typified the thought and idea that all sin and certainly all immorality was of the outer self through one's mortal, worldly senses. Even the "sin of all sins," and the greatest sin of all, and any so-called sin against a god were of the outer self.

It must be understood, however, that in the comprehension and understanding of the pagan, along with most of the intelligent and philosophically inclined of the period, there was no such term of distinction as the *outer* self. There was but one manifest, tangible, visible self. This was the body and brain and mortal senses of a human being. The existence of a soul within that body was, indeed, an ancient and generally accepted belief among those who had studied the ancient philosophies, ancient mysteries, and spiritual revelations. But this soul within the body did not constitute a "self" in the minds of the people in the same sense as the body did, and the soul was incapable of sin or immorality.

In all of the ancient mystery teachings it was held that the soul was so closely associated with the Holy Ghost and the Holy Spirit and the breath of life that it was a divine something, an immortal, perfect thing coming into the human body as a part of God, or of God's consciousness and kingdom, and imprisoned there with little or no opportunity to express itself except under great emotional stress or spiritual ecstasy on extreme occasions. That the spirit within, the soul within the human body, might be moved to expression at times

was acknowledged and believed; and because of the mysteries that surrounded the nature and purpose of the human soul, the non-mystical and untrained minds believed that when the soul did express itself, it would probably do so in manners in keeping with the very mystery surrounding it. Therefore, its expressions would be in strange jerkings of the body, in weird sounds expressed through the mouth, or in a babble of words representing unknown tongues or languages, or, on certain occasions, in rhythmic motions and swayings of the body, or in the power to heal the sick, raise the dead, and perform miracles.

It was also believed that the performance of miracles and the healing of the sick were expressions of the soul that would come only to those who had developed a high degree of spiritual attunement and were messengers of God in some extreme degree. But a great many believed that when groups of human beings were assembled in spiritual séances or under the spell of spiritual stress and strain, the ecstatic state that came upon them would most easily reveal itself through the mumblings and mutterings of the souls strange languages or the soul's peculiar control of the motions of the body. For this reason many private cults or sects grew and developed among pagan people, and even among the Jews, and we have many records of such meetings where these extreme expressions of the soul constituted the ritualism of the religious service. And, strange as it may seem, such sects and cults exist today.

But only the human objective, mortal self was qualified to be immoral or to commit sin. It was for this reason that we find in many countries unassociated systems of religious development or spiritual unfoldment in which the torture of the body constitutes the means and the method for spiritual growth. Until all the passions of the body—meaning the brain and natural senses—could be subdued, and until the inherited and acquired instincts of the flesh could be completely controlled, and until all of the unconscious reactions and stimuli of the physical system could be curtailed and the physical system made immune to the stimuli of nature's own worldly powers, human beings could not be moral beings.

As long as humans were capable of reacting to worldly stimulation or reacting to the desires and urges of the flesh, of yielding to the temptations of worldly things external to the body, they were not qualified to perform their civic duties to the community. The objectionable or forbidden acts of their mortal beings were looked upon as injurious to the community inasmuch as they constituted elements, problems, and factors that made the community unpleasant, unhappy, unhealthy, and weak in its power to fight its natural enemies and conserve its existence.

The only possible sin against the gods of the pagans and heathens was to deny the existence or the power or the possible wrath of the community god or the tribal god. Whatever else one did to a human individual was immoral because it was against the best interests of the community or contrary to one's civic duty toward the community. Lustfulness, adulterous actions, murder, theft, the practice of perversions, the appropriation of another individual's possessions or rights, the use of forbidden words, and hundreds of other acts were not classified as sins against the tribal or community god, nor as sins against the individuals concerned or involved, but against the community, the tribe, the nation.

Therefore, the code of morality was not based upon any divine commandments, divine conventions, omnipotent prohibitions, or godly proscriptions. It was a code gradually created and acknowledged and accepted by the lawmakers and rulers of the community and its dutiful citizens. Immoral behavior involved a challenge against the civic rules and regulations and brought upon the perpetrator punishment of the physical self in the hands of the citizens or those selected and authorized to fulfill the requirements of the code in that regard. Immoral and sinful acts, therefore, did not bring upon the perpetrator any divine condemnation or spiritual exclusion or critical distinction in a religious sense. If the body suffered sufficient torture and punishment for the violation of the civic code of morals, it was considered that just compensation had been made and that the sin was blotted out.

As stated above, the only exception to this was the sin against God or the gods, constituting blasphemy and a denial of the power and

existence of the god or gods, in which case the perpetrator had to suffer death in order to satisfy the special requirements of the spiritual code through which the wrath of the god was expressed. Such death immediately released the soul from the body and the individual ceased to exist on earth as an individual; and therefore, as a perpetrator of a sin against God, complete annihilation of the individuality was the supreme price.

Now if we look at the moral code that Jesus referred to in so many of his parables and allegories, we see at once that there was a very great difference between his moral code and that which had been in existence for so long a time. It is true that the moral code taught by Jesus had many elements in it that were duplicates of those found in the moral code of the Jews, but still the Jews did not teach even their most learned disciples the mystical element behind the code and by virtue of which the code became truly a spiritual, moral code. In the first place, Jesus distinguishes his code of morality by making it plain to his disciples and secret students that morality consisted of a duty to God and not a duty to the community. Jesus labored constantly in his public parables and allegories, preachments and actions, and in his private and secret teachings and demonstrations, to show that morality was a duty to God because it was a private matter between an individual's inner self and God, and that the true moral code was not a mere public matter or system, and that the chief inspiration in the moral code was not the principle of cooperation with ones neighbors or the helping of one's worldly brothers and sisters, but the saving of one's own soul.

This moral code, as expressed by Jesus, attempted in a very subtle manner to introduce the idea that humans are dual in a different sense than a mere body of earthly elements, and a spiritual soul imprisoned within it. He tried to establish the realization that just as one has an outer self with all of its urges, sensations, and susceptibility to the influence of reasoning and thinking and of worldly impulse and temptation, so one has another self, an inner self, distinct from the body and only partly associated with the soul.

Despite the fact that the Christian church of modern times has laid great emphasis upon the eventual resurrection of the body and its possible entrance into the Kingdom of God, and despite the fact that certain Christian sects and denominations have so elaborated upon a mistaken conception of the idea back of the resurrection that they hold the physical body to be holy and refuse to allow the body to be cremated—and in some cases refuse even to allow autopsies or any form of physical injury to the bones and tissue because of a belief that it would interfere with the eventual resurrection of the body and its entrance into the Kingdom of Heaven—Jesus did not teach or imply or even believe that the physical body was anything more than a mortal frame made of the dust of the earth and wholly unimportant in the scheme of things. This may seem shocking to many orthodox Christians, but any other viewpoint would be, and would have been, wholly inconsistent with the secret doctrines as taught and practiced by Jesus.

Nowhere in the teachings and practices of Jesus can we find the least intimation that his great system was intended to bring salvation to the human physical body. Even the salvation of the soul was not taught by Jesus, and all references in the Christian Bible to the salvation of the soul constitute a misinterpretation, a misunderstanding, of the secret principle that Jesus taught. He adhered strictly, as did all of the mystics of the day and all of the mystics of the centuries preceding him, to the fact that the human soul was an immortal, most perfect, divine thing, composed of the consciousness of God, and breathed into the physical body in order to make the human being “a living image of God.”

Wherever and whenever Jesus gave emphasis to the salvation of the spiritual, psychic part of the human being, it was to the third part, the inner self, distinct from the outer physical self and only associated temporarily with the soul while the soul was incarnate in the physical body. This inner self constituted the universal individuality, the distinct entity, the character, the perpetual self. Certainly, if the human soul had its origin and its source in the consciousness and mind of God, it was not only immortal but beyond contamination, beyond sinfulness, beyond condemnation. It could, therefore, be “saved” from nothing, and Jesus did not come to earth, nor preach and perform, suffer upon

the cross and offer his life, to “save” the human soul. It was because the public, the untrained and unprepared listeners, could not properly distinguish between the soul, the inner self, and the outer self that they were unable to discern the real secret message of his doctrines dealing with morals.

My reader is not to find in these words the idea that Jesus negated the idea of cooperation and the importance of each one helping his or her neighbor, for he taught and demonstrated the principle of each of us being our brother and sisters keeper and helper. But, more important than establishing and maintaining a civic code whose ultimate purpose and sole aim was to make a livable community, an idealistic nation, a cooperative establishment among all people, was the salvation of one’s inner self through a moral code that was based upon one’s duty to God, the Creator of one’s existence.

An important point in the working of this new moral code was the sacred obligation—to be taken by all who were accepted into the secret school—to renounce the world and to develop a purely spiritual love. These two principles would enable individuals to free themselves from the enslaving powers of the world and to make themselves immune to the temptations of the flesh.

The mystery schools for ages had taught that until humans learn to look upon the earth and all of its offerings as a footstool kingdom intended only to serve them and not master them, and until they learn to vibrate to and express a greater degree of spiritual love than worldly or physical love, they cannot save the inner self from inevitable destruction or annihilation. The inner self, unlike the soul, is not essentially immortal save by its virtues, its morality, and its spiritual attainment. The human soul is eternally immortal and divine. The inner self is free to choose and free to attain or be swallowed up in the fires of hell where it will be purged from association with the soul and forever separated from bodily expression.

It is the inner self as an entity that can rise in resurrection to an entrance into the Kingdom of Heaven while the physical body returns to the dust of the earth and loses its entity, its individuality, its character, and its nature.

Through the secret principles involved in the moral code proclaimed by Jesus, the human character and individuality constituting the inner self would be saved, and it was ones duty to God to bring into the Kingdom of Heaven, and into attunement with God's sublime presence, the inner self as an entity worthy of perpetual existence and continuous perfection.

Jesus taught secretly and tried to reveal subtly in his parables and allegories that it was the inner self, the character and personality within the body, that committed such sins as constituted violations of the true moral code. He taught his disciples very privately the strange secrets of the workings of the human mind, and of the urges and impulses of the physical body, and of the erroneous reasoning and thinking of the mortal brain whereby it offered the evolving outer self temptations to sin as well as impulses to do good; but these urges and impulses and temptations were passed on to the inner self for it to decide and choose. And, in accordance with its decisions and resulting actions it had to assume the responsibility not only for its acts but for its very thoughts. Jesus made this plain in one notable instance when he explained that even to look and think lustfully and immorally toward a woman was equal to committing an immoral act.

Jesus taught that the outer physical body, with all of its mortality, could not be held responsible for its sinful acts, since it did not possess any degree of divine consciousness or spiritual illumination by which it could determine and decide what was evil or wrong, or what was right. It could not be made to suffer punishment at any future time, for it had no future but only a brief present moment of existence.

This point touches upon another one of his secret doctrines wherein he revealed to his disciples that the physical part of a human being is continually changing, that the body we have today is not the body we possessed yesterday or a year ago; that every seven hours the blood within the body is so entirely different in chemical and physical nature that it might not even be identified as the same blood; that the outer tissues of the body slough off constantly; that these tissues are composed of cells which die and pass out of existence; that just as the hairs of the head are constantly growing anew, so does every part of

the physical body. He taught these facts in connection with his secret methods of healing disease and bringing about quick changes in the physical and material nature of the body and its functionings.

So the human physical body could not be held accountable for the sins that people committed, nor could it be held to account at some future date for the sins of today, inasmuch as the body of today would not be in existence next month or next year. And, since the soul could not commit sin and could not therefore be held accountable for sin, it was only this evolving inner self, that which distinguished a human from a beast, that which distinguished one individual from another in characteristics of nature and in personality, that could be held responsible and some day made accountable for the sins of humanity.

Another secret point in his doctrines often referred to with great emphasis by modern Christian preachers is the idea that Jesus was the *way* or the *path* to human salvation. There are two ways in which this idea is interpreted and accepted. One is the philosophical interpretation that Jesus meant that not he as an individual, but he as a messenger, represented the manner, the course, for right living; and that as a living example and demonstrator, he became the way to eternal joy and spiritual happiness. The orthodox interpretation implores us to understand that it means that we are to accept Jesus as our Savior, our God, our Lord, our only means of salvation through his crucifixion and through the blood he shed and through his body which suffered; that he died that we might be saved vicariously.

To the mystics of his school, however, and to those few mystics outside of his school who occasionally wandered into Palestine and listened to his parables and allegories and went back to their schools of learning to explain that a true messenger of God was on earth, the words quoted above had another meaning and one which mystics of today accept as being the true meaning without casting aside completely the other interpretations.

Jesus meant, by intimating that he was the way and the path, that the revelations he was making, the unveiling of the existence within his body of a highly evolved self that was neither the physical self nor the soul, constituted a path or a means for humans to discover

the mystery of their own existence and afforded the opportunity for humans to perfect themselves and assure themselves of entrance into that future Kingdom where they would be prepared and qualified to continue their spiritual evolution.

Almost every phrase uttered by Jesus, and every thought expressed by him in allegories, parables, or definite instruction, cast light on some great mystery. Jesus himself came among humanity as a mystery. To the multitudes he represented the mystery of mysteries. Even to his enemies who condemned him and called him a charlatan, a pretender, a false prophet, a scheming politician, and a hypocrite, he was still more than that—he was a person of mystery. In the bottom of their hearts they did not believe that his sole purpose in life was the charlatanism which they claimed to have found in his conduct. Neither did all of them thoroughly believe that he was only a pretender and without any power or authority. Nor did the politicians and the political rulers wholly believe that his mission in life centered exclusively around a political scheme.

There was too much mystery in his acts and in his public utterances. There was entirely too much mystery in his general behavior. Then, there was the mystery of his general followers who were so numerous that the politicians could not feel safe in trusting a secret message with even their most intimate companions and associates. Then, too, there was the mystery of his strange prophecies and predictions. What did he mean, for instance, when he said that if the temple were torn down, he could rebuild it again in three days? That was not a boastful claim made unthinkingly, for Jesus had never been found making shallow and boastful claims of that kind.

That a mystery surrounded him and surrounded his teachings and his practices is proved not only by the statements of his disciples and apostles and followers, and by unbiased or unprejudiced witnesses, but even by those who hated him and those who were ready to stone him to death or to hang him upon the cross. Even during his trial, when they stood ready with pointing fingers and attempted to charge him with every contemptible, mean, sordid, tricky plot that the human imagination could invent, they still trembled when he moved near

them and became fearful when his eyes rested on them, and whispered among themselves and in their complaints to Pilate to look out for any sudden, mysterious trick that he might perform. This is revealed to us in the manner in which Pilate called attention to Jesus standing before them near the great open window with the multitudes outside and said, "Behold, the man!" It was equivalent to saying, "Here he is, disrobed of his garments until you can see his flesh. He has no hidden arms or limbs. There he is before you, denuded of all physical, all worldly mystery. Look at him! He is just a human being like yourselves; yet you have attributed to him all the powers, all the acts, all the abilities of a superman or a monster, and then ask for his death!"

If we could have in accurate records somewhere a true and perfect picture of what his enemies thought of him and feared in him at the time of the trial, we would have a marvelously accurate picture of what Jesus really was, in his inner self. But all we have is what they said, or thought, or claimed about his outer self, and reverting once more, or adhering to, the ancient pagan ideas, they wanted that outer self destroyed, thinking that thereby the living entity, the living being, of this mysterious Jesus would be completely annihilated. What would become of his soul they cared nothing about. It was an immortal, divine thing like unto the souls of his enemies and his friends, and all who stood about him. In his soul he was no different from Jew or Gentile or even the Romans whom they hated. The soul could go to the source from which it came. It was incapable of sin or immorality or pretense, hypocrisy or political scheming or anything of which they feared, and this they wanted destroyed that it might never again preach or teach or demonstrate the strange laws and principles which rested in that physical brain of his outer, physical body.

This Person of Mysteries was to become no mystery at all by the mere suffering and death of the outer self. To understand this idea is to realize the inconsistency of their point of view, and the fact that there must have been some other secret idea in his teachings regarding the triune nature of human existence: the body, the individuality within, and the soul. Herein we find the ancient, yet truly Christian, secret idea of the trinity.

Chapter 11

THE GRAND MYSTERIES

UNDOUBTEDLY MANY OF my readers will still argue that there is no good reason to believe that Jesus did not conscientiously reveal to the public every law and principle that God had implanted in his consciousness. They probably will argue that God's son came to earth incarnated in human form and with human abilities to speak and demonstrate in order that the multitudes and all who could come within the hearing of his voice would receive all the knowledge and wisdom that the consciousness of God had stored up in the memory and understanding of Jesus. To argue that it was the sole purpose of the incarnation of Jesus on earth to *reveal* and not to *conceal*, is to forget that great truths can be destroyed by giving them common circulation and putting them in the category of everyday facts easily acquired and easily comprehended without effort or worthiness.

Casting pearls before swine has always been a sure method for not only causing many of the pearls to become lost, but for causing the swine and all other creatures to place little value upon what is offered them. It is a tendency of human nature—and probably has been since the time of Adam and Eve—to value a thing at what it costs us to obtain or attain. That which is offered freely is worth just what it costs us to secure. To think that Jesus was unaware of this fundamental principle of human thinking is to underestimate his marvelous knowledge of human psychology. Everything that Jesus offered the public and his disciples was held aloft and placed in a difficult position to obtain. Even salvation, the thing that people desired the most and which Jesus offered most freely, demanded its sacrifices and its efforts.

While many thought that the way to salvation as pointed out by Jesus seemed too simple, in the face of the elaborate ritualistic requirements and devotional services of the other contemporary religions, the rich and poor alike soon found that the Christian method was the most difficult of all, and those who really wanted the spiritual purging and unfoldment and elevation that was offered to them proceeded to strive for it simply because the seemingly insurmountable difficulties made the reward appear to be something extraordinarily good.

Jesus needed leaders to carry out his mission and he knew that these individuals would have to be enthusiastic, and those who placed a high value upon the trust he offered. This was why he used many methods, and especially the time-tested method of carefully selecting private, secret disciples who would become efficiently trained and who would go forth as true representatives of his divine scheme and purpose.

In answer to those who may still argue that there really were no mysteries involved in what Jesus taught and that it is an error of judgment to look upon any of his doctrines or demonstrations as real mysteries, let me say that we must remember that when the term *mysteries* is used in the New Testament and in all sacred scripture and writings of his time and thereafter, the word *mystery* does not refer to something that is weird and seemingly incomprehensible. It refers to a secret revelation, to something that is a great truth and yet has been concealed and is still possible of understanding only by those who have become initiated or prepared and qualified, and who perhaps have been purged and cleansed and touched with the Holy Spirit to receive the special gems of truth.

We must not confound the term *mystery* with the meaning of the word as it is used in modern times, nor must we compare it with the term *magick* of ancient times. Jesus could not have interested the multitudes, let alone the learned ones, in any new system of magical mysteries or tricks. Today the modern world looks with astonishment upon the professional performances of magic and legerdemain as not only something highly entertaining, but truly mysterious and almost supernatural. But even the greatest of the puzzling and mysterious tricks of the modern magician would have been smiled at, and even

scoffed at, by the learned ones and by the general public of the times of Jesus' mission on earth. Both Egypt and India and other lands in the Near East and Far East were accustomed to mysterious performances, to manifestations of so-called white magic, to such a degree that the adepts who still perpetuate those mysteries in modern times astonish and perplex the masterful scientific magicians of today.

With all of our so-called scientific miracles that we think would have astonished and even frightened the people of ancient times, we cannot duplicate, in a professional tricksters manner, the feats of natural law and divine law which were commonly demonstrated in the years immediately preceding the birth of Jesus. Even the raising of the dead was not an uncommon or surprising thing prior to the birth of Jesus, and if he had attempted to win the multitudes to his doctrines or his religious, divine system solely through the raising of the dead or the healing of the blind and the lame, he would have succeeded to no greater degree than did others before him.

The mysteries which Jesus dealt with were of a transcendental nature and revealed divine principles and a special power to perform, which the students of the ancient wisdoms and spiritual revelations had always understood as existing in some being somewhere, or as potential with God and probably transferable to an avatar or divine messenger of some unique qualifications, but undemonstrated and untaught to more than a secret few.

When Jesus said to those whom he trusted and was preparing, "I come to show you a mystery," he meant something far different than anything that they had seen or heard about in past years, and we, today, who are attempting to fathom these mysteries and to glimpse even a small portion of the power and transcendental magnificence of them, keenly realize that the mysteries which Jesus taught so secretly and demonstrated so guardedly are indeed worthy of continued protection from the profane eyes and minds of the curious public.

We not only believe that these great secrets have been carefully preserved and are susceptible of understanding and repeated performance, but we believe that even greater things can be accomplished through the same principles which he taught, but that

the student and practitioner must be found worthy and must be bound to secrecy and must attain true discipleship. This need for careful selection is emphasized in so many passages of the New Testament that it is absurd to assert that the analytical student of Christian doctrines or the careful reader of the Christian Bible can believe that the Christian church of today and all of its representatives are familiar with the real secret doctrines and real mysteries represented by the secret school of Jesus.

The Jews of his time recognized the fact that what Jesus was teaching and demonstrating was not the result of simple intellectual comprehension and attainment. We must continually bear in mind that he was carefully observed by the most learned of the Jews, and his doctrines were torn to shreds by the keen minds of those who wanted to discover in them some taint of common mystical philosophy. Not only did he surprise his elders with his profound knowledge of matters that were generally unknown to young people or even to learned people, but his discerning mind and very evident attunement with the Divine Consciousness made it possible for him to solve the most difficult of theological, philosophical, moral, and ethical problems.

Take the occasion, for instance, when he went up into the Temple and taught for a number of days. In the Book of John 7:15 we are told that the Jews wondered at his marvelous teachings, saying, "How does this man have such learning, when he has never been taught?" They referred to the fact that even the most superficially trained of their scholars had to spend half a lifetime not only in deep and profound meditation and analysis over the holy writings of the past, but in memorizing them and in examining each and every thought and idea from every possible angle and being able to answer hundreds of questions directed from every point of view on each and every principle. And we are told in that same chapter that Jesus answered them and said, "My teaching is not mine but his who sent me."

Over and over again Jesus frankly and modestly explained that the things he taught and the things he did were not the result of the prowess of his own intellect, but the result of divine inspiration and divine revelation and of a special preparedness that constituted a divine messiahship.

Let us take another example of his secret way of dealing with these matters. In the fourth chapter of the Book of Mark we have an interesting story of the public teachings of Jesus with parables and symbols, allegories, and veiled phrases, and then in the 10th verse we read that, "When he was alone, those who were around him along with the twelve asked him about the parables. And he said to them, "To you has been given the mystery of the kingdom of God, but for those outside, everything comes in parables"

A careful reading of the entire story shows us that the multitude stood about and listened to a large number of his parables, and when he apparently was through his period of teaching for the day, the multitude passed on, whispering among themselves and asking one another what it was all about, and whether he was to be relied upon, and whether some of his remarks were meant sarcastically for some of them or directed toward certain others in the country, and, perhaps, meant to be critical of their religious beliefs. The scoffers and the half-believers, along with the evil-minded ones and the self-satisfied ones passed on, gaining little or nothing from the parables they had heard. Today we find duplicates of that early picture!

We are told that when he finally found himself alone there were those about him, including the twelve, who began to ask him questions about the parables he had just used. These words of the 10th verse clearly indicate that there were two groups or two kinds of persons present when he considered himself as being "alone." There was the large circle of interested, believing listeners, and the smaller circle, constituting the twelve apostles. This gives another picture of the 120 disciples or students of the secret school with the twelve apostles as counselors and leaders. We understand now why Jesus answered them and said that to those in front of him and about him in this secret group of 120 it was written or decreed that eventually they should know "the mystery" of the kingdom of God, while to those without—to those who were without the pale of discipleship in his secret student body, those who represented the outer worldly circle of ordinary passers-by—all would be revealed only in parables.

His disciples had seen so many of the mysteries demonstrated that they never questioned his explanations even though many of these apparently contradicted the scientific thought of the day. Still, even some of the mystery schools of today are teaching and demonstrating laws and principles that prove themselves to be contrary to the theoretical postulations of science. The attempt to reduce all of the miracles of the Bible and all the mysteries of life to simple, natural, scientific theorems is rapidly proving unsatisfactory to thinking minds.

Let us take, for example, occurrences during World War I. Thousands of mothers in various parts of the world had experiences which proved to them beyond all scientific argument or learned protests that time and space do not exist in the world of spirit, and that the consciousness of a human being can project itself through space and make itself objectively sensed to those held in mind by the one who is thus extending the real self into the distance.

Recalling the fact that Jesus was secretly teaching the existence of an inner self that was independent of the outer physical self and strangely related to the soul, Jesus proved his contention in this regard by actual demonstrations. On more than one occasion he appeared in their midst while in every physical, material sense, his body and mind, as well as his soul, were at a distant point. His disciples were not surprised, therefore, but rather anticipated the experience when Jesus appeared in the closed room after his resurrection. The holy scriptures of the New Testament make it plain that they were assembled secretly in a closed room through which no physical body could have entered, yet Jesus appeared there not by stepping from one room into another, but gradually, in a visible form right in their very midst.

The thought conveyed in the record of this event is that the spiritual self that appeared in their very midst grew in substance or in visible quality before their very eyes as though a mystic cloud gradually became more dense and more definite in form and finally took on the objective aspect and conditions of a physical body. And to prove that this was no mere apparition, he showed to them that it was in fact a projection of the physical form, the spiritual consciousness, of his body, for there were the holes in the hands and the feet and the scars

upon the brow and the wound in the side. If this appearance had been solely a “soul projection” or a “spiritual projection of the soul” as modern spiritualists ask us to understand and accept, the wounds in his fleshly body would not have been apparent, for we cannot reverse all of our understanding of these fundamentals and believe that a wound in the flesh and tissue of the physical body creates or causes an accompanying injury to the soul.

And, there was the secret formula that was given so definitely to those who understood and which was interpreted merely as an allegorical statement by those who were outside of the secret circle. He had told them not only how the consciousness could be projected to a distant point and made visible, but how each of them could call upon the inner self of a distant being and bring it to their presence or so attune themselves with the distant self that gradually that distant self would become visible or tangible in the very room or presence of the one or more who called upon the self.

We know today that to understand this great mystery of projection of consciousness and projection of self—or to take the first step in this mystical process—necessitates the mastery of many carefully prepared lessons dealing with fundamental divine and natural laws. There are those today who practice this process with reverence as well as profound intellectual understanding, and who know that it is not the result of the violation of any natural law as many would suspect, but the application of natural law with divine understanding along with the application of truly divine principles.

In giving the formula to his disciples in an allegorical manner, Jesus associated it with praying because the formula by which a projection from a distant point is called forth, or the self prepares to extend its consciousness to a distant point, is like unto the utterance of a petition. So Jesus told them that when they prayed and wanted to sense attainment in their prayers and be one with him again in body and spirit as he explained at the Last Supper, they should pray in his name and that wherever two or more of them came together, in privacy and in isolation from the hubbub of worldly affairs, and prayed “in his name” or called upon him with the mystical formula, there he would be in their midst.

The doing of things and the saying of things, and the praying for things “in his name” did not mean what it is generally interpreted as meaning. Every student of ancient and Christian mystical principles understands very definitely what is meant in a formula by “in his name.” In the name of the Christus, in the name of the Christ, in the name of the Holy Ghost or the Holy Spirit, in the name of the Holy Trinity, in the name of the Logos, the great Amen, represents a very definite formula practiced by Jesus and his disciples and privately practiced today by the secret schools of the ancient wisdom. The explanation of all this and the practice of the principles whereby the secret students prepared and qualified themselves to go forth into the world and make themselves visible here and there, and to enter places through closed doors and closed windows, or through the walls of mud and stone, or through the bars of iron or steel, constitutes another one of the great secret doctrines.

The turning of water into wine, the feeding of the bread to the multitudes, the transmutation of grosser things into finer things, the alchemy of the spirit, the development of the power of faith, the increasing of the human aura whereby the spiritual and divine radiations of the God Consciousness within would heal and cure, were others of the secret doctrines which have been preserved, not only in the old and musty archives of the crypts of the early Christian churches, but in the practical and mystical teachings of the secret schools of today which represent the Great White Brotherhood.*

All of the secret schools today which are classified as initiatic (because the students within them must first be prepared and made ready, and then spiritually and esoterically initiated before receiving the Truth) are associated in one secret organization or federation for the exchange of helpful suggestions and ideas relating to the ways and means, not only of perpetuating the secret doctrines which Jesus taught, but the manner of selecting the final disciples and apostles who shall go forth, not to destroy the faith and religions of the world, but to carry out the great mission for which Jesus was preordained and predestined to become a Son of God incarnate.

Whether or not the Christian churches and Christian followers under their great leaders accept these ideas and perceive the truth concealed in this book is immaterial to the success of the Great Work that is being carried on by the perpetuators and conservators of the divine ordination. They carry no sword and brandish no flame of fire, but in peace and secret contentment devote their lives to the dissemination of knowledge to those who are worthy. Their outer form of propaganda is no more boastful, no more bombastic or radical, than the propaganda carried on by Jesus himself when he rose up on the heights of the rocks or mountains and, looking over the multitudes assembled, proclaimed the coming of a new kingdom, the coming of a heaven to earth, the self-condemnation of the sinful, the salvation of those who followed on the path and who accepted him as “the way” to eternal life.

These secret teachers and leaders constitute a hierarchy governing an enormous invisible empire whose existence is little suspected by the scoffers, the doubters, the self-satisfied. They claim no unique birth and no supernatural powers. They repeat only the old, old assertion that they are messengers of light bringing to earth the message of him who inspired them and carrying out in fact the work of the Holy Ghost that came upon their ancestors at the time that Jesus breathed upon them and asked God to ordain them.

They still speak in parables and allegories to the public and call attention to their great mission by every means available just as Jesus did. They suffer the rebukes and condemnation of the multitudes and the physical and material punishments of the enemies of light. Yet their followers increase in numbers, they abide in peace and happiness, they grow in wisdom and the Holy Spirit, and represent today the true community of humanity working for the establishment on earth of the Kingdom of God. Through books and pamphlets and the voice of the radio, through public assemblies and private discourses, they open the portals to those who are sincere; and between the lines of their messages in whatever form delivered, they reveal as through a veil the simple outline of truths which the seeker is invited to investigate. And when the student believes he or she is ready, or when ones inquiring attitude and open-mindedness reveal that one is ready, the master teacher will appear and the *way* will be made plain.

THE SECRET DOCTRINES OF JESUS

*In Rosicrucian terminology the Great White Brotherhood (referred to as the G.W.B. throughout this book) consists of all the enlightened soul personalities who, independent of religions and traditions, are commissioned to work in one of the twelve paths of the ancient mystical tradition. It is that invisible body of mystics, both men and women, composed of the most exalted and advanced spiritual leaders in various lands throughout the world. The word White in this phrase alludes to Light, the illumination of understanding, wisdom, and spirituality as expressed by enlightened soul personalities, and has nothing to do with race. Rosicrucians realize that these cosmic masters work in the service of humanity. The Rosicrucian Order, AMORC, is only one of the channels that has been used and is still being used by the G.W.B. for the development and progress of humanity's own spiritual and esoteric unfoldment and for the improvement of civilization.

Chapter 12

PROGRESSIVE MODIFICATION OF THE CHRISTIAN DOCTRINES

IN RECENT YEARS we have heard much about revisions, alterations, modifications, and eliminations in Christian church rituals, doctrines, and rules; but we may not realize that this process of alteration and modification has been in operation since the first century after the passing of the Keys to Saint Peter, and that the process has always extended itself to include the fundamental doctrines of Christs teachings and the teachings of his official disciples. In fact, very few of the essential, fundamental doctrines of the original Christian sect have come down to us in their pristine purity.

The so-called fundamentalists, who claim that they are endeavoring to retain the fundamentals of Christianity, and protect the religion against the intrusions of modern thought or the modifications of liberal thinkers, know little indeed as to what was fundamental and what is an invention of later centuries. That which most of them are striving to retain in its “pure form” is very far from being truly Christian in spirit or form.

In every century since the actual establishment of the Christian church, there have been so-called fundamentalists protesting against any modifications and insisting upon the rigid obedience to certain doctrines and principles which they claimed were “original” and pure. Yet, most of the principles and doctrines thus classified were of council

decree or arbitrary invention. For instance, what were being protected in the 8th century by the fundamentalists as the original dictums of Christ were, in many instances, inventions and arbitrary decrees of the church leaders and high councils of the preceding century.

The fundamentalists of today are striving to protect doctrines and principles which have been created, invented, or arbitrarily adopted in scores of ecclesiastical councils and “official decrees” in the past 800 years. Take, for instance, the doctrine of the Holy Trinity. It is looked upon by the fundamentalists as one of the original and most sacred of Christian essentials. Yet it was not until the 12th century that church authorities in a Lateran Council discussed the formation—the actual invention—of the Trinity in more or less its present form, adopted it, and proclaimed it as a fundamental!

It is true that in a mystical sense the sacred triangle was part of the secret symbolism of the original Christian sect, during the lifetime of Christ, and that it had been a sacred symbol for centuries before the birth of Christ, and is still a sacred symbol of a very great and essential doctrine of many mystical religions. It was a symbol of the “mysteries” to which Jesus often referred, and which were never revealed to the outer circle of Christian followers. But, the doctrine of the Trinity as we have it today (with many additions and modifications in spirit) was not known to or adopted by the Christian church until the 12th century, and it has little resemblance to the ancient mystical understanding of the symbolism of the sacred triangle.

The Christian religion of today—and for the past five centuries—is filled, in its doctrines, ritualism, rules, and conduct, with liberal extractions from paganism. This may seem like a shocking statement to most sincere Christians, and it should be illuminating to those fundamentalists who insist that there shall be no divergences from the pristine teachings of Jesus.

As an example or two, consider the very important, sacred, and “fundamentally pure” holy day known as Easter. If it were the anniversary of a historical event, as Christmas Day is supposed to be, it should fall on the same date each year. But its date is movable and is determined each year by astrological or astronomical occurrences, in

accordance with the very old pagan system. In fact Easter Day is so old a pagan holiday—of purely mystical and mythological meaning—that its origin is lost. As for Christmas Day—the day of the birth of Jesus the Christ—the early Christian church used many dates for this sacred celebration, and there was constant dispute during the first five centuries as to what date in December, January, and even February should be officially decreed as the actual date of birth of our Lord Jesus. Finally an old, very old, pagan holiday was adopted—that of a mythological and mystical nature—falling on December 25.

Nearly all of the dates of Christian holy days have been fixed upon ancient pagan holy days, with new, original, and purely arbitrary interpretations. Very few of them have any relation to, or foundation in, any of the doctrines, teachings or practices of Jesus during his lifetime, or during the lifetime of any of his original disciples.

In reading the carefully recorded discussions of the Christian councils of the third, fourth, fifth, and following centuries, one is continually impressed with the arbitrary stand taken by many of the councilors and the ingenuity of the councils vote. The admitted policy of “ecclesiastical necessity” seems to have been the sole rule and guide by which doctrines, principles of ritual and practice were rejected, modified, altered, and blandly invented.

Not the pure mystical or spiritual interpretation of the teachings of Jesus, not that which would unfold and unveil his sacred principles, determined what should or should not be added or eliminated from the mass of traditional matter under consideration, but what would build the Church as a physical organization to greater size and power, and what would most conveniently meet the needs of churchanity, were given sole consideration. A very definite distinction must be made between Christianity and churchanity, in considering the evolution of the Christian religion. Today, everything in and of the Christian religion is subservient to churchanity. Is it any wonder that the mystical spirit, the mystical doctrines and practices of the original Christian sect are almost wholly unknown to the general membership of the worldwide Christian church—either Roman Catholic or Protestant?

It is generally conceded by conscientious authorities within the Christian church that many of the present-day doctrines and teachings were invented or extracted from pagan religions solely because of “ecclesiastical necessity” or “expediency.” Take, for example, the fundamental doctrine of the original sin. For the Church to have held, simply, that all human beings must be saved or redeemed from the sins of their own commission, and of which they were guilty, would have eliminated the necessity of redeeming those who had lived a good and sinless life—and particularly millions of infants and little children who had never committed an actual sin or any act of which they were “guilty.”

To increase the membership of the Church, to build it greater and greater in a purely physical form, all humanity, of every religious belief, of every age—even infants and children—must find redemption and salvation exclusively in the Christian church! The most godly of beings, the most holy of little children, must be forced into the Church to be saved—from what? It was not enough that only those should be saved who had knowingly or unknowingly committed one or more of the increasing number of sins listed by the Church; every living creature, even those created and born in the image of God, and of goodly acts, must be saved and redeemed.

As an “ecclesiastical necessity” the doctrine of the original sin was created, invented out of whole cloth, and officially decreed as a very fundamental principle. No matter how short an earthly life one might have lived—even a brief hour—nor how perfectly and in what a godly manner might one have lived, one was still cursed with the sin by inheriting the original sin. From that inheritance none could escape—not even the little babe whose soul was just projected from the Divine Consciousness of God!

The doctrine was truly a “necessity”! It has proved to be the most objectionable of all to millions of thinking men and women, and especially to parents who hold in their arms, for the first time, a little babe in all its certain goodness. Yet, we are told that God is a God of Justice, Mercy, and Love! Still, the innocent must inherit, through the will of God, a sin that condemns the soul to everlasting punishment—

unless it is redeemed. Nowhere in the original teachings of Jesus do we find this doctrine represented as the Church represents it. It is the most conspicuous of the many inconsistent, contradictory doctrines of the Christian religion of today.

The Christian religion—the Christian form of churchanity—is one of the most complex systems of today, as compared with the extreme and magnificent simplicity of the system unfolded by Jesus. During his lifetime his followers—and bitter critics—made much of the fact that his system of salvation, his way, was so simple to comprehend, so direct and logical, and so easy for the sincere to adopt and follow, that it was either manifestly divine, or ridiculously childish, according to the mind of the commentator.

Before Jesus outlined his simple doctrines and revealed the straight and narrow path, the people to whom he preached had battled with complexities and involved procedures in religion, to a point where none but the high priests understood all of the principles, all of the laws, all of the rituals, and all of the prescribed and proscribed practices. In the so-called pagan religions there was a multiplicity of gods, an endless number of “symbolical indulgences,” and a continuous flow of new and arbitrary rulings, doctrines, and interpretations. In the religion of Israel, the ritualism, doctrines, and practices had become so involved that a lifetime of study was necessary to find the perfect code of life.

As a great flash of lightning dispels the darkness, so the astonishing, yet simple, statements of Jesus revealed the fundamentals of God’s laws. “Love thy neighbor; become as a child; do unto others as you would have them do unto you; abandon the vainglorious things of the world; seek the Kingdom of Heaven within; lift up your consciousness to God in prayer and communion,” and other easily understood rules, constituted the true path to Eternal Life.

Today we find in the Christian church a similar multiplicity of gods—called saints—with a constantly increasing number of new and modified doctrines, rules, and practices. In the matter of prayer and divine communion, instead of the simple instructions of Jesus to pray directly and privately to “Our Father who art in heaven,” we find the present-day system of prayer an involved ritualistic program,

with instructions to direct our prayers to a large number of saints as mediators. The injunction, “Thou shalt have no other gods before me!”, is lost sight of in the complexity of ritualism; and the sublime, mystical privilege of direct communion with God is discouraged by the ponderous system of churchanity.

At this very hour—and every hour of each passing year—somewhere in the numerous groups of Christian sectarian divisions, there are individuals or small committees and councils of Church leaders debating the addition to or modification of the Christian doctrines and laboriously struggling to give newer and more modern interpretations to the simple truths—unalterable truths—spoken by Jesus to his disciples.

The Christian religion in its present-day popular form is no longer the divinely inspired religion of Jesus, but a human-made system of pagan and modern ideas carefully fabricated to *conceal*, rather than *reveal*, the transcendental jewels in the diadem of pristine teachings of Jesus the Christ.

Chapter 13

THE PRESERVATION OF THE SECRET TEACHINGS

NOTHING SAID IN the preceding chapter should imply that in the passing of the centuries the original and pure teachings of Jesus have been lost to the world or that his secret doctrines, practices, and methods are no longer known to humanity. Nor should it be thought that the continuous modification, alteration, interpretation, and invention of so many new and inconsistent principles have obscured forever the truth he taught in his secret school.

Unquestionably the Roman Catholic Church has preserved in its secret archives in Rome—or elsewhere—many sacred manuscripts that contain the essential teachings of Jesus in their earliest and almost pure form. There is considerable evidence to indicate that within its sealed vaults, inaccessible to all but a very few, are certain original documents written and signed during the lifetime of Jesus. Some other rare documents preserved in the Vatican—or within the walls of Vatican City—are copies of original documents and records which are preserved in archives, outside of the control of the Roman Catholic Church.

In other places, fortified archives of great antiquity, are preserved other documents and records; and in the secret archives of several monastic orders of a nonsectarian nature are preserved, and open to occasional examination by competent authorities, the manuscripts of persons, mostly reliable witnesses, living during the years of the ministry of Jesus. From all of these it is possible to gather facts that

shed much light on the life and teachings of Jesus, and especially on the truths which Jesus taught in his secret school.

To believe that the creators of the Roman Catholic Church made no exhaustive study of the manuscripts and records in their possession, or which they had agents searching for in every land, is to ignore the fact that their own records of their council discussions and debates reveal how carefully they weighed every reference to the doctrines, teachings, demonstrations, and practices of Jesus and his disciples. For days at a time they tore to shreds every sacred principle, every precept, every quoted phrase, of the teachings of Jesus and every performance or application of his mystical power. Every thought and act was weighed in the balance. Unless each fitted, like a link in a chain, in the system of theology they were creating, it was either rejected or "officially interpreted." Where links were missing or "incompatible," new links were invented.

Year after year, century after century, these debates continued, and their records clearly show that the councilors had before them many rare records which they officially proclaimed as either "incompetent," dangerous, secret, or contradictory to the principles of Christian theology which they were gradually establishing.

Reference has already been made in *The Mystical Life of Jesus* to the many alterations that were made, during the course of many years, in the so-called Apostles' Creed. The discussions on this great subject reveal that the leaders of the slowly evolving Roman Church had before them many rare records of the true Christian teachings, as well as reliable records of what actually occurred during the crucifixion, "burial," and ascension of Jesus. But, the real facts were deliberately concealed.

The matter of the selection of the manuscripts constituting the "books of the Bible" offers an excellent picture of how these high councils arbitrarily chose and rejected authentic and reliable sources of information at their disposal. The reports of why certain admittedly genuine manuscripts were rejected, and others which are still shrouded in mystery and doubt were finally voted upon as being the only ones to constitute the *official* Bible, cast much light on the point as to whether the original teachings of Jesus and his disciples were preserved after the ascension of Jesus.

THE SECRET DOCTRINES OF JESUS

But it is not only in the sealed archives of the Vatican, nor in the archives of old monastic orders, that the secrets of the school of Jesus were preserved.

While the Christian Bible says much about the missionary work of the principal disciples—the leaders of the twelve groups of carefully trained students in the secret school of Jesus—little or nothing is said of the work of these 100 or more secret workers.

It is inconceivable that Jesus should have gone to such great lengths to establish and maintain, even at the cost of life and liberty, such an institution, and to have devoted hours of the days and nights, for years, to preparing the carefully selected and tried adepts, with no plan or program for the future.

Certainly, if there were a plan—a scheme for the Great Work—it must have been predicated upon the necessity of continuing his institution—call it a church, school, or order—after his retirement. (Even the Christian Bible, as well as many other sacred records, reports the many occasions when Jesus plainly intimated that his earthly efforts would be cut short while still in the prime of life. Therefore, he must have made some provision for the continuance of the work which he had established. Twelve persons—the apostles—alone could not have accomplished, after his “crucifixion,” what required over 120 men and women during his active leadership.)

It is absurd to think that the trial, crucifixion, burial, and ascension brought a complete end to his secret plans and elaborate institution. What became of the 100 or more tried, tested, and truly prepared adepts? Could Jesus have selected such weaklings, such insincere and easily discouraged members of his secret school as would have lost all interest, forgotten all their pledges, and abandoned all their power—divinely bestowed upon them on one momentous occasion—just because their leader had been persecuted? Men and women do not easily forsake a divine gift, a divine heritage, that enables them to shed Light, Life, and Love among the multitudes.

There is ample evidence to prove that his 100 or more adepts continued to meet, to hold secret sessions of the school, to initiate new

recruits, and to carry the work into lands far beyond the horizon of Palestine. Records in many countries bordering on the Mediterranean, and as far east as China, show that these original adepts and their successors visited these lands and established branches of the Great School, always carrying on the missionary work in the form of a larger outer circle of general students or seekers and an inner circle of initiated adepts.

Naturally the necessity for preserving the truths which Jesus taught, and especially of conserving in their pristine form the divine formula; which Jesus used and secretly demonstrated in his performance of miracles and the “mysteries,” caused them to be recorded in permanent form in symbols, ciphers, and signs. By word of mouth and by personal instruction only, behind closed and tiled doors, were these things transmitted from initiator to the initiated, year after year, and century after century.

Under various symbolical names, the branches of the Great School continued through the ages. The Great School was little concerned with the later establishment of a sectarian church claiming to be wholly and purely Christian and yet differing in its doctrines from those taught by Jesus. The Great School had no interest in the building of huge edifices for worship, the creation of elaborate ritualism for public assemblies, or the invention of theological systems constituting churchanity. The path which Jesus pointed out was to be followed by each individual in privacy and silence. Salvation, spiritual development, and divine attunement were personal, individual qualities, not collective or group attainments.

It was inevitable that a wide separation should come between the adepts and followers of the Great School, and the movement known as the Christian church. The latter was continuously adopting and developing features that made it a rival of the pagan and Jewish religions; the Great School ever remained the invisible Kingdom of Heaven on earth.

Down through the ages the work of the Great School continued. It took various forms such as secret assemblies, monastic orders, and

concealed organizations, adapting its operations to the necessities, limitations, and specific conditions of time and place.

Several outer forms of organizations were gradually established to conserve and propagate the secret teachings of Jesus. One of these was the Order of the Rose Cross (the Rosicrucian Order) in whose charge was placed the preservation and practice of the scientific, spiritual, and divine formulas of the Great School. Another was the semi-monastic order of Martinism (the Martinist Order) in whose charge was placed the preservation, practice, and teachings of some of the purely religious teachings of Jesus the Christ.

Today, throughout the world, these two organizations—operating under slightly different variations of name to conform to the linguistic and other distinctions of each country, but adhering to the ancient rules and dictums of the international council of the G.W.B.—are carrying on the unaltered purposes of the secret school established by Jesus. Neither of the organizations constitutes a church in the sense generally applied to that word in these modern times, nor do they seek to supplant the established churches of any creed or land. Their work is that of supplementing the work of all churches and religious movements by teaching and establishing those doctrines, truths, and eternal principles which have been eliminated from or modified in the arbitrarily created systems of religion existing throughout the universe.

In the inner circles of the Rosicrucian Order are to be found the Holy Assemblies that gave such spiritual strength and power to the original Great School. Those who seek to know the mysteries of humanity and human life here, heretofore, and hereafter, on earth, will find them—gradually and by being worthy—in the Order of the Rosicrucians. Those who seek to know the mysteries of the divine revelations of Jesus in his original and Christly way will find them through preparation and guidance in the circle of the Martinist Order. This organization has its central, world headquarters in Europe, with chartered branches and active organizations in various parts of the world. In the United States is located the Grand Regional Collegium and Council of the Martinist Order for North America. It can be approached only by being ready and being invited in due time.

THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

www.rosicrucian.org



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The Economy of Life



Revised by

Sri Ramatherio

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Preface

THE STRANGE STORY OF THIS BOOK

THE ORIGINAL PREFACE and introduction to the matter in this book gives us the following strange and interesting story of the origin, discovery, and translation of this rare mystical work.

An English gentleman of high associations went to China in the years between 1740 and 1750. There are indications that he was commissioned by the Earl of Derby and others interested in historical and geographical explorations to gather special data and information not generally known at that time. The English gentleman, who was evidently a brilliant scholar, linguist, and scientist, succeeded in making the acquaintance of a number of high officials. He sent weekly letters of great length in the form of reports to the group of men in England who had commissioned him and, on a number of occasions, addressed some very long letters to the Earl of Derby personally. Many of these letters have become monuments of historical and geographical interest and some of these were published in book form in the year 1760, according to the records in London.

Most important of the letters sent to the Earl of Derby, however, was one which would have been sufficient preface for this work if the reader thereof had been familiar with all that preceded that letter. This particular letter addressed to the Earl of Derby is dated "Peking, May 12, 1749." In this letter the English gentleman says that he has just learned and come in contact with a most interesting incident. Part of the letter is as follows:

“To the Earl ____,
“(London, England.)

“Peking, May 12, 1749.

“My Lord,

“In the last letter which I had the honour of writing to your Lordship, dated December 23, 1748. I think I concluded all I had to say in regard to the topography and natural history of this great empire. I purposed in this, and some succeeding ones, to have set down such observations as I have been able to make on the laws, government, religion, and manners of the people. But a remarkable occurrence has happened lately, which engrosses the conversation of the literati here; and may hereafter afford matter of speculation to the learned in Europe.

...

“Adjoining China on the West, is the large country of Thibet, called by some Barantola. In a province of this country, named Lasa, resides the Grand Lama, or High Priest, who is revered, and even adored as a god, by most of the neighboring nations. The high opinion which is entertained of his sacred character induces prodigious numbers of religious people to resort to Lasa, to pay their homage to him, and to give him presents, in order to receive his blessing. His residence is in a most magnificent pagod, or temple, built on the top of the mountain Poutala. The foot of this mountain, and even the whole district of Lasa, is inhabited by an incredible number of Lamas, of different ranks and Orders; several of whom have very great pagods erected to their honor. . . . The whole country, like Italy, abounds with priests; and they entirely subsist on the great numbers of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Indies. When the Grand Lama receives the adorations of the people, he is raised on a magnificent altar, and sits cross-legged upon a splendid cushion. His worshipers prostrate themselves before him in the humblest and most abject manner; but he returns not the least sign of respect, nor ever speaks, even to the greatest princes. He only lays his hand upon their heads, and they are fully persuaded that they receive from thence a full forgiveness of all their sins. They are likewise so extravagant as to believe that he knows all things, even the secrets of the heart; and his particular disciples being a *select number of about*

two hundred of the most eminent Lamas have the address to make the people believe he is immortal; and that whenever he appears to die, he only changes his abode, and animates a new body.

“The learned in China have long been of opinion that, *in the archives of this grand temple*, some very ancient books have for many ages been *concealed*: and the present Emperor, who is very curious in searching after the writings of antiquity, became at length so fully *convinced* of the probability of this opinion, that he determined to try whether any discovery of this sort could be made. To this end, his first care was to find out a person eminently skillful in the ancient languages and characters. He at length pitched upon one of the Hanlins, or Doctors of the first Order, whose name was Cao-Tsou, a man about fifty years of age, of a grave and noble aspect of great eloquence, and who, by an accidental friendship with a certain learned Lama, who had resided years at Peking, was become entirely master of the language which the Lamas of Thibet used among themselves.

“With these qualifications he set forward on his journey: and, to give his commission the greater weight, *the Emperor honoured him with the title of Cosao*, or Prime Minister. To which he added a most magnificent equipage and attendance, *with presents for the Grand Lama*, and the other principal Lamas, of an immense value! also a letter written with his own hand in the following terms:”

(Herewith follows the letter which the Emperor of China in 1747 sent to the Grand Lama in Thibet, now known as the Delai Lama, whose seat of government is still at Lasa, now spelled Lhasa. One can easily visualize the scene of the messenger or Prime Minister from the Emperor’s court arriving at Lhasa. One naturally recalls the visit of the Queen of Sheba to King Solomon with her many slaves carrying hundreds of precious gifts. Just what gifts the Emperor of China could send to the rich and mighty Grand Lama that would interest him, is hard to conceive, because the Grand Lama was surrounded with such wealth and such luxuries as all parts of the world could provide. However, the letter addressed to the Grand Lama is interesting and is published herewith as taken from the official records.)

“To the Great Representative of God.

“(The Grand Lama at Lasa.)

“Most High, Most Holy, “and

Worthy to be adored!

“We the emperor of China, Sovereign of all the Sovereigns of the earth, in the person of this our Most respected Prime Minister Cao-Tsou, with all reverence and humility, prostrate ourself beneath thy sacred feet, and implore for ourself, our friends, and our empire, thy most powerful and gracious benediction.

“Having a strong desire to search into the records of antiquity, to learn and retrieve the *wisdom of the ages* that are past; and being well informed, that, in the *sacred repositories* of thy most ancient and venerable hierarchy, there are some valuable books, which, from their great antiquity are become to the generality, even of the learned, almost wholly unintelligible; in order, as far as in us lies, to prevent their being totally lost, we have thought proper to *authorize and employ* our Most Learned and respected Minister Cao-Tsou in this our present embassy to thy Sublime Holiness. The business of which, is to desire, that he may be permitted to read and examine the said writings; we expecting from his great and uncommon skill in the ancient languages, that he will be able to *interpret whatever may be found*, though of the highest and *most obscure antiquity*. And we have commanded him to throw himself at thy feet, with such testimonies of our respect as we trust will procure him the admittance we desire.”

(Signed by the Emperor of China.)

“I will not detain your Lordship with any particulars of his journey, though he hath published a large account of it, abounding with many surprising relations. . . . Let it suffice at present, that when he arrived in these sacred territories, the magnificence of his appearance, and the richness of his presents, failed not to gain him a ready admission. *He had apartments appointed him in the sacred college, and was assisted* in his inquiries by one of the most learned Lamas. He continued there near *six months*: during which he had the satisfaction of finding *many valuable pieces of antiquity*: from some of which he hath made very curious extracts....

“But the most ancient piece he hath discovered and which none of the Lamas for” many ages had been able to interpret or understand, is a complete system of mystical instruction, written in the language and character of the ancient Gymnosophists or Bramins. This piece he wholly translated, though, as he himself confesses, with an utter incapacity of reaching, in the Chinese language, the strength and sublimity of the original. The judgments and opinions of the Bonzess, and the learned Doctors, are very much divided concerning it. Those who admire it the most highly, are very fond of *attributing it to Confucius*, their own great philosopher. . . . Some will have it to be the institute of Lao-Kiun, of the sect Tao-ssee.

. . . There are others who from some particular marks and sentiments which they find in it, suppose it to be written by the Bramin, Dandamis, whose famous letter to Alexander the Great is recorded by the European writers. With these Cao-Tsou himself seems most Inclined to agree; at least so far as to think, that it is really the work of some ancient Bramln; being fully persuaded from the spirit with which it is written, that it is no translation. . .

“But whoever was the writer of it, the great noise which it makes in this city, and all over the empire, the eagerness with which it is read by all kinds of people, and the *high encomiums* which are given to it by some, *at length determined me to attempt a translation of it into English*; especially as I was persuaded it would be an agreeable present to your Lordship. One thing, however, it may perhaps be necessary to apologize for, at least to give some account of; that is, the style and manner in which I have translated it. I can assure your Lordship that when I first sat down to their work, I had not the least intention of doing it this way: but the sublime manner of thinking which appeared in the introduction, the great energy of expression, and the shortness of the sentences, naturally led me into this kind of style. . . .

“Such as it is, if it affords your Lordship any instruction, I shall think myself extremely happy; and in my next will resume my account of this people and their empire.”

“I am, etc.”

(Signed by an eminent English scholar.)

The privilege of translating the ancient manuscript was granted by the Grand Lama to the Prime Minister, who spent his six months' time in the sacred college translating this and other manuscripts which will probably come to light within this year. Many of the learned teachers and High Initiates assisted the Prime Minister and when the task was finished the translated manuscript was brought to the Emperor of China by the Prime Minister. Here, the English gentleman and his associates on the commission examined it and with the privilege of the Emperor of China and the linguists of his court, another translation was made of it in English, solely for the purpose of delivering the English copy to the Earl of Derby, as explained in the letter to the Earl reproduced above.

So remarkable was this translation and so unusual the doctrines and teachings contained therein, that the Earl of Derby authorized or permitted a reproduction of the translation in English to a limited number. These copies were well-bound and preserved and were finally distributed to the chief officers or executives of the several secret, mystic organizations then existing in Europe.

One of these copies has been preserved in the archives of one of these Brotherhoods ever since and was used as the foundation for its high and profound teachings. The chief officer of this Brotherhood realized recently that the legibility of the copy could not be preserved for more than a few years, because the old hand-made paper was becoming very yellow and crumbling to dust. Believing that there were hundreds of sincere students of the true doctrines of Thibet who might wish to study this rare work, he finally granted official permission to the present publishers to reproduce the book in the modern form without any fee or royalty payment to himself as owner of the work, providing that it was reproduced in its entirety and without changes or modifications in spelling that would alter the true meaning of any sentence or thought.

This is how the rare work came into the hands of the present publishers and appears now in its modern form.

ITS AUTHORSHIP

The reader will note in the letter from the English gentleman to the Earl of Derby that there is some speculation as to the author of the original manuscript. The Grand Lama and his associates claimed that the manuscript had been in their possession and used by them as a foundation for their teachings since 732 A. D. They meant that records indicated its existence at that time, but it may have been in the possession of some of their Adepts and Masters outside of Thibet for many years before that date.

It was natural for those in Thibet to attribute the manuscript to one of their great writers such as Confucius or Lao Kiun, but in the light of modern research and especially in the light of revelations made by the excavations in Egypt and Jerusalem within the past hundred years, and since 1749 when the Thibetan copy was translated into English, we can plainly see that the original manuscript was not written by Confucius or any one of his time or nation or beliefs. There is every indication throughout the work as it appears on the following pages that it was written by Amenhotep IV, Pharaoh of Egypt, during the years 1360 to 1350 B. C, or thereafter, or by some one of his successors in the great school of mysticism which he founded in Egypt.

Reference to any encyclopedia will reveal the fact that this Pharaoh upset the priesthood teachings and idol worship of Egypt by the establishment of a monotheistic, mystical religion, and every authority on the history of religions points to him as the first man in the civilized world to proclaim the belief in one God; and he has been rightfully called "the greatest modernist of all times." He established a cult or Secret Brotherhood based upon this mystical religion in the city which he founded and named Akhnaton.

Recent translations of the writings discovered on the walls and columns in his mystical temple in Egypt show, for instance, that he was the author of those beautiful passages which are incorporated in the Christian Bible as the hundred and fourth Psalm, and many sacred writings of the East have been very definitely traced to his school and Brotherhood.

Copies of the teachings and doctrines used in Egypt at that time undoubtedly reached Jerusalem and other parts of the world through

the exodus of the Jews and many proofs have been found to show that the high mystical teachings of this Pharaoh of Egypt and his followers were the foundation of such cults and schools as the Essenes, to which the Master Jesus belonged, and which later evolved into a fraternity known as the “Brethren of the Rose Cross” or the *Rosicrucians*, referred to by Lord Bulwer-Lytton in his book “Zanoni” and many others who have given time to such research, including Sir Francis Bacon, who at one time was chief executive of the Order of the Rosicrucians throughout continental Europe.

The probability of this authorship of the following doctrines makes this work one of the most important contributions to sacred literature and one of the most interesting publications in the field of mystical teachings that has come to light in the past few centuries. Reproduced herewith, is the official warrant and privilege for the production of this book in modern form by the secret organization, whose chief executive possesses the only copy now known to exist.

The reader’s attention is called to the translator’s comments on the terms and phrases used in this work, appearing at the close of the last Chapter.

The publishers wish to permanently express their thanks and appreciation to Mr. and Mrs. J. B. C. of Vancouver, Canada, for their valuable help in the preparation of their book.

The Publishers.

San Francisco, California, U. S. A.

May twentieth, nineteen hundred and twenty-five.

Preliminary Instructions

BOW DOWN YOUR heads unto the dust, O ye inhabitants of earth! be silent and receive, with reverence these instructions from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive; there let the precepts of life be made known, let the maxims of truth be honored and obeyed.

All things proceed from God. His power is unbounded. His wisdom is for eternity, and His goodness endureth forever.

He sitteth on His throne in the centre of the universe and the breath of His mouth giveth life to the world.

He toucheth the stars with His fingers, and they run their course rejoicing.

On the wings of the wind He walketh abroad, and performeth His will through all the regions of unlimited space.

Order and grace, and beauty, spring from His hand.

The voice of wisdom speaketh in all His works; but the mortal understanding comprehendeth it not.

The shadows of mortal knowledge passeth over the brain of man as a dream: he seeth as in the dark; he reasoneth, and is deceived.

But the wisdom of God is as the Light of Heaven: it requireth not reason; His mind is the fountain of truth.

Justice and mercy wait before His throne; benevolence and love enlighten His countenance for ever.

Who is like unto God in glory? Who in power shall contend with the Almighty? Hath He any equal in wisdom? Can any in goodness be compared unto Him? There is none other before Him!

He it is, O man, who hath created thee; thy present station on earth was fixed by His laws: the powers of thy mind are the gifts of His goodness, the wonders of thy frame are the work of His hand: thy soul is His soul: thy consciousness His consciousness.

Hear then His voice, for it is gracious; and he that obeyeth shall establish his mind in Peace Profound; and bring everlasting growth to the soul that resideth within his body, state after state, on this earth.

Therefore, with these instructions,

Unto Thee I grant

The Economy of Life.

Thy Master

Book One

THE OBLIGATIONS
THAT RELATE TO MAN,
CONSIDERED AS AN
INDIVIDUAL

CHAPTER I.

Consideration

COMMUNE WITH THYSELF, O man! and consider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connections; so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak or to act, before thou hast weighed thy words, and examined the tendency of every step thou shalt take; so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek in this or many lives to come.

The thoughtless man bridleth not his tongue; he speaketh at random and is entangled in the foolishness of his own words. As one runneth in haste, and leapeth over a fence, may fall into a pit on the other side, which he doth not see; so is the man that plungeth suddenly into any action before he hath considered the consequences thereof, and the compensation which The Law will exact.

Hearken therefore unto the voice of Consideration; her words are the words of wisdom, and her paths shall lead thee to safety and truth.

CHAPTER II.

Modesty

Who art thou, O man! that presumes! on thine own wisdom? or why dost thou vaunt thyself on thine own acquirements?

The first step towards being wise, is to know that thou art born mortally ignorant; and if thou wouldst not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own mortality.

As a plain garment best adorneth a beautiful woman, so a decent behaviour is the greatest ornament of inner wisdom.

The speech of a modest man giveth lustre to truth, and the diffidence of his words absolveth his error.

He relieth not on his mortal wisdom; he weigheth the counsels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praise, and believeth it not; he is the last in discovering his own perfections.

Yet, as a veil addeth to beauty, so are his virtues set off by the shade which his modesty casteth upon them.

But behold the vain man, and observe the arrogant: he clotheth himself in rich attire, he walketh in the public street, he casteth around his eyes, and courteth observation.

He tosseth up his head, and overlooketh the poor; he treateth his inferiors with insolence, his superiors in return look down on his pride and folly with laughter.

He despiseth the judgment of others; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination; his delight is to hear, and to speak of himself all the day long.

He swalloweth with greediness his own praise, and the flatterer in return eateth him up.

CHAPTER III.

Application

Since the days that are past are gone for ever, and those that are to come may not come to thee in thy present state of being, it behoveth thee, O man! to employ the present state, without regretting the loss of that which is past, or too much depending on that which is to come; for of thy next states thou can'st not know except as thy actions now ordain them.

This instant is thine; the next is in the womb of futurity, and thou knowest not what it may bring forth; maturity of the unborn is in the keeping of the Law. Each future state is that thou has created in the present.

Whatsoever thou resolvest to do, do it quickly. Defer not till the evening what the morning may accomplish.

Idleness is the parent of want and pain; but the labour of goodness bringeth forth pleasure.

The hand of diligence defeateth want; prosperity and success are the industrious man's attendants.

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honour, that is spoken of in the city with praise and that standeth before the king in his counsel? Even he that hath shut out idleness from his house; and hath said, "Sloth thou art mine enemy."

He riseth up early, and heth down late; he exerciseth his mind with contemplation, and his body with action, and preserveth the health of both.

The slothful man is a burden to himself, his hours hang heavy on his head; he loitereth about, and knoweth not what he would do.

His days pass away like the shadow of a cloud, and he leaveth behind him no sign for remembrance.

His body is diseased for want of exercise, he wisheth for action, but hath not power to move: his mind is in darkness; his thoughts are confused; he longeth for knowledge, but hath no application.

He would eat of the almond, but hateth the trouble of breaking its shell.

His house is in disorder, his servants are wasteful and riotous, and he runneth on toward ruin; he seeth it with his eyes, he heareth it with his ears, he shaketh his head, and wisheth, but hath no resolution; till ruin cometh upon him like a whirlwind, and shame and repentance descend with him to the grave. Yet shall come a day from the Heavens thy soul returneth and shall gather up the dust and animate it.

CHAPTER IV.

Emulation

If thy heart thirsteth for honor, if thy ear hath any pleasure in the voice of praise, raise thy mortal self from the dust whereof thou art made, and exalt thy aim to something that is praiseworthy.

The oak that now spreadeth its branches toward the heavens, was once but an acorn in the bowels of the earth. Endeavor to be first in thy calling, whatever it may be; neither let any one go before thee in well-doing; nevertheless, do not envy the merits of another, but improve thine own talents.

Scorn also to depress thy competitor by any dishonest or unworthy method; strive to raise thyself above him only by excelling him; so shall thy contest for superiority be crowned with honor, if not with success.

By a virtuous emulation the spirit of a man is exalted within him; he panteth after fame, and rejoiceth as a racer to run his course.

He riseth like the palm-tree in spite of oppression; and, as an eagle in the firmament of heaven, he soareth aloft, and fixeth his eye upon the glories of the sun.

The examples of eminent men are in his vision by night; and his delight is to follow them all the day long.

He formeth great designs, he rejoiceth in the execution thereof, and his name goeth forth to the ends of the world.

But the heart of the envious man is gall and bitterness; his tongue spitteth venom; the success of his neighbour breaketh his rest.

He sitteth in his cell repining; and the good that happeneth to another, is to him an evil.

Hatred and malice feed upon his heart, and there is no rest in him.

He feeleth in his own breast no love of goodness, and therefore believeth his neighbour is like unto himself.

He endeavors to depreciate those that excel him, and putteth an evil interpretation on all their doings.

He lieth on the watch and meditates mischief: but the detestation of man pursueth him, he is crushed as a spider in his own web.

CHAPTER V.

Prudence

Hear the words of prudence, give heed unto her counsels, and store them in thine heart: her maxims are universal, and all the virtues lean upon her; she is the guide and the mistress of human life.

Put a bridle on thy tongue; set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

Let him that scoffeth at the lame, take care he halt not himself; whosoever speaketh of another's failings with pleasure, shall hear of his own with bitterness of heart.

Of much speaking cometh repentance, but in silence is safety.

A talkative man is a nuisance to society, the ear is sick of his babbling, the torrent of his words overwhelmeth conversation.

Boast not of thyself, for it shall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; and he that cannot restrain his tongue, shall have trouble.

Furnish thyself with the proper accommodations belonging to thy condition; yet spend not to the utmost of what thou canst afford, that the providence of thy youth, may be a comfort to thy old age.

Let thine own business engage thy attention; leave the care of the state to the governors thereof.

Let not thy recreations be expensive lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality: he that too much indulgeth in the superfluities of life, shall live to lament the want of its necessities.

From the experience of others do thou learn wisdom; and from their feelings correct thine own faults.

Trust no man before thou hast tried him; yet mistrust not without reason: it is uncharitable.

But when thou hast proved a man to be honest, lock him up in thine heart as a treasure; regard him as a jewel of inestimable price.

Refuse the favours of a mercenary man: they will be a snare unto thee; thou shalt never be quit of the obligation.

Use not today what tomorrow may want; neither leave that to hazard which foresight may provide for, or care prevent.

Yet expect not even from prudence infallible success: for the man knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wise man always successful; yet never had a fool a thorough enjoyment; never was a wise man wholly unhappy.

CHAPTER VI.

Fortitude

Perils, and misfortunes, and want, and pain, and injury, are more or less the certain lot of every man that cometh into the world.

It behoveth thee therefore, O child of calamity! early to fortify thy mind with courage and patience, that thou mayst support, with a becoming resolution, thy allotted portion of human evil.

As a camel beareth labor, and heat, and hunger, and thirst, through deserts of sand, and fainteth not; so the fortitude of man shall sustain him through all perils.

A noble spirit disdaineth the malice of fortune; his greatness of soul is not to be cast down.

He hath not suffered his happiness to depend on her smiles, and therefore with her frowns he shall not be dismayed.

As a rock on the sea shore he standeth firm, and the dashing of the waves disturbeth him not.

He raiseth his head like a tower on a hill, and the arrows of fortune drop at his feet.

In the instant of danger, the courage of his heart sustaineth him; and the steadiness of his mind beareth him out.

He meeteth the evils of life as a man that goeth forth unto battle and returneth with victory in his hand.

Under the pressure of misfortunes, his calmness alleviates their weight, and his constancy shall surmount them.

But the dastardly spirit of a timorous man betrayeth him to shame.

By shrinking under poverty, he stoopeth down to meanness; and by tamely bearing insults he inviteth insults.

As a reed is shaken with the breath of the air, so the shadow of evil maketh him tremble.

In the hour of danger, he is embarrassed and confounded; in the day of misfortune he sinketh and despair overwhelmeth his soul.

CHAPTER VII.

Contentment

Forget not, O man! that thy present station on earth is appointed by the wisdom of the Eternal; who knowest thy heart, who seeth the vanity of all thy wishes, and who often, in mercy, denieth thy requests.

Yet for all reasonable desires, for all honest endeavors, his benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from whence they spring, even thine own folly, thine own pride, thine own distempered fancy.

Murmur not therefore at the dispensation of God, but correct thine own heart: neither say within thyself, If I had wealth, or power, or

leisure, I should be happy; for know, they all of them bring to their several possessors their peculiar inconveniences.

The poor man seeth not the vexations and anxieties of the rich, he feeleth not the difficulties and perplexities of power, neither knoweth he the wearisomeness of leisure; and therefore it is that he repineth at his own lot.

But envy not the appearance of happiness in any man, for thou knowest not his secret gifts.

To be satisfied with a little, is the greatest wisdom; and he that increaseth his riches, increaseth his cares; but a contented mind is a hidden treasure, and trouble findeth it not.

Yet if thou sufferest not the allurements of fortune to rob thee of justice, or temperance, or charity, or modesty, even riches themselves shall not make thee unhappy.

But hence shalt thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal man.

Goodness is the race which God hath set him to run, and happiness the goal; which none can arrive at till he hath finished his course, and receive his crown in the mansions of eternity.

CHAPTER VIII.

Temperance

The nearest approach thou canst make to happiness is to enjoy from Heaven understanding and health.

These blessings if thou possessest and wouldst preserve to old age, avoid the allurements of Voluptuouss, and fly from her temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, and let Reason stand firmly on her guard.

For if thou hearkenest unto the words of the Adversary, thou art deceived and betrayed.

The joy which she promiseth changeth to madness, and her enjoyments lead on to diseases and death.

Look round her board, cast thine eyes upon her guests and observe those who have been allured by her smiles, who have listened to her temptations.

Are they not meagre? Are they not sickly? Are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection. She hath debauched and palled their appetites, that they have now no relish for her nicest dainties; her votaries are become her victims; the just and natural consequence which God hath ordained, in the constitution of things, for the punishment of those who abuse His gifts.

But who is she that with graceful steps, and with a lively air trips over yonder plain?

The rose blusheth on her cheeks, the sweetness of the morning breatheth from her lips; joy, tempered with innocence and modesty, sparkleth in her eyes and from the cheerfulness of her heart she singeth as she walks.

Her name is Health: she is the daughter of Exercise, who begot her on Temperance; their sons inhabit the mountains that stretch over the northern regions of San Ton Hoe.

They are brave, active, and lively, and partake of all the beauties and virtues of their sister,

Vigour stringeth their nerves, strength dwelleth in their bones, and labour is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions is their delight; to conquer evil habits, their glory. Their pleasures are moderate, and therefore they endure; their repose is short, but sound and undisturbed.

Their blood is pure, their minds are serene, and the physicians findeth not the way to their habitations.

But safety dwelleth not with the sons of men, neither is security found within their gates.

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their beauty, and activity, have raised desire in the bosom of lascivious Love.

She standeth in her bower, she courteth their regard, she spreadeth her temptations.

Her limbs are soft and delicate, her attire is loose and inviting, wantonness speaketh in her eyes, and on her bosom sits Temptation. She beckoneth them with her finger, she wooeth them with her looks, and by the smoothness of her tongue she endeavoreth to deceive.

Ah! fly from her allurements, stop thy ears to her enchanting words. If thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about thee, she bindeth thee in chains for ever.

Shame followeth, and disease, and want, and care, and repentance.

Enfeebled by dalliance, with luxury pampered, and softened by sloth, strength shall forsake thy limbs, and health thy constitution. Thy days shall be few and those inglorious; thy griefs shall be many, yet meet with no compassion.

Book Two

THE PASSIONS

CHAPTER I.

Hope and Fear

PROMISES OF HOPE are sweeter than the rose in the bud, and far more flattering to expectation, but the threatenings of Fear are a cross upon which the rose is crucified.

Nevertheless, let not Hope allure, nor Fear deter thee from doing that which is right; so shalt thou be prepared to meet all events with an equal mind.

The terrors even of death are no terrors to the good: he that committeth no evil, hath nothing to fear.

In all thy undertakings, let a reasonable assurance animate thy endeavours; if thou despairst of success, thou shalt not succeed.

Terrify not the soul with vain fears, neither let thy heart sink within thee from the phantoms of imagination.

From Fear proceedeth misfortune; but he that hopeth, helpeth himself.

As the ostrich when pursued hideth his head, but forgetteth his body; so the fears of a coward expose him to danger.

If thou believest a thing impossible, thy despondency shall make it so; but he that persevereth, shall overcome all difficulties.

A vain hope flattereth the heart of a fool; but he that is wise, pursueth it not.

In all thy desires, let reason go along with thee, and fix not thy hopes beyond the bounds of probability; so shall success attend thy undertakings, thy heart shall not be vexed with disappointments.

CHAPTER II.

Joy and Grief

Let not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart. This world affordeth no good so transporting, nor inflicteth any evil so severe as should raise thee far above, or sink thee much beneath, the balance of moderation.

Lo! yonder standeth the house of Joy. It is painted on the outside, and looketh gay; thou mayest know it from the continual noise of mirth and exultation that issueth from it.

The mistress standeth at the door, and calleth aloud to all that pass by; she singeth and shouteth, and laugheth without ceasing.

She inviteth them to go in and taste the pleasures of life, which she telleth them are nowhere to be found but beneath her roof.

But enter not thou into her gate without care; neither associate thyself with those who frequent her house unduly and immorally.

They call themselves the sons of Joy, they laugh and seem delighted; but madness and folly are in all their doings.

They are linked with mischief hand in hand, and their steps lead down to evil. Dangers beset them round about, and the pit of destruction yawneeth beneath their feet.

Look now on the other side; and behold, in that vale overshadowed with trees, and hid from the sight of men, the habitation of Sorrow.

Her bosom heaved with sighs, her mouth is filled with lamentation, she delighteth to dwell on the subject of human misery.

She looketh on the common accidents of life, and weepeth, the weakness and wickedness of man is the theme of her lips.

All nature to her teemeth with evil, every object she seeth is tinged with the gloom of her own mind, and the voice of complaint saddeneth her dwelling day and night.

Come not near her cell; her breath is contagious; she will blast the fruits and wither the flowers that adorn and sweeten the garden of life.

In avoiding the house of Joy, let not thy feet betray thee to the borders of this dismal mansion; but pursue with care the middle path, which shall lead thee by a gentle ascent to the bower of Tranquility.

With her dwelleth peace, with her dwelleth safety and contentment. She is cheerful, but not gay; she is serious, but not grave; she vieweth the joys and the sorrows of life with an equal and steady eye.

From hence, as from an eminence, shalt thou behold the folly and the misery of those, who, led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth; or, infected by gloominess and melancholy, spend all their days in complaining of the woes and calamities of human life.

Thou shalt view them both with understanding, and the error of their ways shall keep thy feet from straying.

CHAPTER III.

Anger

As the whirlwind in its fury teareth up trees, and deformeth the face of nature, or as an earthquake in its convulsions overturneth whole cities; so the rage of an angry man throweth mischief around him.

Danger and destruction wait on his hand.

But consider, and forget not thine own weakness; so shalt thou pardon the failings of others.

Indulge not thyself in the passion of Anger; it is whetting a sword to wound thine own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall not reproach thee.

Seest thou not that the angry man loseth his understanding? Whilst thou art yet in thy senses, let the wrath of another be a lesson to thyself.

Do nothing in a passion. Why wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it; avoid therefore all occasions of falling into wrath, or guard thyself against them whenever they occur.

A fool is provoked with insolent speeches, but a wise man laugheth them to scorn.

Harbour not revenge in thy breast; it will torment thy heart, and discolour its best inclinations.

Be always more ready to forgive, than to return an injury: he that watches for an opportunity of revenge, lieth in wait against himself, and draweth down mischief on his own head.

A mild answer to an angry man, like water cast upon the fire, abateth his heat; and from an enemy he shall become thy friend.

Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth.

In folly or weakness it always beginneth; but remember, and be well assured, it seldom concludeth without repentance.

On the heels of folly treadeth shame; at the back of anger standeth remorse.

CHAPTER IV.

Pity

As blossoms and flowers are strewed upon earth by the hand of spring, as the kindness of summer produceth in perfection the bounties of harvest; so the smiles of pity shed blessings on the children of misfortune.

He who pitieth another, recommendeth himself; but he who is without compassion, deserveth it not.

The butcher relenteth not at the bleating of the lamb; neither is the heart of the cruel moved with distress.

But the tears of the compassionate are sweeter than dew-drops, falling from roses on the bosom of the spring. Shut not thine ear therefore against the cries of the poor; neither harden thine heart against the calamities of the innocent.

When the fatherless call upon thee, when the widow's heart is sunk, and she imploreth thy assistance with tears of sorrow; O pity her affliction, and extend thy hand to those who have none to help them.

When thou seest the naked wanderer of the street, shivering with cold and destitute of habitation; let bounty open thine heart, let the wings of charity shelter him from death, that thine own soul may live.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity; O how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling of their woes?

CHAPTER V

Desire and Love

Beware, young man, beware of the allurements of wantonness, and let not the harlot tempt thee to excess in her delights.

The madness of desire shall defeat its own pursuits; from the blindness of its rage thou shalt rush upon destruction.

Therefore give not up thy heart to her sweet enticements, neither suffer thy heart to be enslaved by her enchanting delusions.

The fountain of health, which must supply the stream of pleasure, shall quickly be dried up, and every spring of joy shall be exhausted.

In the prime of thy life, old age shall overtake thee; thy sun shall decline in the morning of thy days.

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the lily; her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the turtle, simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of love; the purity of its flame shall enoble thine heart, and soften it to receive the fairest impressions.

Book Three

WOMAN

GIVE EAR, FAIR daughter of love, to the instructions of prudence, and let the precepts of truth sink deep in thy heart; so shall the charms of thy mind add lustre to the elegance of thy form: and the beauty like the rose it resembleth, shall retain its sweetness when its bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear the meaning of their looks; ah! hear with caution their seducing words, guard well thy heart, nor listen to their soft persuasions.

Remember thou art man's reasonable companion, not the slave of his passion; the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to sooth him with thy tenderness, I and recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment, her foot delighteth not in gadding abroad.

She is clothed in neatness, she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music, the sweetness of honey floweth from her lips.

Decency is in all her words, in her answers are mildness and truth.

Submission and obedience are the lessons of her life, and peace and happiness are her reward.

Before her steps walketh prudence, and virtue attendeth at her right hand.

Her eye speaketh softness and love; but discretion with a sceptre sitteth on her brow.

The tongue of the licentious is dumb in her presence, the awe of her virtue keepeth him silent.

When scandal is busy, and the fame of her neighbor is tossed from tongue to tongue; if charity and good-nature open not her mouth, the finger of silence resteth on her hp.

Her breast is the mansion of goodness, and therefore she suspecteth no evil in others.

Happy were the man that should make her his wife; happy the child that shall call her mother.

She presideth in the house, and there is peace; she commandeth with judgment, and is obeyed.

She riseth in the morning, she considers her affairs, and appointeth to every one their proper business.

The care of her family is her whole delight, to that alone she applieth her study; and elegance with frugality is seen in her mansions.

The prudence of her management is an honor to her husband, and he heareth her praise with a secret delight.

She informeth the minds of her children with wisdom, she fashioneth their manners from the example of her own goodness.

The word of her mouth is the law of their youth, the motion of her eye commandeth their obedience.

She speaketh and her servants fly: she pointeth and the thing is done; for the law of love is in their hearts, and her kindness addeth wings to their feet.

In prosperity she is not puffed up, in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her counsels and sweetened by her endearments: he putteth his heart in her bosom and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.

Book Four

CONSANGUINITY; OR NATURAL RELATIONS

CHAPTER I

Husband

ACCCEPT UNTO THYSELF a wife, and obey the ordinance of God; take unto thyself a wife, and become a faithful member of society.

But examine with care and fix not suddenly. On thy present choice depends thy future happiness.

If much of her time is destroyed in dress and adornments; if she is enamoured with her own beauty, and delighted with her own praise; if she laugheth much, and talketh loud; if her foot abideth not in her father's house, and her eyes with boldness rove on the faces of men: though her beauty were as the sun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and suffer not thy mind to be ensnared by the allurements of imagination.

But when thou findest sensibility of heart, joined with softness of manners, an accomplished mind, with a form agreeable to thy fancy: take her home to thy house; she is worthy to be thy friend, thy companion in life, the wife of thy bosom.

O cherish her, as a blessing sent thee from Heaven; let the kindness of thy behaviour endear thee to her heart.

She is the mistress of thy house; treat her therefore with respect, that thy servants may obey her.

Oppose not her inclination without cause; she is the partner of thy cares, make her also the companion of thy pleasures.

Reprove her faults with gentleness, exact not her obedience with rigour. Trust thy secrets in her breast; her counsels are sincere, thou shalt not be deceived.

Be faithful to her bed; for she is the mother of thy children.

When pain and sickness assault her, let thy tenderness sooth her affliction; a look from thee of pity and love, shall alleviate her grief, or mitigate her pain and be of more avail than ten physicians.

Consider the tenderness of her sex, the delicacy of her frame; and be not severe to her weakness, but remember thine own imperfections.

CHAPTER II.

Father

Consider, thou who art a parent, the importance of thy trust; the being thou hast produced it is thy duty to support.

Upon thee also it dependeth, whether the child of thy bosom shall be a blessing, or a curse to thyself; an useful or worthless member to the community.

Prepare him early with instruction, and reason his mind with maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father; but he that doeth right, is an honor to his gray hairs.

The soil is thine own, let it not want cultivation, the seed which thou sowest, that also shalt thou reap.

Teach him obedience, and he shall bless thee; teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love.

UNTO THEE I GRANT

Teach him temperance, and he shall have health; teach him prudence, and fortune shall attend him.

Teach him justice and he shall be honored by the world; teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall increase; teach him benevolence and his mind shall be exalted. Teach him science, and his life shall be useful; teach him religion, and his death shall be happy.

CHAPTER III.

Son

From the creatures of God let man learn wisdom, and apply to himself the instruction they give.

Go to the desert, my son; observe the young stork of the wilderness, let him speak of thy heart; he bareth on his wings his aged sire, he lodgeth him in safety, and supplieth him with food.

The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odours wafted from a field of Arabian spices by the western gales.

Be grateful then to thy father, for he gave thee life; and to thy mother for she sustained thee.

Hear the words from his mouth, for they are spoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease; do honour therefore to his age, and let not his gray hairs be treated with irreverence.

Forget not thy helpless infancy, nor the forwardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

CHAPTER IV.

Brothers

Ye are the children of one father, provided for by his care; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite thee with thy brothers, that peace and happiness may dwell in thy father's house.

And when ye separate in the world, remember the relation that bindeth you to love and unity; and prefer not a stranger before thy own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race; and his care be continued to you all, in your love to each other.

Book Five

PROVIDENCE; OR, THE ACCIDENTAL DIFFERENCES OF MEN

CHAPTER I.

Wise and Ignorant

JOYS OF THE understanding are the treasures of God; and he wisdom? hath He enlightened thy mind with the knowledge of truth? Communicate it to the ignorant, for their instruction; communicate it to the wise, for thine own improvement.

True wisdom is less presuming than folly. The wise man doubteth often, and changeth his mind: the fool is obstinate, and doubteth not; he knoweth all things, but his own ignorance.

The pride of emptiness is an abomination; and talk much is the foolishness of folly: nevertheless, it is the part of wisdom, to bear with patience their Wise and Ignorant appointeth to every one his portion in what measure seemeth good unto Himself. Hath He endued thee with impertinence, and to pity their absurdity.

Yet be not puffed up in thine own conceit, neither boast of superior understanding; the clearest human knowledge is but blindness and folly.

The wise man feeleth his imperfections and is humble; he laboureth in vain for his own approbation; but the fool peepeth in the shallow stream of his own mind, and is pleased with the pebbles which he seeth at the bottom: he bringeth them up, and sheweth them as pearls; and, with the applause of his brethren, delighteth he himself.

He boasteth of attainments in things that are of no worth; but where it is a shame to be ignorant, there he hath no understanding.

Even in the paths of wisdom, he toileth after folly; and shame and disappointment are rewards of his labour.

But the wise man cultivates his mind with knowledge; the improvements of arts is his delight; and their utility to the public crowneth him with honour.

Nevertheless, the attainment of virtue he accounteth as the highest learning; and the science of happiness is the study of his life.

CHAPTER II.

Rich and Poor

The man, to whom God hath given riches, and blessed with a mind to employ them aright, is peculiarly favoured and highly distinguished.

He looketh on his wealth with pleasure, because it affordeth him the means to do good.

He protecteth the poor that are injured, he suffereth not the mighty to oppress the weak.

He seeketh out objects of compassion, he enquireth into their wants, he relieveth them with judgment and ostentation.

He assigneth and rewardeth merit; he encourageth ingenuity and liberally promoteth every useful design.

He carrieth on great works, his country is enriched, and the labourer is employed; he formeth new schemes, and the arts receive improvement.

He considereth the superfluities of his table, as belonging to the poor of his neighbourhood, and he defraudeth them not.

The benevolence of his mind is not checked by his fortune; he rejoiceth therefore in riches, and his joy is blameless.

But woe unto him that heapeth up wealth in abundance, and rejoiceth alone in the possession thereof.

That grindeth the face of the poor, and considereth not the sweat of their brows.

He thriveth on oppression without feeling; the ruin of his brother disturbeth him not.

The tears of the orphan he drinketh as milk, the cries of the widow are music to his ear.

His heart is hardened with the love of wealth; no grief nor distress can make impression upon it.

But the curse of iniquity pursueth him; he liveth in continual fear; the anxiety of his mind, and the rapacious desires of his own soul, take vengeance upon him, for the calamities he hath brought upon others.

O what are the miseries of poverty, in comparison with the gnawing of this man's heart! Let the poor man comfort himself, yea, rejoice; for he hath many reasons.

He sitteth down to his morsel in peace, his table is not crowded with flatterers and devourers.

He is not embarrassed with a train of dependents, nor teased with the clamours of solicitation.

Debarred from the dainties of the rich he escapeth also their diseases.

The bread that he eateth, is it not sweet to his taste? The water he drinketh, is it not pleasant to his thirst? yea, far more delicious than the richest draughts of the luxurious.

His labour preserveth his health, and procureth him a repose, to which the downy bed of sloth is a stranger.

He limiteth his desires with humility, and the calm of contentment is sweeter to his soul, than all the acquirements of wealth and grandeur.

Let not the rich therefore presume on his riches, nor the poor in his poverty yield to despondence; for the providence of God dispenseth happiness to them both.

CHAPTER III.

Masters and Servants

Repine not, O man, at the state of servitude: it is the appointment of God, and hath many advantages; it removeth thee from the cares and solitudes of life.

The honour of a servant is his fidelity; his highest virtues are submission and obedience.

Be patient therefore under the reproofs of thy master; and when he rebuketh thee, answer not again: the silence of thy resignation shall not be forgotten.

Be studious in his interests, be diligent in his affairs, and faithful to the trust which he repositeth in thee.

Thy time and thy labour belong unto him; defraud him not thereof, for he payeth thee for them.

And thou, who art a master, be just to thy servant, if thou expectest from him fidelity; and reasonable in thy commands, if thou expectest a ready obedience.

The spirit of a man is in him; severity and rigour may create fear, but can never command his love.

Mix kindness with reproof, and reason with authority; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

He shall serve thee faithfully from the motive of gratitude; he shall obey thee cheerfully from the principle of love; and fail not thou, in return to give diligence and fidelity their proper reward.

CHAPTER IV.

Magistrates and Subjects

O Thou! the favourite of Heaven, whom the sons of men, thy equals, have agreed to raise to sovereign power, and set as a ruler over themselves; consider the ends and importance of their trust, far more than the dignity and height of thy station.

Thou art clothed in purple, and seated on a throne; the crown of majesty investeth thy temples, the sceptre of power is placed in thy hand: but not for thyself were these ensigns given; nor meant for thine own, but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion resteth on the hearts of his subjects.

The mind of a great prince is exalted with the grandeur of his situation; he revolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom, he consulteth among them with freedom, and heareth the opinions of them all.

He looketh among his people with discernment, he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just, his ministers are wise and the favourite of his bosom deceiveth him not.

He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself, he kindleth in their breasts emulation, and the glory of his kingdom is exalted by their labours.

The spirit of the merchant who extendeth his commerce, the skill of the farmer who enricheth his lands, the ingenuity of the artist, the improvements of the scholar; all these he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies, he buildeth strong ships, he openeth rivers for convenience, he formeth harbours for safety; his people abound in riches, and the strength of his kingdom increaseth.

He frameth his statutes with equity and wisdom; his subjects enjoy the fruits of their labour in security; and their happiness consists in their observance of the law.

He foundeth his judgments on the principles of mercy; but, in the punishment of offenders, he is strict and impartial.

His ears are open to the complaints of his subjects; he restraineth the hand of their oppressors, and delivereth them from their tyranny.

His people therefore look up to him as a father, with reverence and love; they consider him as the guardian of all they enjoy.

Their affection unto him begetteth in his breast a love of the public; the security of their happiness is the object of his care.

No murmurs against him arise in their heart; the machinations of his enemies endanger not his state.

UNTO THEE I GRANT

His subjects are faithful, and firm in his cause; they stand in his defence as a wall of brass; the army of a tyrant flieth before them as chaff before the wind.

Security and peace bless the dwellings of his people; and glory and strength encircle his throne for ever.

Book Six

THE SOCIAL DUTIES

CHAPTER I.

Benevolence

WHEN THOU CONSIDEREST thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O son of humanity! who honoured thee with reason, endued thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy clothing, thy convenience of habitation; thy protection from the injuries, thy enjoyment of the comforts and the pleasures of life: all these thou owest to the assistance of others, and couldst not enjoy but in the bands of society.

It is thy duty therefore to be a friend to mankind, as it is thy interest that man should be friendly to thee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquility of his own breast, and rejoiceth in the happiness and prosperity of his neighbour.

He openeth not his ear unto slander; the faults and the failings of men give a pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof; in removing the oppression of another, he relieveth himself.

From the largeness of his mind he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart he endeavoureth to promote it.

CHAPTER II.

Justice

The peace of society dependeth on justice; the happiness of individuals on the safe enjoyment of all their possessions.

Keep the desires of thy heart, therefore, within the bounds of moderation; let the hand of justice lead them aright.

Cast not an evil eye on the goods of thy neighbour; let whatever is his property be sacred from thy touch.

Let no temptation allure thee, nor any provocation excite thee, to lift up thy hand to the hazard of his life.

Defame him not in his character; bear no false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O tempt not to sin!

It will be a grief to his heart, which thou canst not relieve; an injury to his life, which no reparation can atone.

In thy dealings with men, be impartial and just, and do unto them as thou wouldst they should do unto thee.

Be faithful to thy trust, and deceive not the man who relieth upon thee; be assured it is less evil in the sight of God to steal, than to betray.

Oppress not the poor, and defraud not of his hire and labouring man.

When thou sellest for gain, hear the whisperings of conscience, and be satisfied with moderation; nor from the ignorance of the buyer make any advantage.

Pay the debts which thou owest; for he who gave thee credit, relied upon thy honour; and to withhold from him his due, is both mean and unjust.

Finally, O son of society! examine thy heart, call remembrance to thy aid; and if in any of these things thou findest thou hast transgressed, take sorrow and shame to thyself, and make speedy reparation to the utmost of thy power.

CHAPTER III.

Charity

Happy is the man who hath sown in his breast the seeds of benevolence; the prudence thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbour, he believeth not the tales of envy and malevolence; neither repeateth he their slanders.

He forgiveth the injuries of men, he wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not evil; he hateth not even his enemies, but requiteth their injustice with friendly admonition.

The griefs and anxieties of men excite his compassions; he endeavoureth to alleviate the weight of this misfortunes, and the pleasure of success rewardeth his labour.

He calmeth the fury, he healeth the quarrels of angry men, and preventeth the mischiefs of strife and animosity.

He promoteth in his neighbourhood peace and good-will, and his name is repeated with praise and benedictions.

CHAPTER IV.

Gratitude

As the branches of a tree return their sap to the root, from whence it arose; as a river poureth his streams to the sea, whence his spring was supplied; so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with cheerfulness; he looketh on his benefactor with love and esteem.

And if to return it be not in his power, he nourisheth the memory of it in his breast with kindness, he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth, fruits, herbage and flowers; but the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the flowers that fall, and burieth them in its bosom and produceth nothing.

Envy not the benefactor, neither strive to conceal the benefit he hath conferred; for though to oblige is better than to be obligated, though the act of generosity commandeth admiration; yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

But receive not a favour from the hand of the proud; to the selfish and avaricious have no obligation; the vanity of pride shall expose thee to shame, the greediness of avarice shall never be satisfied.

CHAPTER V.

Sincerity

O Thou who are enamoured with the beauties of Truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not; the constancy of thy virtue shall crown thee with honour.

The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blusheth at falsehood, and is confounded; but in speaking the truth he hath a steady eye.

He supporteth as a man the dignity of his character; to the arts of hypocrisy he scorneth to stoop.

He is confident with himself; he is never embarrassed; he hath courage enough for truth, but to lie he is afraid.

He is far above the meannes of dissimulation; the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips; he studieth what is right, and speaketh with discretion.

He adviseth with friendship; he reproveth with freedom; and whatsoever he promiseth, shall surely be performed.

But the heart of the hypocrite is hid in his breast; he masketh his words in the semblence of truth, while the business of his life is only to deceive.

He laugheth in sorrow, he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe; but he blundereth into light, and is betrayed and exposed, with his dirt on his head.

He passeth his days in perpetual constraint; his tongue and his heart are for ever at variance.

He laboureth for the character of a righteous man; and huggeth himself in the thoughts of his cunning.

O fool, fool! the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem, and the children of wisdom shall mock at thy cunning, when, in the midst of security, thy disguise is stripped off, and the finger of derision shall point thee to scorn.

Book Seven

RELIGION

K NOW THERE IS but one God, the author, the creator, the governor of the world; almighty, eternal, and incomprehensible.

The sun is not God, though His noblest image; he enlighteneth the world with his brightness, his warmth giveth life to the products of the earth; admire him as the creature, the instrument of God; but worship him not.

To the One who is supreme, most wise and beneficent, and to Him alone, belong worship, adoration, thanksgiving, and praise.

Who hath stretched forth the heavens with His hand, who hath described with His finger the course of the stars.

Who setteth bounds of the oceans, that it cannot pass; and faith unto the stormy winds, Be still.

Who shaketh the earth, and the nations tremble; Who darteth His lightnings, and the wicked are dismayed.

Who calleth forth worlds by the word of His mouth.

The providence of God is over all His works, he rueth and directeth with infinite wisdom.

He hath instituted laws for the government of the world; He hath wonderfully varied them in all things, and each by his nature conformeth to His will.

In the depths of His mind He revolveth all knowledge; the secrets of futurity lie open before Him.

The thoughts of thy heart are naked to His view; he knoweth thy determinations before they are made.

With respect to His prescience, there is nothing contingent; with respect to His providence, there is nothing accidental.

Wonderful He is in all His ways; His counsels are inscrutable; the manner of His knowledge transcendeth thy conception.

Pay therefore to His wisdom all honour and veneration; and bow down thyself in humble and submissive obedience to His supreme direction.

God is gracious and beneficent; He hath created the world in mercy and love.

His goodness is conspicuous in all His works; He is the fountain of excellence, the center of perfection.

The creatures of His hand declare His goodness, and all their enjoyments speak His praise; He clotheth them with beauty, He supporteth them with food, He preserveth them with pleasure from generation to generation.

If we lift up our eyes to the heavens. His glory shineth forth; if we cast them down upon the earth, it is full of His goodness; the hills and the valleys rejoice and sing; fields, rivers, and woods, resound His praise.

But thee, O man! He hath distinguished with peculiar favour; and exalted thy station above all creatures.

He hath endued thee with reason, to maintain thy dominance; He hath fitted thee with language, to improve by society; and exalted thy mind with the powers of meditation, to contemplate and adore His inimitable perfections.

And in the laws He hath ordained as the rule of thy life, so kindly hath He suited thy duty to thy nature, that obedience to His precepts is happiness to thyself.

O praise His goodness with songs of thanksgiving, and meditate in silence on the wonders of His love; let thy heart overflow with gratitude and acknowledgement, let the language of thy lips speak praise and adoration, let the actions of thy life show thy love to His law.

God is just and righteous, and will judge the earth with equity and truth.

Hath He established His laws in goodness and mercy, and shall He not punish the transgressors thereof?

O think not, bold man because thy punishment is delayed, that the arm of God is weakened; neither flatter thyself with hopes that He winketh at thy doings.

His eye pierceth the secrets of every heart, and He remembereth them for ever; He respecteth not the persons or the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall quickly receive from the Great Law of God, a just and everlasting compensation, according to their works.

Then shall the wicked learn and make compensation in course of time; but the heart of the righteous shall rejoice in His rewards.

O respect God, therefore, all the days of thy life, and walk in the paths which He hath opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and gratitude to heaven aspire thee with devotion. These shall give thee happiness in thy present state and future one and bring thee to the mansions of eternal felicity in the paradise of God.

This is the true Economy of Human Life.

Book Eight

MAN CONSIDERED IN THE GENERAL

CHAPTER I.

Of the Human Frame and Structure

LOWLY AND IGNORANT as thou art, O man! humble as thou oughtest to be, O child of the dust! wouldst thou raise thy thoughts to infinite wisdom? wouldst thou see omnipotence displayed before thee? Contemplate thine own frame.

Fearfully and wonderfully art thou made; praise therefore thy Creator with awe and rejoice before Him with reverence.

Wherefore of all creatures art thou only erect, but that thou shouldst behold His works! wherefore art thou to behold, but that thou mayst admire them! wherefore to admire them, but that thou mayst adore their and thy Creator!

Wherefore is consciousness reposed in thee! and whence is it derived in thee!

It is not in flesh to think; it is not in bones to reason. The lion knoweth not that worms shall eat him; the ox perceiveth not that he is fed for slaughter.

Something is added to thee unlike to what thou seest; something animates thy clay higher than all that is the object of thy senses. Behold what is it?

Thy body remaineth perfect matter after IT is fled, therefore IT is no part of it; IT is immaterial, therefore IT is eternal; IT is free to act, therefore IT is accountable for its actions.

Knoweth the ass the use of food, because his teeth mow down the herbage? or standeth the crocodile erect, although his backbone is straight as thine?

God formed thee as He had formed these; after them all wert thou created; superiority and command were given thee over all, and of His own breath did He communicate to thee thy essence of consciousness.

Know thyself then the pride of His creation, the link uniting divinity and matter; behold a part of God Himself within thee: remember thine own dignity nor dare descend to evil or to meanness.

Who planted terror in the tail of the serpent? who clothed the neck of the horse with thunder? even He who hath instructed thee to crush the one under thy feet, and to tame the other to thy purposes.

CHAPTER II.

On the Use of the Senses

Vaunt not thy body, because it was first formed; nor thy mind because therein thy soul resideth. Is not the master of the house more honourable than its walls?

The ground must be prepared before corn be planted: the potter must build his furnace before he can make his porcelain.

As the breath of Heaven sayeth unto the water of the deep: "This way shall thy billows roll, and no other; thus high and no higher, shall they raise their fury" so let soul, O man, actuate and direct thy flesh; so let it repress thy wildness.

Thy soul is the monarch of thy frame; suffer not its subjects to rebel against it. Thy body is as the globe of the earth, thy bones the pillars that sustain it on its basis.

As the oceans giveth rise to springs, whose waters return again into its bosom through the rivers, so runneth thy life force from the heart outwards, and so returneth into its place again.

Do not both retain their course for ever? Behold, the same God ordained them.

Is not thy nose the channel to perfume? thy mouth the path to delicacies? Yet know thou, that perfumes long smelt become offensive, that delicacies destroy the appetite they flatter.

Are not thine eyes the outer sentinels that watch for thee? yet how often are they unable to distinguish truth from error?

Keep thy soul in domination, teach thy spirit to be attentive to its work: so shall these ministers be always to thee conveyances of life.

Thine hand is not a miracle, is there in the creation ought like unto it? Wherefore was it given thee, but that thou mightest stretch it out to the assistance of thy brother?

Why of all things living art thou alone made capable of blushing? the world shall read thy shame upon thy face; therefore do nothing shameful.

Fear and dismay, why rob they thy countenance of its ruddy splendour? avoid guilt, and thou shalt know that fear is beneath thee; that dismay is unmanly.

Wherefore to thee alone speak shadows in the visions of thy mind? Reverence them; for know that these are from on high.

Thou, man, alone can speak. Wonder at thy glorious prerogative; and pay to Him who gave it thee a rational and welcome praise, teaching thy children wisdom, instructing the offspring of thy loins in piety.

CHAPTER III.

The Soul of Man, Its Origin and Affections

The blessings, O man! of thy external part, are health, vigour, and proportion.

The greatest of these is health. What health is to the body, even that is honesty to the soul.

That thou hast soul, is of all knowledge the most certain, of all truths the most plain unto thee. Be meek, be grateful for it. Seek not to sense it perfectly, but commune with it.

Thinking, understanding, reasoning, willing, call not these soul. They are its actions, but they are not its essence.

Search the soul by its faculties, know it by its virtues. They are more in number than the hairs of thy head; the stars of Heaven are not to be counted with them.

Doth not the sun harden the clay? doth it not also soften the wax? as it is one sun that worketh both, even so it is one soul that willet contrarities.

As the moon retaineth her nature, though darkness spread itself before her face as a curtain, so the soul remaineth perfect even in the bosom of the fool.

She is immortal; she is unchangable; she is one in all. Health calleth her forth to show her loveliness, and application anointeth her with the oil of wisdom.

She shall live after thee; think not she was born within thee. She was concreated for thy flesh, and formed with thy mind.

Justice could not give her to thee exalted by virtues, nor mercy deliver her to thee, deformed by vices. These must be thine, and thou must answer them with thy outer consciousness.

Suppose not death can shield thee from compensation; think not corruption can hide thee from inquiry. He who formed thee of thou knowest not what, can He not raise thee from thou knowest not what again?

Perceiveth not the cock the hour of midnight? exalteth he not his voice, to tell thee it is morning? Knowest not the dog the footsteps of his master? and flieth not the wounded goat unto the herb that healeth him? Yet, when these die, their soul knoweth it not; thine alone surviveth with mind and consciousness.

Envy not to these their senses, because quicker than thine own; learn that the advantage lieth not in possessing good things, but in the knowing the use of them.

Hadst thou the ear of the stag, or were thine eyes as strong and piercing as the eagle's; didst thou equal the hound in smell, or could the ape resign to thee his taste, or the tortoise her feelings; yet, without reason, what would they avail thee? Perish not all these like their kindred?

Hath any one of them the gift of speech? Can any say unto thee therefore did I so?

The lips of the wise are as the doors of a cabinet; no sooner are they opened, but treasures are poured out before thee.

Like unto trees of gold arranged in beds of silver, are wise sentences uttered in due season.

Canst thou think too greatly of thy soul? or can too much be said in its praise? it is the essence of Him who gave it.

Remember thou its dignity forever; forget not how great a talent is committed to thy charge.

Whatsoever may do good, may also do harm: Beware that thou direct its course to virtue.

Think not that thou canst lose her in the crowd; suppose not thou canst bury her in thy closet. Action is her delight, and she will not be withheld from it.

Her motion is perpetual; her attempts are universal; her agility is not to be suppressed. Is it at the uttermost part of the earth she will have it: is it beyond the region of the stars? yet will her eye discover it.

Inquiry is her delight. As one who traverseth the burning sands in search of water, so is the soul that thirsteth after knowledge.

As a sword in the hand of a madman, even so is the soul of him who wanteth discretion.

The end of her search is truth; her means to discover it are reason and experience. But are not these weak, uncertain and fallacious? How then shall she attain unto it?

General opinion is no proof of truth; for the generality of men are ignorant.

Perception of thyself, the knowledge of Him who created thee, the sense of the worship thou owest unto Him, are not these plain before thy face? And, behold! what is there more that man needeth to know?

CHAPTER IV.

Of the Period and Uses of Human Life

As the eye of morning to the lark, as the shade of evening to the owl, as the honey to the bee, or as the carcase to the vulture; even such is life unto the heart of man.

Though bright, it dazzleth not; though obscure it displeaseth not; though sweet it cloyeth not; though corrupt, it forbiddeth not: yet who is he that knoweth its true value?

Learn to esteem life as it ought; then art thou near the pinnacle of wisdom. Think not with the fool, that nothing is more valuable; nor believe with the pretended wise, that thou oughtest to condemn it. Love it not for itself, but for the good it may be of to others.

Gold cannot buy it for thee, neither can mines of diamonds purchase back the moment thou hast now lost of it. Employ the succeeding one in virtue.

Say not, that it were best not to have been born; or, if born, that it had been best to die early: neither dare thou to ask of th> Creator, Where had been the evil had I not existed? Good is in thy power; the want of good is evil; and, if thy question be just, lo! it condemneth thee.

Would the fish swallow the bait if he knew the hook was hid therein? would the lion enter the toils if he saw they were prepared for him? so neither were the soul to perish with this clay, would man wish to live; neither would a merciful God have created him; know hence thou shalt live again and again.

As the bird inclosed in the cage before he seeth it, yet teareth not his flesh against its sides; so neither labour thou vainly to run from the state thou art in; but know it as allotted thee, and be content with it.

Though its ways are uneven, yet are they not at all painful. Accomodate thyself to all; and where there is least appearance of evil, suspect the greatest danger.

When thy bed is of straw, thou sleepest in security; but when thou stretchest thyself on roses, beware of the thorns!

A noble death is better than an evil life: strive to live therefore as long as thou oughtest, not as long as thou canst. While thy life is to others worth more than thy death, it is thy duty to preserve it.

Complain not with the fool of the shortness of thy time: remember that with thy days thy cares are shortened.

Take from the period of thy life the useless parts of it, and what remaineth? Take off the time of thine infancy, the second infancy of age, thy sleep, thy thoughtless hours, thy days of sickness; and, even at the fullness of years, how few seasons hast thou truly numbered?

He who gave thee life as a blessing, shortened it to make it more so. To what end would longer life have served thee? Wishest thou to have had an opportunity of more vices? As to the good, will not He who limited thy span, be satisfied with the fruits of it?

To what end, O child of sorrow! wouldst thou live longer? to breathe, to eat, to see the world? All this thou hast done already. Too frequent repetition is it not tiresome? or is it not superfluous,

Wouldst thou improve thy wisdom and thy virtue? Alas! what art thou to know? or who is it that shall teach thee? Badly thou employest the little thou hast, dare not therefore to complain that more is not given thee.

Repine not at the lack of knowledge; opportunity does not perish with thee in death. Be honest here, thou shalt be wise hereafter.

Say not unto the crow. Why number thou seven times the age of thy lord? or to the fawn, Why are thine eyes to see my offspring to an hundred generations? Are these to be compared with thee in the abuse of life? are they riotous? are they cruel? are they ungrateful? Learn from them rather, that innocence of life and simplicity of manners, are the paths to a good old age.

Knowest thou to employ life better than these? then less of it may suffice thee.

Man who dares enslave the world, when he knows he can enjoy his tyranny but a moment, what would he not aim at, if he were immortal?

Enough hast thou of life, but thou regardest not; thou art not in want of it, O man! but thou art prodigal; thou throwest it lightly away, as if thou hadst more than enough!

Know that it is not abundance which maketh rich, but economy.

The wise continueth to live from his first period; the fool is always beginning.

Labour not after riches first, and think thou afterwards wilt enjoy them. He who neglecteth the present moment, throweth away all that he hath. As the arrow passeth through the heart, while the warrior knew not that it was coming; so shall his life be taken away before he knoweth that he hath it.

What then is life, that man should desire it? what breathing, that he should covet it?

Is it not a scene of delusion, a series of misadventures, a pursuit of evils linked on all sides together? In the beginning it is ignorance, pain is in its middle, and its end is sorrow.

As one wave pusheth on another, till both are involved in that behind them, even so succeedeth evil to evil in the life of man; the greater and the present swallow up the lesser and the past. Our terrors are real evils; our expectations look forward into improbabilities.

Fools dread as mortals, and desire as if immortal!

What part of life is it that we would wish to remain with us? Is it youth? can we be in love with outrage, licentiousness, and temerity? Is it age? then are we fond of infirmities.

It is said grey hairs are revered, and in length of days is honour. Virtue can add reverence to the bloom of youth; and without it, age plants more wrinkles in the soul than on the forehead.

Is age respected because it hateth riot? What justice is in this, when it is not age despiseth pleasure, but pleasure despiseth age!

Be virtuous while thou art young, so shall thine age be honoured.

Book Nine

MAN CONSIDERED IN REGARD TO HIS INFIRMITIES, AND THEIR EFFECTS

CHAPTER I.

Vanity

VANITY IS POWERFUL in the heart of man; intemperance swayeth it whither it will; despair ingrosseth much of it; and fear proclaimeth, “Behold, I sit unrivaled therein!” But vanity is beyond them all.

Weep not therefore at the calamities of the human state; rather laugh at its follies. In the hands of the man addicted to vanity, life is but the shadow of a dream.

The hero, the most renowned of human characters, what is he but the bubble of this weakness? The public is unstable and ungrateful; why should the man of wisdom endanger himself for fools?

The man who neglecteth his present concerns, to revolve how he will behave when greater, feedeth himself with wind, while his bread is eaten by another.

Act as becometh thee in thy present station and in more exalted ones thy face shall not be ashamed.

What blindeth the eye, or what hideth the heart of a man from himself, like vanity? Lo! when thou seest not thyself, then others discover thee most plainly.

As the tulip is gaudy without smell, conspicuous with use; so is the man who setteth himself up on high, and hath not merit.

The heart of the vain is troubled while it seemeth content; his cares are greater than his pleasures.

His solitudes cannot rest with his bones; the grave is not deep enough to hide it; he extendeth his thoughts beyond this being; he bespeaketh praise to be paid when he is gone; but whoso promiseth it, deceiveth him.

As the man who engageth his wife to remain in widowhood, that she disturb not his soul; so is he who expecteth that praise shall reach his ears beneath the earth, or cherish his heart in its shroud.

Do well while thou livest, but regard not what is said of it. Content thyself with deserving praise, and thy posterity shall rejoice in hearing it.

As the butterfly who seeth not her own colours, as the jessamine which feeleth not the scent it casteth around it; so is the man who appeareth gay, and biddeth others to take notice of it.

To what purpose, saith he, is my vesture of gold? to what end are my tables filled with dainties, if no eye gaze upon them? if the world know it not? Give thy raiment to the naked, and thy food unto the hungry; so shalt thou be praised, and feel that thou deserveth it.

Why bestowest thou on every man the flattery of unmeaning words? Thou knowest when returned thee, thou regardest it not. He knoweth he lieth unto thee? yet he knoweth thou wilt thank him for it. Speak in sincerity, and thou shalt hear with instruction.

The vain delighteth to speak of himself; but he seeth not that others like not to hear him.

If he has done anything worthy praise, if he possess that which is worthy admiration, his joy is to proclaim it, his pride is to hear it reported. The desire of such a man defeateth itself. Men say not, "Behold, he hath done it"; or, "See he possesseth it"; but, "Mark how proud he is of it!"

The heart of man cannot attend at once to many things. He who fixeth his soul on show, loseth reality. He pursueth bubbles which break in their flight, while he treads to earth what would do him honour.

CHAPTER II.

Inconstancy

Nature urgeth thee to inconstancy, O man! therefore guard thy self at all times against it.

Thou art from the womb of thy mother various and wavering; from the loins of thy father inherited thou instability: how then shalt thou be firm?

Those who gave thee a body, furnished it with weakness; but he who gave thee soul, armed thee with resolution. Employ it, and thou are wise; be wise and thou art happy.

Let him who doth well, beware how he boasteth of it; for rarely is it of his own will.

Is it not the event of an impulse from without, born of uncertainty, enforced by accident, dependent on somewhat else? To these then, and to accident, is due the praise.

Beware of irresolution in the intent of thy actions, beware of instability in the execution; so shalt thou triumph over two great failings of thy nature.

What reproacheth reason more than to act contrarities? What can suppress the tendencies to these, but firmness of mind?

The inconstant feeleth that he changeth, but he knoweth not why; he seeth that he escapeth from himself but he perceiveth not how. Be thou incapable of change in that which is right, and men will rely upon thee.

Establish unto thyself principles of action; and see that thou ever act according to them. First know that thy principles are just, and then be thou inflexible in the path of them.

So shall thy passions have no rule over thee; so shall thy constancy ensure unto thee the good thou possessest, and drive from thy door misfortune. Anxiety and disappointment shall be strangers to thy gates.

Suspect not evil in any one, until thou seest it; when thou seest it, forget not to forgive.

How should his actions be right who hath no rule in life? Nothing can be just which proceedeth not from within.

The inconstant hath no peace in his soul; neither can any be at ease whom he concerneth himself with.

His life is unequal; his motions are irregular; his reason changeth with the weather.

To-day he loveth thee, to-morrow thou art detested by him; and why? himself knoweth not wherefore he loved, or wherefore he now hateth.

To-day he is the tyrant, to-morrow thy servant is less humble; and why? he who is arrogant without power, will be servile where there is no subjection.

To-day he is profuse, to-morrow he grudgeth unto his mouth that which it should eat. Thus it is with him who knoweth not moderation.

Who shall say of the camelion, He is black, when the moment after, the verdure of the grass overspreadeth him?

Who shall say of the innocent, He is joyful, when his next breath shall be spent in sighing?

What is life of such a man, but the phantom of a dream? In the morning he riseth happy, at noon he is on the rack; this hour he is a god, the next below a worm; one moment he laugheth, the next he weepeth; he now willeth, in an instant he willeth not, and in another he knoweth not whether he willeth or no.

Yet neither ease nor pain have fixed themselves on him; neither is he waxed greater, or become less; neither hath he had cause for laughter, nor reason for his sorrow: therefore shall none of them abide with him.

The happiness of the inconstant is as a palace built on the surface of the land; the blowing of the wind carrieth away its foundation; what wonder then that it falleth?

But what exalted form is this, that hitherward directs its even, its uninterrupted course? whose foot is on the earth, whose head above the clouds? He is the constant being!

On His brow sitteth majesty: steadiness is in his port; and in his heart reigneth tranquility.

Though obstacles appear in the way, he deigneth not to look down upon them; though heaven and earth oppose his passage, he proceedeth.

The mountains sink beneath his tread; the waters of the ocean are dried up under the sole of his foot.

The tiger throweth herself across his way in vain; the spots of the leopard glow against him unregarded.

He marcheth through the imbattled legions; with his hand he putteth aside the terrors of death.

Storms roar against his shoulders, but are not able to shake them; the thunder bursteth over his head in vain; the lightning serveth but to show the glories of his countenance.

His name is resolution!

He cometh from the utmost part of the earth; he seeth happiness afar off before him; his eye discovereth her temple beyond the limits of the pole.

He walketh up to it, he entereth boldly, and he remaineth there for ever.

Establish thine heart, O man! in that which is right; and then know the greatest of human praise is to be immutable.

CHAPTER III

Weakness

Vain and inconstant if thou art, how canst thou but be weak? Is not inconstancy connected with frailty? can there be vanity without infirmity? Avoid the danger of the one, and thou shalt escape the mischiefs of the other.

Wherein art thou most weak? In that wherein thou seemest most strong; in that wherein most thou gloriest; even in possessing the things which thou hast; in using the good that is about thee.

Are not thy wishes also frail? or knowest thou even what it is thou wouldst wish? When thou hast obtained what most thou soughtest after, behold it contenteth thee not.

Wherefore loseth the pleasure that is before thee its relish? and why appeareth that which is yet to come the sweeter? because thou art wearied with the good of this, because thou knowest not the evil of that which is not with thee. Know that to be content, is to be happy.

Couldst thou choose for thyself; would thy Creator lay before thee all that thine heart could ask for: would happiness then remain with thee? or would joy dwell always in thy gates?

Alas! thy weakness forbiddeth it; thy infirmity declareth against it. Variety is to thee in the place of pleasure; but that which permanently delighteth, must be permanent.

When it is gone, thou repentest the loss of it; though, while it was with thee, thou despisedest it.

That which succeedeth it, hath no more pleasure for thee; and thou afterwards quarrellest with thyself for preferring it; behold the only circumstance in which thou erreth not!

Is there any thing in which thy weakness appeareth more than in desiring things? it is in the possessing, and in the using them.

Good things cease to be good in our wrong enjoyment of them. What nature meant pure sweets, are then sources of bitterness to us; from such delights arise pain, from such joys sorrow.

Be right in enjoyment, and it shall remain in thy possession; let thy joy be founded on reason, and to its end shall sorrow be a stranger.

The delights of love are ushered in by sighs, and they terminate in languishment and dejection, if the object thou burnedst for nauseates with satiety; and no sooner hadst thou possessed it, but thou art weary of its presence.

Join esteem to thy admiration, unite friendship with thy love; so shalt thou find in the end content so absolute, that it surpasseth raptures, tranquility more worth than ecstasy.

God hath given thee no good without its admixture of evil; but he hath given thee also the means of throwing off the evil from it.

As joy is not without its alloy of pain, so neither is sorrow without its portion of pleasure. Joy and grief though unlike, are united. Our own choice only can give them to us uniquely.

Melancholy itself often giveth delight, and the extremity of joy is mingled with tears.

The best things in the hands of a fool may be turned to his destruction; and out of the worst the wise will find the means of good.

So blended is strength and weakness in thy soul and body, O man! that thou hast not strength either to be good or to be evil entirely. Rejoice that thou canst not excel in evil, and let the good that is within thy soul content thee.

The virtues are allotted to various stations. Seek not after impossibilities, nor grieve that thou canst not possess them all.

Wouldst thou at once have the liberality of the rich, and the contentment of the poor? or shall the wife of thy bosom be despised because she showeth not the learning of the widow?

If thy father sink before thee in the divisions of the country, can at once thy justice destroy him, and thy duty save his life?

If thou behold thy brother in the agonies of a slow death, is it not mercy to put a period to his life? and is it not also death to thus commit murder?

Truth is but one; thy doubts are of thine own raising. He who made virtues what they are, planted also in thee a knowledge of their pre-eminence. Act as soul dictates to thee, and the end shall be always right.

CHAPTER IV.

On the Insufficiency of Knowledge

If there is anything lovely, if there is anything desirable, if there is anything within the reach of man that is worthy of praise, is it not knowledge? and yet who is he that truly attaineth unto it?

The statesman proclaimeth that he hath it; the ruler of the people claimeth the praise of it; but findeth the subject that he posseth it.

Evil is not requisite to man; neither can vice be necessary to be tolerated: yet how many evils are permitted by the connivance of the laws? how many crimes committed by the decrees of the council?

But be wise, O ruler! and learn, O thou that are to command the nations! One crime authorized by thee, is worse than the escape of ten from punishment.

When thy people are numerous, when thy sons increase about thy table; sendest thou them not out to slay the innocent, and to fall before the sword of him whom they have not offended?

If the object of thy desires demandeth the lives of a thousand, sayest thou not, I will have it? Surely thou forgettest that He who created thee, created also these! and their blood is as rich as thine, their soul thine also.

Sayest thou, that justice cannot be executed without wrong? Surely thine own words condemn thee.

Thou who flatterest with false hopes the criminal, that he may confess his guilt; art not thou unto him a criminal? or is thy guilt the less, because he cannot punish it?

When thou commandest to the torment him who is but suspected of ill, darest thou to remember, that thou mayest wrack the innocent?

Is thy purpose answered by the event? is the soul in thee satisfied with his confession. Pain will enforce him to say what is not, as easy as what is; and anguish hath caused innocence to accuse herself.

That thou mayst not kill him without cause, thou dost worse than kill him: that thou mayst prove if he be guilty, thou destroyest him innocent.

O blindness to all truth! O insufficiency of the wisdom of the wise! Know when thy judge shall bid thee account for this, thou shalt wish ten thousand guilty to have gone free, rather than one innocent then to stand forth against thee.

Insufficient as thou art to the maintenance of justice, how shalt thou arrive at the knowledge of truth? how shalt thou ascend to the footstep of her throne?

As the owl is blinded by the radiance of the sun, so shall the brightness of her countenance dazzle thee in thy approach.

If thou wouldst mount up into her throne; first bow thyself at her footstool; if thou wouldst arrive at the knowledge of her, first inform thyself of thine own ignorance.

More worth is she than pearls, therefore seek her carefully: the emerald, and the sapphire, and the ruby, are as dirt beneath her feet; therefore pursue her manfully.

The way to her is labour; attention is the pilot that must conduct thee into her ports. But weary not in the way; for when thou art arrived at her, the toil shall be to thee for pleasure.

Say not unto thyself, Behold, truth breedeth hatred, and I will avoid it; dissimulation raiseth friends, and I will follow it. Are not the enemies made by truth, better than the friends obtained by flattery?

Naturally doth man desire the truth; yet when it is before him he will not apprehend it; and if it force itself upon him, is he not offended at it?

The fault is not in truth, for that is amiable, but the weakness of man beareth not its splendour.

Wouldst thou see thine insufficiency more plainly? view thyself as thy devotions! To what end was religion instituted, but to teach thee thine infirmities, to remind thee of thy weakness, to show thee that from heaven alone thou art to hope for good?

Doth it not remind thee that thy body is dust? doth it not tell it like unto ashes? And behold repentance; is it not built on frailty?

The shorter follies are the better: say not therefore to thyself, I will not play the fool by halves.

He that heareth his own faults with patience, shall reprove another with boldness.

He that giveth a denial with reason, shall suffer a repulse with moderation.

If thou art suspected, answer with freedom: whom should suspicion affright except the guilty?

The tender of heart is turned from his purpose by supplications, the proud is rendered more obstinate by entreaty, the sense of thine insufficiency commandeth thee to hear; but to be just, thou must hear without thy passions.

CHAPTER V.

Misery

Feeble and insufficient as thou art, O man! in good; frail and inconsistent as thou art in pleasure: yet there is a thing in which thou art strong and unshaken. Its name is Misery.

It is the character of thy body, the prerogative of thy flesh: in thy thoughts alone it resideth; without these there is nothing of it. And behold, what is its source, but thine own physical passions?

He who gave thee these, gave thee also soul to subdue them; exert it, and thou shalt trample them under thy feet.

Thine entrance into the world, is it not sorrowful? thy destruction, is it not glorious! Lo! men adorn the instruments of death with gold and gems, and wear them above their garments.

She who begetteth man, hideth her face; but she who killed a thousand, is honoured.

Know thou, notwithstanding, that in this is error: Custom cannot alter the nature of truth; neither can the opinion of man destroy justice; the glory and shame are misplaced.

There is but one way for man to be created: there are a thousand by which he may be destroyed.

There is no praise, or honour, to him who giveth being to another; but triumphs and empire are the rewards of murder.

Yet he who hath many children, hath as many blessings; and he who hath taken away the life of another, shall not enjoy his own.

While the savage curseth the birth of his son, and blesseth the death of his father; doth he not call himself a monster?

Enough of evil is allotted unto man; but he maketh it more while he lamenteth it.

The greatest of all human ills is sorrow: too much of this thou art born unto; add not unto it by thine own perverseness.

Grief is natural to the mortal world, and is always about thee; pleasure is a guest, and visiteth thee but by thy invitation; use well thy

mind, and sorrow shall be passed behind thee; be prudent, and the visits of joy shall remain long with thee.

Every part of thy body is capable of sorrow; but few and narrow are the paths that lead to delight that equal the joy of the soul.

Pleasures can be admitted only simply; but pains rush in a thousand at a time.

As the blaze of straw fadeth as soon as it is kindled, so passeth away the brightness of joy, and thou knowest not what is become of it.

Sorrow is invited frequent, pleasure rarely; pain cometh of itself; delight must be purchased: grief is unmixed; but joy wanteth not its allay of bitterness.

As the soundest health is less perceived than the lightest malady, so the highest joy toucheth us less deep than the smallest sorrow.

We are enslaved by anguish; we often fly from pleasure: when we purchase it, costeth it not more than it is worth?

Reflection is the business of man; a sense of his state is his first duty: but who remembereth himself in joy? Is it not in mercy then that sorrow is allotted unto us?

Man forseeth the evil that is to come; he remembereth it when it is past; he considereth not that the thought of affliction woundeth deeper than the affliction itself. Think not of thy pain except when it is upon thee, and thou shalt avoid what most would hurt thee.

He who weepeth before he needeth weeoeth more than he needeth: and why? but that he loveth weeping.

The stag weepeth not till the spear is lifted up against him; nor do the tears of the beaver fall, till the hounds are ready to seize him: man anticipateth death, by the apprehension of it; and the fear is greater misery, than the event itself.

CHAPTER VI.

Of Judgment

The greatest bounties given to man are, judgment and will; happy is he who misapplieth them not.

As the torrent that rolleth down the mountains, destroyeth all that is borne away by it; so doth common opinion overwhelm reason in him who submitteth to it, without saying. What is thy foundation?

See that what thou receivest as truth, be not the shadow of it! What thou acknowledgest as convincing, is often but plausible. Be firm, be constant, determine for thyself; so shalt thou be answerable only for thine own weakness.

Say not that the event proveth the wisdom of the action; remember man is not above the reach of accidents created by his will.

Condemn not the judgment of another, because it differeth from thine own; may not even both be in an error?

When thou esteemest a man for his titles, and contemneth the stranger because he wanteth them; judgest thou not of the camel by his bridle? Think not thou art revenged of thine enemy when thou slayest him: thou putteth him beyond thy reach, thou givest him quiet, and thou takest from thyself all means of hurting him.

Was thy mother incontinent, and grieveth it thee to be told of it? is frailty in thy wife, and art thou pained at the reproach of it? He who despiseth thee for it, condemneth himself. Art thou answerable for the vices of another?

Disregard not a jewel because thou possesseth it; neither enhance thou the value a thing, because it is another's: possession to the wise addeth to the price of it.

Honour not thy wife the less, because she is in thy power; and despise him that hath said, "Wouldst thou love her less? marry her!" What hath put her into thy power, but her confidence in thy virtue? Shouldst thou love her less, for being more obliged to her?

If thou wert just of thy courtship of her; though thou neglected her while thou hast her, yet shall her loss be bitter to the soul in thee.

He who thinketh another best, only because he possesseth her; if he be not wiser than thee, at least he is more happy.

Weigh not the loss thy friend hath suffered, by the tears he sheddeth for it; the greater griefs are above these expressions of them.

Esteem not an action, because it is done with noise and pomp; the noblest being is he that doth great things and is not moved in the doing them.

Fame astonisheth the ear of him who heareth it; but tranquility rejoiceth the heart that is possessed of it.

Attribute not the good actions of another to bad causes: thou canst not know his heart; but the world will know by this that thine is full of envy.

There is not in hypocrisy more vice than folly; to be honest is as easy as to seem so.

Be more ready to acknowledge a benefit than to revenge an injury; so shalt thou be loved by more than hate thee.

Be willing to commend, and be slow to censure; so shall praise be upon thy virtues, and the eye of enmity shall be blind to thy imperfections.

When thou dost good, do it because it is good; not because men esteem it: when thou avoidest evil, fly because it is evil; not because men speak against it: be honest for love of honesty, and thou shalt be uniformly so: he that doth it without principle is wavering.

Wish rather to be reprov'd by the wise, than to be applauded by him who hath no understanding: when they tell thee of a fault, they suppost thou canst improve; the other, when he praiseth thee, thinketh thee like unto himself.

Accept not an offer for which thou are not qualified, lest he who knoweth more of it despise thee.

Instruct not another in that wherein thyself art ignorant; when he seeth it, he will upbraid thee.

Expect not a friendship with him who hath injured thee: he who suffereth the wrong, may forgive it; but he who doth it, never will be well with him.

Nevertheless, ingratitude is not in the soul of man; neither is his anger irreconcilable; he hateth to be put in mind of a debt he cannot pay; he is ashamed in the presence of him whom he hath injured.

Repine not at the good of a stranger; neither rejoice thou in the evil that befalleth thine enemy: wishest thou that others should do thus by thee?

Wouldst thou enjoy the good-will of all men? let thine own benevolence be universal.

If thou obtainest it not by this, no other means could give it thee: and know, though thou hast it not, thou hast the greater pleasure of having merited it; and in thy future states and beings shalt thou witness the marvels of thine acts in this state.

CHAPTER VII.

Presumption

Pride and meanness seem incompatible; but man reconcileth contrarities: he is at once the most miserable and the most arrogant of all creatures.

Presumption is the bane of reason; it is the nurse of error; yet it is congenial with reason in us.

Who is there that judgeth not either too highly of himself, or thinketh too meanly of others?

Our Creator escapeth not our presumption: how then shall we be safe from one another?

What is the origin of superstition? and whence ariseth false worship? From our presuming to analyse about what is above our reach, to comprehend what is incomprehensible but to the self within.

Limited and weak as our mortal understandings are, we employ not even their little forces as we ought. We soar not high enough in our approaches to God's greatness; we give not wing enough to our ideas, when we enter into the adoration of divinity.

Man who fears to breathe a whisper against any earthly sovereign, trembles not to arraign the dispensation of God; he forgetteth His majesty, and rejudgeth His judgments.

He who dareth not repeat the name of his prince without honour, yet blusheth not to call that of his Creator to be witness to a lie.

He who would hear the sentence of the magistrate with silence, yet dareth to plead with the Eternal; he attempteth to sooth him with entreaties, to flatter him with promises, to agree with him upon conditions; nay, to brave and murmur at him if his request is not granted.

Why art thou unpunished, O man! in thy impiety, but that this is not thy day of retribution.

Be not like unto those who fight with the thunder; nor dare thou to deny thy Creator thy prayers because he chastiseth thee. Thy madness is on thine own head in this; thy impiety hurteth no one but thyself.

Why boasteth man, that he is a favourite of his Maker; yet neglecteth to pay his thanks, his adoration for it?

How suiteth such a life with a belief so haughty?

Man, who is truly but a mote in the wide expanse, believeth the whole earth and heaven created for him: he thinketh the whole frame of nature hath interest in his well-being.

As the fool, while the images tremble on the bosom of the water, thinketh that trees, towns, and the wide horizon, are dancing to do him pleasure; so man, while nature performs her destined course, believes that all her motions are but to entertain his eye.

While he courts the rays of the sun to warm him, he supposeth it made only to be of use to him; while he traceth the moon in her nightly path, he believeth she was created to do him pleasure.

Fool to thine own pride! be humble! know thou art not the cause why the world holdeth its course; for thee are not made the vicissitudes of summer and winter.

No change would follow if thy whole race existed not; thou art but one among millions that are blessed in it.

Exalt not thyself to the heavens; for, lo, the masters are above thee: nor disdain thy fellow-inhabitants of the earth, for that they are beneath thee. Are they not the work of the same hand? and breathe the same soul?

Thou who art happy by the goodness of thy Creator, how darest thou in wantonness put others of his creatures to torture? Beware that it return not upon thee in compensation.

Serve they not all the same Universal Master with thee? Hath He not appointed unto each its laws? Hath He not the care of their preservation? and darest thou to infringe it?

Set not thy judgment above that of all the earth; neither condemn as falsehood what agreeth not with thine own apprehension. Who gave thee the power of determining for others? or who took from the world the right of choice?

How many things have been rejected, which are now received as truths? how many now received as truths, shall in their turn be despised? Of what then can man be certain?

Do the good that thou knowest, and happiness shall be unto thee. Labour is more thy business here than speculative thought.

Truth and falsehood, have they not the same appearance in what we understand not? what then but our soul can determine between them?

We easily believe what is above our comprehension; or we are proud to pretend it, that it may appear we understand it. Is not this folly and arrogance?

Who is it that affirms most boldly? who is it that holds his opinion most obstinately? Even he who hath most ignorance; for he also hath most pride.

Every man, when layeth hold of an opinion, desireth to remain in it; but most of all he who hath most presumption. He contenteth not himself to betray his soul into it; but he will impose it on others to believe in it also.

Say not that truth is established by years, or that in a multitude of believers there is certainty.

One human proposition has as much authority as another, if reason maketh not the difference.

Book Ten

OF THE AFFECTIONS OF MAN, WHICH ARE HURTFUL TO HIMSELF AND OTHERS

CHAPTER I.

Covetousness

RICHES ARE NOT worthy exclusive attention; therefore selfish care of obtaining them is unjustifiable.

The desire of what man calleth good, the joy he taketh in possessing it, is grounded only in opinion. Take not up that from the vulgar; examine the worth of things thyself, and thou shalt not be covetous.

An immoderate desire of riches is a poison lodged in the mind. It contaminates and destroys everything that was good in it. It is no sooner rooted there, than all virtue, all honesty, all natural affection, fly before the face of it.

The covetous would sell his children for gold; his parent might die ere he would open his coffer; nay, he considereth not himself in respect of it. In the search of happiness he maketh himself unhappy.

As the man who selleth his house to purchase ornaments for the embellishment of it, even so is he who giveth up peace in search of riches, in hope he may be happy in enjoying them.

Where covetousness reigneth, know that the mind is poor. Whoso accounteth not riches the principal good of man, will not throw away all other goods in the pursuit of them.

Who so feareth not poverty as the greatest evil of his nature, will not purchase to himself all other evils in the avoiding of it.

Thou fool, is not virtue more worth than riches? is not guilt more base than poverty? Enough for his necessities is in the power of every man; be content with it, and thy happiness shall smile at the sorrows of him who heapeth up more.

Nature hath hid gold beneath the earth, as unworthy to be seen; silver hath she placed where thou tramplest it under thy feet. Meanest she not by this to inform thee, that gold is not worthy thy regard, and that silver is beneath thy notice?

Covetousness burieth under the ground millions of wretches; these dig for their hard masters what returneth the injury; what maketh them more miserable than their slaves.

The earth is barren of good things where she hoardeth up treasure; where gold is in her bowels, there no herb groweth.

As the horse findeth not there his grass, nor the mule his provender; as the fields of corn laugh not on the sides of the hills; as the olive holdeth not forth there her fruits, nor the vine her clusters; even so no good dwelleth in the breast of him whose heart broodeth over his treasure.

Riches are servants to the wise; but they are tyrants over the mind of the fool.

The covetous serveth his gold; it serveth not him. He possesseth his wealth as the sick doth a fever; it burneth and tormenteth him, and will not quit him unto death.

Hath not gold destroyed the virtue of millions? did it ever add to the goodness of any?

Is it not most abundant with the worst of men? wherefore then shouldst thou desire to be distinguished by possessing it?

Have not the wisest been those who have had least of it? and is not wisdom happiness?

Have not the worst of thy species possessed the greatest portions of it? and hath not their end been miserable?

Poverty wanteth many things; but covetousness denieth itself all.

The covetous can be good to no man; but he is to none so cruel as to himself.

If thou be industrious to procure gold, be generous in the disposal of it. Man never is so happy as when he giveth happiness unto another.

CHAPTER II.

Profusion

If there be a vice greater than the hoarding up of riches, it is the employing them to useless purposes.

He that prodigally lavisheth that which he hath to spare, robbeth the poor of what nature giveth him a right unto.

He who squandereth away his treasure, refuseth the means to do good; he denieth himself the practice of virtues whose reward is in their hands, whose end is no other than his own happiness.

It is more difficult to be well with riches, than to be at ease under the want of them.

Man governeth himself much easier in poverty than in abundance.

Poverty requireth but one virtue, patience, to support it; the rich if he hath not charity, temperance, prudence, and many more, is guilty.

The poor hath only the good of his own state committed unto him; the rich is entrusted with the welfare of thousands.

He that giveth away his treasure wisely, giveth away his plagues: he that retaineth their increase, heapeth up sorrows.

Refuse not unto the stranger that which he wanteth; deny not unto thy brother that which thou wantest thyself.

Know there is more delight in being without what thou hast given, than in possessing millions which thou knowest not the use of.

CHAPTER III.

Revenge

The root of revenge, is in the weakness of the soul: the most abject and timorous are the most addicted to it.

Who tortures those they hate, but cowards? who murder those they rob but vile creatures?

The feeling and injury, must be previous to the revenging it: but the noble mind disdaineth to say, "It hurts me!"

If the injury is not below thy notice, he that doth it unto thee, in that, maketh himself so: wouldst thou enter the lists with thine inferior?

Disdain the man who attempteth to wrong thee; condemn him who would give thee disquiet.

In this thou not only preservest thine own peace, but thou inflictest all the punishment of revenge, without stopping to employ it against him.

As the tempest and the thunder affect not the sun or the stars, but spend their fury on stones and trees below; so injuries ascend not to the soul of the great, but waste themselves on such as are those who offer them.

Poorness of spirit will actuate revenge; greatness of soul despiseth the offence: nay, it doth good unto him who intended to have disturbed it.

Why seekest thou vengeance, O man! with what purpose is it that thou pursuest it? Thinkest thou pain thine adversary by it? Know that thyself feellest its greatest torments.

Revenge gnaweth the heart of him who is infected with it, while he against whom it is intended, remaineth easy.

It is unjust in the anguish it inflicts; therefore nature intended it not for thee; needeth he who has injured more pain? or ought he to add force to the affliction which another hath cast upon him?

The man who meditated revenge is not content with the mischief he hath received; he added to his anguish the punishment due unto another; while he whom he seeketh to hurt, goeth his way laughing; he

maketh himself merry at this addition to his misery.

Revenge is painful in the intent, and it is dangerous in the execution; seldom doth the axe fall where he who lifted it up intended; and, lo, he remembereth not that it must recoil against him.

Whilst the revengeful seeketh his enemy's hurt, he oftentimes procureth his own destruction: while he aimeth at one of the eyes of his adversary, lo, he putteth out both his own.

If he attain not his end, he lamenteth it; if he succeed, he repenteth of it: the fear of justice taketh away the peace of his own mind; the care to hide him from it destroyeth that of his friend.

Can the death of thine adversary, satiate thy hatred? can the setting him at rest, restore thy peace?

Wouldst thou make him sorry for his offence, conquer him, and spare him: in death he owneth not thy superiority; nor feeleth he more the power of thy wrath.

In revenge there shall be a triumph of the avenger; and he who hath injured him, should feel his displeasure; he should suffer pain from it, and should repent him of the cause.

This is the revenge inspired from anger; but that which makes thee greatest, is contempt.

Murder from an injury ariseth only from cowardice: he who, inflicteth it feareth that the enemy may live, and avenge himself.

Death endeth the quarrel; but it restoreth not the reputation: killing is an act of caution, not of courage; it is safe, but it is not honourable.

There is nothing so easy as to revenge an offence; but nothing is so honourable as to pardon it.

The greatest victory man can obtain, is over himself; he that disdaineth to feel an injury, restoreth it upon him who offereth it.

When thou meditatest revenge, thou confessest that thou feelest the wrong: when thou complainest, thou acknowledgest thyself hurt by it; meanest thou to add this triumph to the pride of thine enemy?

That cannot be an injury which is not felt; how then can he who despiseth it revenge it?

If thou think it dishonourable to bear an offence, more is in thy power; thou mayest conquer it.

Good offices will make a man ashamed to be thine enemy: greatness of mind will terrify him from the thought of hurting thee.

The greater the wrong the more glory is in pardoning it; and by how much more justifiable would be revenge, by so much the more honour is in clemency.

Hast thou a right to be a judge in thine own cause; to be a party in the act and yet to pronounce sentence on it? Before thou condemnest, let another say it is just.

The revengeful is feared, and therefore is hated; but he that is endued with clemency, is adored; the praise of his actions remaineth forever; and the love of the world attendeth him.

CHAPTER IV.

Cruelty, Hatred, and Envy

Revenge is detestable: what then is cruelty? Lo, it possesseth the mischiefs of the other; but it wanteth even the pretence of its provocations.

Men disown it as not of their nature; they are ashamed of it as a stranger to their hearts: do they not call it inhumanity?

Whence then is her origin? unto what that is human oweth she her existence? Her father is Fear; and behold Dismay, is it not her mother?

The hero lifteth his sword against the enemy that resisteth; but no sooner doth he submit, than he is satisfied.

It is not in honour to trample on the object that feareth; it is not in virtue to insult what is beneath it: instruct the insolent, and spare the humble; and thou art at the height of victory.

He who wanted virtue to arrive at this end, he who hath not courage to ascend thus into it; lo, he supplieth the place of conquest by murder, of sovereignty by slaughter.

He who feareth all, striketh at all: why are tyrants cruel, but because they live in terror?

The cur will tear the carcase, though he dared not look it in the face while living: the hound that hunteth it to the death, mangleth it not afterwards.

Civil wars are the most bloody, because those who fight them are cowards: conspirators and murderers, because in death there is silence: is it not fear that telleth them they may be betrayed?

That thy mayst not be cruel, set thyself too high for hatred; that thou mayst not be inhuman, place thyself above the reach of envy.

Every man may be viewed in two lights; in the one he will be troublesome, in the other less offensive: choose to see him in that in which he least hurteth thee; then shalt thou not do hurt unto him.

What is there that a man may not turn unto his good? In that which offendeth us most, there is more ground for complaint than hatred. Man would be reconciled to him of whom he complaineth: what murdereth he, but what he hateth?

If thou art prevented of a benefit, fly not into rage: the loss of thy reason, is the want of a greater.

Because thou art robbed of thy cloak, wouldst thou strip thyself of thy undergarments also?

When thou enviest the man who possesseth honours; when his titles and his greatness raise thy indignation; seek to know whence they came unto him; inquire by what means he was possessed of them; and thine envy will be turned into pity.

If the same fortune were offered unto thee at the same price, be assured; if thou wert wise, thou wouldst refuse it.

What is the pay for titles, but flattery? how doth man purchase power but by being a slave of him who giveth it?

Wouldst thou lose thine own liberty, . to be able to take away that of another? or canst thou envy him who doth so?

Man purchaseth nothing of his superiors but for a price; and that price, is it not more than the value? Wouldst thou pervert the customs of the world? wouldst thou have the purchase and the price also?

As thou canst not envy what thou wouldst not accept, disdain this cause of hatred; and drive from thy soul this occasion of the parent of cruelty.

If thou possessest honour, canst thou envy that which is obtained at the expense of it? if thou knowest the value of virtue, pitieth thou not those who have bartered it so meanly?

When thou hast taught thyself to bear the seeming good of man without repining, thou wilt hear of their real happiness with pleasure.

If thou seest good things fall to one who deservest them, thou wilt rejoice in it: for virtue is happy in the prosperity of the virtuous.

He who rejoiceth in the happiness of another, increaseth by it his own.

CHAPTER V.

Heaviness of Heart

The soul of the cheerful forceth a smile upon the face of affliction; but the despondence of the sad deadeneth even the brightness of joy.

What is the source of sadness, but feebleness of the mind? what giveth it power but the want of reason? Rouse thyself to the combat, and she quitteth the field before thou strikest.

She is an enemy to thy race, therefore drive her from thy heart; she poisoneth the sweets of thy life, therefore suffer her not to enter thy dwelling.

She raiseth the loss of a straw to the destruction of thy fortune. While she vexeth thy mind about trifles, she robbeth thee of thine attention to the things of consequence: behold, she but prophesieth what she seemeth to relate unto thee.

She spreadeth drowsiness as a veil over thy virtues; she hideth them from those who would honour thee on beholding them, she entangleth and keepeth them down while she maketh it most necessary for thee to exert them.

Lo, she oppresseth thee with evil; and she tieth down thine hands, when they would throw the load from off thee.

If thou would avoid what is base, if thou wouldst disdain what is cowardly, if thou wouldst drive from thy heart what is unjust, suffer not sadness to lay hold upon it.

Suffer it not to cover itself with the face of piety; let it not deceive thee with a show of wisdom. Religion payeth honour to thy Maker; let it not be clouded with melancholy. Wisdom maketh thee happy; know then, that sorrow is to her looks a stranger.

For what should man be sorrowful; but for afflictions? Why should his heart give up joy, when the causes of it are not removed from him? Is not this being miserable for the sake of misery?

As the mourner who looketh sad because he is hired to do so, who weepeth because his tears are paid for; such is the man who suffereth his heart to be sad, not because he suffereth ought, but because he is gloomy.

It is not the occasion that produceth the sorrow; for, behold, the same thing shall be to another rejoicing.

Ask men if their sadness maketh things the better, and themselves will confess to thee it is folly; nay, they will praise him who beareth his ills with patience, who maketh head against misfortune with courage. Applause should be followed by imitation.

Sadness is against nature, for it troubleth her motions: lo, it rendereth distasteful whatsoever she hath made amiable.

As the oak falleth before the tempest, and raiseth not its head again; so boweth the heart of man to the force of sadness, and so returneth it unto its strength no more.

As the snow melteth upon the mountains, from the rain that trickleth down their sides, even so is beauty washed from off the cheeks by tears; and neither the one nor the other restoreth itself again for ever.

As the pearl is dissolved by the vinegar, which seemeth at first only to obscure its surface; so is thy happiness, O man! swallowed up by the heaviness of heart, though at first it seemeth only to cover its shadow.

Behold sadness in the public streets; cast thine eye upon her; avoideth she not every one? and doth not every one fly from her presence?

See how she droopeth her head, like the flower whose root is cut asunder! see how she fixeth her eyes upon the earth! see how they serve her to no purpose but for weeping!

Is there in her mouth discourse? is there in her heart the love of society? is there in her mind, reason? Ask her the cause, and she knoweth it not; inquire the occasion, and behold there is none.

Yet doth her strength fail her: lo, at length she sinketh into the grave; and no one saith, What is become of her?

Hast thou understanding, and seest thou not this? hast thou piety, and perceivest thou not thine error?

God created thee in mercy: had he not intended thee not to be happy, his beneficence would not have called thee into existence; how darest thou then to fly in the face of His Majesty?

While thou art most happy with innocense, thou dost him most honour; and what is thy discontent but murmuring against him?

Created he not all things liable to changes? and darest thou to weep at their changing? It is the law!

If we know the law of nature, wherefore do we complain of it? if we are ignorant of it, what should we accuse but our blindness to what every moment giveth us proof of?

Know that it is not thou that are to give laws to the world; thy part is to harmonize with them as thou findest them.

If they distress thee, thy lamenting it but addeth to thy torment.

Be not deceived with fair pretences, nor suppose that sorrow healeth misfortune. It is a poison under the colour of a remedy: while it pretendeth to draw the arrow from thy breast, lo, it plungeth it into thine heart.

While sadness separateth thee from friends, doth it not say, "Thou art unfit for conversation?" while it driveth thee into corners, doth it not proclaim that it is ashamed of thyself?

It is not in thy nature to meet the arrows of ill fortune unhurt: nor doth reason require it of thee: it is thy duty to bear misfortune like a man; but thou must first also feel it like one.

Tears may drop from thine eyes though virtue falleth not from thine heart: be thou careful only that there is cause, and that they flow not too abundantly.

The greatness of the evil is not to be reckoned from the number of tears shed for it. The greatest griefs are above these testimonials, as the greatest joys are beyond utterance.

What is there that weakeneth the mind like grief? what depresseth it like sadness?

Is the sorrowful prepared for noble enterprises? or armeth he himself in the cause of virtue?

Subject not thyself to ills, where there are in turn no advantages; neither sacrifice thou the means of good unto that which is in itself an evil.

Book Eleven

OF THE ADVANTAGES MAN MAY ACQUIRE OVER HIS FELLOW-CREATURES

CHAPTER I.

Nobility and Honour

FINE NOBILITY RESIDETH not but in the soul; nor is there true honour except in goodness.

Crimes cannot exalt the man who commits them, to real glory; neither can gold make men noble.

When titles are the reward of virtue, when he is set on high who hath served his country; he who bestoweth the honours hath glory, like as he who receiveth them; and the world is benefited by it.

Wouldst thou wish to be raised for men know not what? or wouldst thou that they should say, Why is this?

When the virtues of the hero descend to his children, his titles accompany them well; but when he who possesseth them is unlike unto him who deserveth them, lo, do they not call him degenerate?

Hereditary honour is accounted the most noble; but reason speaketh in the cause of him who hath acquired it.

He who, meritless himself, appealeth to the actions of his ancestors for his greatness, is like the thief who claimeth protection by flying to the pagod.

What good is it to the blind, that his parents could see? what benefit is it to the dumb, that his grandfather was eloquent? even so, what is it to the mean that their predecessors were noble?

A mind disposed to virtue, maketh great the possessor of it; and without titles it will raise him above the vulgar.

He will acquire honour while others receive it; and will he not say unto them, "Such were the men whom you glory in being derived from?"

As the shadow waiteth on the substance, even so true honour attendeth upon goodness.

Say not that honour is the child of boldness, nor believe thou that the hazard of life alone can pay the price of it: is it not to the action that it is due, but to the manner of performing it.

All are not called to the guiding the helm of state; neither are their armies to be commanded by every one: do well in that which is committed to thy charge, and praise shall remain upon thee.

Say not that difficulties are necessary /to be conquered? or that labour and danger must be in the way to renown. The woman who is chaste, is she not praised? the man who is honest, deserveth he not to be honoured?

The thirst of fame is violent; the desire of honour is powerful; and he who gave them to us, gave them for great purposes.

When desperate actions are necessary to the public, when our lives are to be exposed for the good of our country, what can add force to virtue, but ambition?

It is not the receiving honour that delighteth the noble mind; its pride is the deserving it.

Is it not better men should say, "Why hath not this man a statue?" than that they should ask, why he hath one?

The ambitious will always be first in the crowd; he presseth forward, he looketh not behind him. More anguish is it to his mind to see one before him, than joy to leave thousands at a distance.

The root of ambition is in every man; but it riseth not in all; fear keepeth it down in some; in many it is suppressed by modesty.

Honour is the inner garment of the soul; the first thing put on by it with the flesh, and the last it layeth down as its separation from it.

It is an honour to thy nature when worthily employed; when thou directest it to wrong purposes, it shameth and destroyeth thee.

In the breast of the traitor ambition is covered: hypocrisy hideth its face under her mantle; and cool dissimulation furnished it with smooth words; but in the end men shall see what it is.

The serpent loseth not his sting though benumbed with the frost; the tooth of the viper is not broken though the cold closeth his mouth: take pity on his state and he will show thee his spirit; warm him in thy bosom, and he will requite thee with death.

He that is truly goodness, loveth virtue for herself; he disdaineth the applause for which ambition aimeth after.

How pitiable were the state of goodness, if she could not be happy but from another's praise? she is too noble to seek recompense, and no more will, than can be rewarded.

The higher the sun ariseth, the less shadow doth he cast; even so the greater is the goodness, the less doth it covet praise; yet cannot avoid its rewards in honours.

Glory, like a shadow, flieth him who pursueth it; but it followeth at the heels of him who would fly from it: if thou courtest it without merit, thou shalt never attain unto it; if thou deservest it, though thou hidest thyself, it will never forsake thee.

Pursue that which is honourable, do that which is right; and the applause of thine own conscience will be more joy to thee, than the shouts of millions who know not that thou deservest them.

CHAPTER II.

Science and Learning

The noblest employment of the mind of man, is the study of the works of his Creator.

To him whom the science of nature delighteth, every object bringeth a proof of God; every thing that proveth it, giveth cause of adoration.

His mind is lifted up to heaven every moment; his life is one continued act of devotion.

Casteth he his eye toward the clouds, findeth he not the heavens full of his wonders? looketh he down to the earth, doth not the worm proclaim “Less than omnipotence could not have formed me!”

While the planets perform their courses; while the sun remaineth in his place; while the comet wandereth through the liquid air, and returneth to its destined road again; who but thy God, O man! could have formed them? what but infinite wisdom could have appointed them their laws?

Behold how awful their splendor? yet do they not diminish: lo, how rapid their motions! yet one runneth not in the way of another.

Look down upon the earth, and see her produce; examine her bowels, and behold what they contain: hath not wisdom and power ordained the whole?

Who biddeth the grass to spring up? who watereth it at its due seasons? Behold the ox croppeth it; the horse and the sheep, feed they not upon it? who is he that provideth it for them?

Who giveth increase to the corn which thou sowest? who returneth it to thee thousand fold?

Who ripeneth for thee the olive in its time? and the grape, though thou knowest not the cause of it?

Can the meanest fly create itself? or wert thou ought less than God, couldst thou have fashioned it?

The beasts feel that they exist, but they wonder not at it; they rejoice in their life, but they know not how it shall end: each performeth its course in succession; nor is there a loss of one species in a thousand generations.

Thou who seest the whole as admirable as its parts, canst thou better employ thine eye, than in tracing out thy Creator’s greatness in them; thy mind, than in examining their wonders?

Power and mercy are displayed in their formation; justice and goodness shine forth in the provision that is made for them; all are happy in their several ways; nor envieth one the other.

What is the study of words compared with this? In what science is knowledge; but in the study of nature?

When thou hast adored the fabric, inquire into its use; for know the earth produceth nothing but may be of good to thee. Are not food and raiment, and the remedies for thy diseases, all derived from this source alone?

Who is wise then, but he that knoweth it? who hath understanding, but he that contemplateth it? For the rest, whatever science hath most utility, whatever knowledge hath least vanity, prefers these unto the others; and profit of them for the sake of thy neighbour.

To live, and to die; to command, and to obey; to do, and to suffer; are not these all that thou has farther to care about?

Morality shall teach thee these; the economy of life shall lay them before thee.

Behold they are written in thine heart, and thou needest only to be reminded of them: they are easy of conception; be attentive, and thou shalt retain them.

All other sciences are vain, all other knowledge is boast: lo, it is not necessary or beneficial to man; nor doth it make him more good, or more honest.

Piety to thy God, and benevolence to thy fellow creatures, are they not thy great duties? What shall teach thee the one, like the study of his works? what shall inform thee of the other, like understanding thy dependencies?

Book Twelve

MANIFESTATIONS OF KARMA

CHAPTER I.

Prosperity and Adversity

SEE THAT PROSPERITY elate not thine heart above measure; neither depress thy mind unto the depths, because fortune beareth hard against thee.

Her smiles are not stable, therefore build not thy confidence upon them; her frowns endure not for ever, therefore let hope teach thee patience.

To bear adversity well, is difficult; but to be temperate in prosperity, is the height of wisdom.

Good and ill are the tests by which thou art to know thy constancy; nor is there ought else that can tell thee the powers of thine own soul: be therefore upon the watch when they are upon thee.

Behold prosperity, how sweetly she flattereth thee; how insensibly she robbeth thee of thy strength and thy vigour?

Though thou hast been constant in ill fortune, though thou hast been invincible in distress; yet by her thou art conquered: not knowing that thy strength returneth not again; and yet that thou again mayst need it.

Affliction moveth our enemies to pity; success and happiness cause even our friends to envy.

Adversity is the seed of well-doing: it is the nurse of heroism and boldness; who that hath enough, will endanger himself to have more? who that is at ease, will set his life on the hazard?

True virtue will act under all circumstances; but men see most of its effects when accidents concur with it.

In adversity man seeth himself abandoned by others; he findeth that all his hopes are centred within himself; he rouseth his soul, he encountereth his difficulties, and they yield before him.

In prosperity he fancieth himself safe; he thinketh he is beloved of all that smile about his table; he groweth careless and remiss; he seeth not the danger that is before him; he trusteth to others, and in the end they deceive him.

The soul can advise man in distress; but prosperity blindeth the truth.

Better is the sorrow that leadeth to contentment, than the joy that rendereth man unable to endure distress, and later plungeth himself into it.

Our passions dictate to us in all our extremes; moderation is the effect of wisdom.

Be upright in thy whole life; be content in all its changes: so shalt thou make thy profit out of all occurrences; so shall everything that happeneth unto thee be the source of praise.

The wise maketh everything the means of advantage; and with the same countenance beholdeth he all the faces of fortune: he governeth the good, he conquereth the evil; he is unmoved in all.

Presume not in prosperity, neither despair in adversity: court not dangers, nor meanly fly from before them: dare to despise whatever will not remain with thee.

Let not adversity tear off the wings of hope; neither let prosperity obscure the light of prudence.

He who despaireth of the end, shall never attain unto it; and he who seeth not the pit, shall perish therein.

He who calleth prosperity his good; who hath said unto her, "With thee I will establish my happiness"; lo! he anchoreth his vessel in a bed of sand, which the return of the tide washeth away.

As the water that passeth from the mountains, kisseth, in its way to the ocean, every field that bordereth the rivers; as it tarrieth not

in any place; even so fortune visiteth the sons of men; her motion is incessant, she will not stay; she is unstable as the winds, how then wilt thou hold her? when she kisseth thee, thou art blessed; behold, as thou turnest to thank her she is gone unto another.

CHAPTER II.

Pain and Sickness

The sickness of the body affecteth even the spirit; the one cannot be in health without the other.

Pain is of all ills that which is most felt; and it is that which from nature hath the fewest remedies.

When thy constancy faileth thee, call to thy reason; when thy patience quitteth thee call in thy hope.

To suffer, is a necessity entailed upon thy nature; wouldst thou that miracles should protect thee from its lessons? or shalt thou repine, because it happeneth unto thee, when lo! it happeneth unto all? Suffering is the golden cross upon which the rose of the soul unfoldeth.

It is injustice to expect exemption from that thou wert born to learn; submit with modesty to the laws of thy condition.

Wouldst thou say to the seasons, "Pass not on, lest I grow old?" is it not better to suffer well that which thou canst not avoid?

Pain that endureth long, is moderate; blush therefore to complain of it: that which is violent, is short: behold thou seest the end of it.

The body was created to be subservient to the soul; while thou afflictest the soul for the body's pains, behold thou settest the body above it.

As the wise afflicteth not himself, because a thorn teareth his garment; so the patient grieveth not his soul, because that which covereth it is injured.

SOME NOTES ON THE TERMS USED IN THIS MANUSCRIPT

AS AN AID to the reader the translator of the present modern copy of this book calls attention to the following distinctive terms and phrases used in the various chapters.

At the close of the preliminary instructions, the ancient form of authority is used: "Unto thee I grant the economy of life." This indicates that the original manuscript was used not only for individual and personal instruction, but was the official system used by the Masters of a school, and the giving of the instruction by the teacher was accompanied by a grant of power to apply the laws and principles on the part of the pupil.

In Chapter I, of Book I, we find reference to the "many lives" and "the compensation which The Law will exact." Here, we have reference to reincarnation and that law which is now more popularly known as the law of Karma.

In Chapter II, of Book I, we note in the second paragraph the term "mortally ignorant." In modern mysticism that term would probably read ofc/'ectively ignorant, in contra-distinction to the inherited subjective wisdom or natural wisdom of the soul or inner-self.

In Chapter III, Book I, and many places throughout the manuscript we find reference to "thy present state of being." Wherever this term is used, we may easily interpret the word state as meaning the present incarnation and, if this is kept in mind, it will make the statements much more instructive.

Also in the first paragraph of Chapter III, Book I, we find the principles of reincarnation illuminated by the statement that our action in the present incarnation will ordain or create or establish what we will be in the next incarnation. In the paragraph following that, is reference again to The Law, meaning once again the law of compensation or Karma. At the close of Chapter IV in Book I the last words indicate

that when the soul of man is ready to reincarnate, it will attract to itself from the physical body which it desires to animate. This is one of the fundamental principles of the teachings of the ancient Rosicrucians—that, just as we establish or attract for ourselves in this life what nature of incarnation we will have for our next “state”; so the soul, just prior to rebirth on this plane, hovers about the earth plane and selects from among the many physical bodies being created by Nature, that one in such environment or in such physical state of nationality, locality, and other conditions, as will give the soul the opportunity to carry on the work it has to do, or the lessons and experiences it has to learn. This is indeed a profound and interesting principle that modern mysticism has overlooked.

In Chapter I, of Book II, we find an excellent example of the ancient form of symbolism and mystical analogy. Here, hope is compared to the rose in the bud, and the threatenings of fear are likened unto a cross, upon which the rose is crucified. Aside from the excellency of the idea thus expressed, we find in it a veiled reference to the Rosicrucian symbol, which is a budding rose in the center of a golden cross.

In the fifth paragraph of that same chapter, we find reference made to the soul, and throughout the manuscript we are constantly impressed with another ancient idea that is rapidly becoming established as a very profound mystical principle, as well as a sound ecclesiastical law; namely that there is but one soul in the universe, that which is of or from the consciousness of God and animates all mankind. That there is no separation of souls or individual souls in the physical individualities of mankind, but all have one soul, a universal soul, an undivided segment of which is in each living being. This is further presented in a beautiful way in the sixth and seventh paragraphs of Chapter I, in Book IX, wherein we are told that after death the body remains as “perfect matter” or, in other words, a true state of material expression, although the soul has left the body; which indicates that the soul is not a part of the body, or even necessary to it, to make the body a material thing.

In Chapter II, of the same book, we have reference to mind and soul, and their relation one to the other. In the first paragraph of this Chapter, the statement is made that the mind resides in the soul. In various places we find the mind is distinguished from the brain, and

spirit is also given a very distinct meaning in the same chapter.

In Chapter III, of Book IV, more light is thrown on the nature of the soul with instruction as to how we can come to know the soul. The statement in this Chapter that the soul was not born within us, but was "concreated" for the body, and formed with the mind, indicates another profound belief that a soul awaiting reincarnation leaves its spiritual realm and hovers close to the earth plane at a moment when it is ready to select a physical body that is just entering the first embryonic stages of development and growth.

In this same Chapter we have an interesting fact regarding animals, and are told that the souls of other animals than man are not conscious of death or transition; that man alone possesses a soul of such mind and consciousness as enables him to be conscious of such a state.

In Chapter IV, of Book VIII. we find in the seventeenth paragraph the interesting fact that death does not rob us of the opportunity to acquire knowledge; and indicates that we may continue acquiring knowledge after transition and, presumably, while awaiting reincarnation. This illustrates the ancient belief that during the intervals between incarnations man is capable of sensing and communicating with other minds. However, this is not to be taken as a belief in those principles now presented by the spiritualistic doctrines, for the ancients and their successors today, especially the Rosicrucians, hold fast to the belief that such minds or personalities as are awaiting reincarnation do not put their spirit forms upon this earth plane. And that, while they may be able to make advanced mystics sense them, they do not clothe themselves with visible incarnate bodies until they reincarnate again.

Toward the close of Chapter III, in Book IX, we find the interesting statement that strength and weakness are Mended in our soul and body. In other words, that strength is an essential element of the soul, and weakness an element of the body, because of its constant changing and mortality; and that, therefore, while the soul is in the body strength and weakness are blended, and this prevents us from being entirely evil or entirely good. It is another form of the ancient statement that not until man has ceased to learn all the necessary lessons of life, and has learned how to resist all temptation, will he become completely

good, though no longer having a body to clothe his soul, and will live a spiritual life above this plane. In Chapter V, of the same book, the first few paragraphs acquaint us with the further weaknesses of the physical body, and verify what has been previously said. This whole Chapter is interesting from this point of view. The close of Chapter VI, in this same book, reminds us again of the fact that as we build for ourselves in this incarnation, so shall we live in the next. In the last Chapter in the book we find in the first paragraph reference to the fact that disease of the physical affects the spirit of the body, or, in other words, that the essence called spirit is a material form of energy that is a part of the physical body, or,—a lower form of the universal essence; and that the spirit of the body is not the soul-essence, which is immortal and cannot suffer or be affected by disease. Further on in that Chapter we find again reference to the golden cross and the rose of the soul and toward the last of this Chapter is a fitting closing to the whole book. We read that the body was created to be a servant to the soul and that at no time should we permit the body or its faculties or mortal claims to rise above the *Mastership of the Soul*. This is sound mysticism and the keynote of the Rosicrucian teachings.

THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

www.rosicrucian.org

A THOUSAND YEARS OF YESTERDAYS

"A STRANGE STORY
OF MYSTIC REVELATION"



A THOUSAND YEARS OF YESTERDAYS

By H. Spencer Lewis

A Strange Story of Mystic Revelations



With an Introduction by

Reverend George R. Chambers

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Publisher's Note



PREFACE

ONE MAY OR may not believe in the strange theories of continuous existence of personality, and one may reject the more or less unscientific theories regarding the probability of *reincarnation*, but one cannot reject with the same absoluteness the apparent completeness of memory's records. Almost every one has experienced the sudden conscious realization of facts released from the storehouse of the memory involving incidents long forgotten in the conscious recollection; and coupled with the release of such *facts* as one knows were stored away within the present span of earthy life, there comes an array of incidents, associated and unassociated, which could not have been stored in the memory through any experience in this life.

Psychology offers as an explanation for the possession of such seemingly *inexperienced* facts, the theory that in our dreams we charge our minds with experiences which are not consciously realized at the time or possibly forgotten in our waking state, but which return to consciousness by association of ideas. Another theory offered attempts to explain the mass of inexperienced incidents and ideas as come from the subconscious mind, as being the result of the processes of imagination.

Shakespeare wrote:

And as imagination bodies forth
The Form of things unknown—the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.

But, such theories leave the cause and nature of *dreams* and *imagination* unexplained. To conceive of the mind mechanically creating from *nothing* those wondrous things which the imagination of man has given us in the past and present, is more difficult than to conceive of unconscious experiences—or experiences of the mind, stored away in the memory, resulting from forgotten realizations.

Leaving aside the prophetic nature of some dreams and likewise the prophetic nature of many things seemingly drawn from the imagination, we still have a great mass of facts and incidents resulting from dreams and imagination, which coincide with experiences, facts and incidents which have had *actuality in the past*, outside of our conscious knowledge. And very often these actualities were in the remote past, in a period beyond one's present span of life. How came these facts and incidents to be stored away in the memory to be recalled, reviewed, analyzed, in the present span of life? This is the question which confronts the scientist today. The present story attempts to throw some light on this question and its possible answer. That the matter is presented in story form rather than in heavy, scientific arguments, does not argue that the principles involved are without scientific foundation, or that the process whereby the "Yesterdays" are revealed is an unnatural, uncommon, or unscientific process. It is, in fact, typical of the experiences of many individuals and may find its similitude in some experiences of the reader.

With the sole idea that, in a pleasant, or at least fascinatingly strange story, some will be brought to the threshold of realization that the partially explored activities and functions of the mind contain many profound mysteries and principles of considerable import, and that those so illumined may be tempted to seek for more light in the Chamber of the Unknown—this book is offered to those constantly asking for the unusual in fiction and the mystical in romance.

THE AUTHOR

Temple of Alden,
Valley of AMORC, California,
November 25, 19 19

INTRODUCTION

YESTERDAY THE IDEA commonly prevailed that Religion and Science were antagonistic. Today they are thought to be essentially dissociated. Tomorrow they will be known to be one.

The basal reason for present-day dissociation is found in the fact that religion in its inception is understood to be revelation, and in its individual experience, subjective. While on the other hand science is considered as a matter of research with a minimum of inspiration or revelation and as objective in its realm. Psychology being the one effort at reconciliation of the two.

It is not generally known that for thousands of years there are those who have taught the unity of truth. This body of students reveals in the present volume that which may be accepted as a more popular expression of their teachings, and as the pioneer of others which will be forthcoming. It is presented as evidence that science is a matter of *inspiration* and *revelation*, as is religion.

Granted then, that science is to be deductively realized and then found to be true by an inductive process of investigation, the consummate skill revealed in the story of dealing with the science of psychology in the laws of consciousness will be recognized in their presentation as experience in the form of a story. The understanding student may discover very many laws and principles other than psychological hidden in the text which are also contributory to the clearness and force of its message.

As a Priest of the Church, remembering that whenever the Church was able to foresee any fact of science, or science anticipated the Church, it has been necessary to reconcile the one to the other, I rejoice in the

possibility of a better understanding here presented as an occasion for readjustment, answering to the demand of the present-day growing insistence upon the unity of Truth.

Among the many points for readjustment which constitute the problem of today, both Theological and Psychological, are the following:

(1) That which is known as Meta-psychosis or Reincarnation. Theologically unnecessary *today*, it must be reckoned with *tomorrow*. For, reincarnation is demonstrable. It may be discovered in the teachings of the early Church and is found in the scriptures of the Old and New Testaments by those who will read the words in the light of their most apparent meaning rather than by the dimness of individual precedent and prejudice.

(2) To read and understand scripture just as it is, is not the least of the problems of today as is understood by the reference in the present story to "And God breathed into his nostrils the breath of life, and man became a living Soul." Together with this may be mentioned the problem of bringing into popular appreciation the complete Bible including the so-called Apocrypha. And the full recognition of other Sacred Writings as subsidiary.

(3) The problem of apprehending Immortality as a present consciousness and not necessarily as a dogmatic statement or the conclusion of a rational process.

(4) The problem of bringing into popular acceptance the unencumbered mystical appreciation of prayer as the story in this book makes clear. This understanding has been within the consciousness of many an earnest and devout thinker in a theology of experience which, however, has fallen short of expression by pen or speech.

(5) The problem of duly recognizing the holiness of birth apart from any glaring unconventionalities.

And there are many others. Most of them are beautifully set forth in the following pages.

A THOUSAND YEARS OF YESTERDAYS

I cannot refrain from calling attention to St. John, 1:9 (Revised Version) as a most remarkable corroboration of the author's elucidation of Light in connection with birth: "There was the true Light, even the Light which lighteth every man coming into the world."

Interesting as is the story, it is not intended for light reading. It is to stir the depths of most profound thought, and urge to the most thorough investigation. Let the merely curious beware of disappointment. Here the sincere soul will rejoice.

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Chapter 1

THE STRANGE DIARY

TO THE MAN of iron nerve, steel business sharpness and intense concentration to business—like William Howard Rollins—the ending of a business year is like the ending of a segment of life.

The closing of a fiscal year brings with the closing hours the summary, the review, of acts done and undone, profits made and lost, prestige and power gained or decreased, greater success attained or unattained. The closing of the fiscal year marks a milestone in the cycle of the business; it is an entity, a thing unto itself, and must be considered as an independent lifetime in the evolution of the business.

To William Howard Rollins, it meant all this, and more. The fiscal years of his business began and ended at midnight of the calendar years. To him January first was the day of rebirth, personally and in every business sense. To his associates, his closest friends, this meant, *socially* also, for Rollins was reputed to be *all business*, with nothing but business to interest him. It was his whole world; with it the day began and ended, life's activities came and went. There was no other world for him, they said.

There was reason to believe this. Rollins was not only a mighty power in the commercial world, an attractive figure in the business circles of the largest American cities, but he had no club life but with business clubs, he attended no social dinners except those given by the Rotary and other commercial clubs, he had no pleasures except those which afforded, through relaxation, increased power for business—and he

was not married. He lived in an unpretentious home with his mother, and avoided all attempts on the part of his social equals to interest him in the charms of their daughters.

His bachelor home, presided over by an adoring mother, was ideal to this man of peculiar ideas. Naturally he had but few visitors and never entertained in his home, if he entertained at all. But those who knew his home life, or those little phases of it snatched from short visits, said that neither luxury nor indifference manifested itself in any of the rooms except the private study. Here there were many paintings and one would judge that Rollins was especially fond of landscapes and etchings of rural scenery. Yet no one could recall having found Rollins even motoring into the open country to admire nature in all its unpainted splendor. Books were not his hobby, for there was but one small bookcase in his study, and this had frosted glass doors which were always locked. What books were thus hidden and what their natures might be, not one of his intimate friends knew. A large safe, enclosed in a mahogany cabinet, and a large wooden chest bound with ornamented brass bands and corner-pieces, were the only other interesting or odd furnishings of the room. The large easy chair, the broad reading table, the standing reading light, the standing ash-tray, the pillowed footstool—these merely suggested that at times Rollins relaxed and read. But what he read in addition to the *New York Times* and the *Literary Digest*, none, except possibly his mother, knew.

But on this evening, the last hours of the closing fiscal year, the hours just before midnight when the New Year, 1917, would be ushered in, Rollins was reading in his study and he was reading his *diary*.

His mother had retired, the house was still and Rollins was in a world alone. The gas logs in the open fire-place of the study were entwined by the blue and yellow flames that dimly lighted the shadows surrounding the end of the room, while near by, seated in his large chair, dressed in his very plain smoking jacket, Rollins was reading by the direct rays of the movable reading lamp, which cast but little light about the room.

The *Diary* seemed to be his book-of-all-books. With the same regularity that he conducted each affair of his daily business routine,

he made his notations in this book nightly before retiring. For years, in fact, since his college days, he had kept these daily records of the day's activities. Naturally, the twenty or more books, covering over twenty years' business career, contained notes and comments almost exclusively of business affairs. Each of these books had become, in its turn, his daily guide, his bible, his record of thoughts, of things to do and of things done—with occasionally a thing left undone.

And tonight he was to close the 1916 diary! As was his custom, he must pass over the pages one by one and see, by the check marks opposite each notation, what important things had been accomplished and especially what others had been left unaccomplished, that the might enter them in the new diary and plan to accomplish them in the next year. This was the task he had set for himself this New Year Eve, while outside the city was celebrating as only New York City can, the last hours of the old year.

As page after page was turned backward from December to the previous month, and from that to October, and on back to September, lie fell into reveries. In retrospection he was living over again each day of each month. Once in a while a smile would pass over his tense expression and at other times a stern look would come, as though he were about to issue some serious command, or make some weighty decision.

Then came the date of September 12th. But one notation appeared on the page. Like many others, it was a command unto himself. It read, briefly: "Find out who painted the Spring landscape signed Raymond— Immediately the entire tense attitude of Rollins changed. He was plunged by this short notation into another world, a world of speculation, curiosity, pleasantness and—challenge. The smile passed from his face and there came the look of defiance. Why has it been impossible to learn the painter's last name? Why is it so obliterated when the picture is otherwise so well preserved? These were the questions that passed through his mind.

The painting referred to hung upon the walls of his study. It was an old masterpiece, a very old and costly painting. Its age and its masterful work were testified to by its technique, by all the signs and earmarks

that constitute a real old master-work, despite the fact that the dealer who sold it to him could not name the creator of it. The dealer had promised to find out; other experts in the valuation of paintings had examined it and had agreed that it was the work of a master *unknown*, for there was not known to be any other large landscape signed by a similar name. Not even the first initial of the last name could be deciphered, though apparently it had been signed there. The first name of *Raymond*, however, gave no clue. No such name was known among those of the old Masters in connection with landscapes of such rare work. It could not have been the first or only work produced by the painter; such skill as was shown in it is not attained except by long experience and much work in evolving a personality of technique.

For five years the diaries contained on the pages dated September 12th—the date on which the painting was purchased—the command: “Find out who painted the Spring landscape.” Yet, with the money to pay for research work, with dealers ready to please Rollins with every favor that might lead to other sales, with a friend in Paris who connived with artists of repute, with all his sincere interest, unrelenting desire, and intense curiosity, he could not learn the painter’s name. To him it was no longer a mystery, it was a challenge; the secret name defied him, and defiance annoyed Rollins was known as a man who cherished a challenge and laughed at defiance in the business world. But in this world of art, to which he seemed a stranger, he was defied by a simple little things which even a student of art might wipe out of existence through a casual investigation.

“How many more years will I carry this notation in my diaries?” asked Rollins of the spectres of dealers who loomed up before him in his reverie. “Five years have passed since I sought this knowledge first, and each year adds only to the age of the picture and possibly to the occultness of the answer to my question. If all trace of the painter is lost now, why hope that future years will bring him to light? Time only cloaks mystery and makes it more profoundly obscure. Years enhance the arcane and thicken the veil that hangs between the known and the unknown. If the painting was a *thousand* years old when I purchased it, it is now a *thousand and five* years old, and next September it will be a thousand and six ! Before my life is ended and that painting passes

on to others, it may be—why even a thousand and forty years old—for I hope to live at least forty years more. And then, what? Will the question, *who is the painter*, be any nearer answering than it is now? The dealer who sold the painting to me and many of his associates will be gone then, and, even now the man who sold him the painting may be beyond the veil and can no longer assist in learning the painter's name. No, the future holds no encouragement in my search. I must go back to the past, to the days when the painting was new, when it hung upon the wall of some old castle, when the name was still readable, when—*the painter was still living!*

Such were the thoughts that passed through Rollins' mind as his eyes wandered from the page of the diary to the blue and yellow flames of the gas logs, and he relaxed into speculation as to where the painting may have been made and when. The name suggested a Frenchman and France, and France suggested a world of life and living so alluring! "Why does France appeal so and why have I never taken the time to wander through its peaceful old towns and quaint old provinces?" The words were almost audible in the stillness of the room. And then Rollins' mind speculated again. "The war makes it impossible to visit France now even though the escape from business were possible. But there were days when neither business or other affairs would have prevented a summer-time vacation trip to France, when all the strange longing for the environment, atmosphere and life of the southern provinces would have been wonder fully appeased by such a trip, and yet France remains but a dream of the mind."

Rollins did not know that his thoughts were identical with those of many others who have a strange longing for an unseen place which seems to be so familiar, so much a part of themselves and yet remains but a dream, a picture or condition of the mind.

The lateness of the night, the sudden consciousness that he was slipping off into wild and unfruitful dreaming, brought Rollins back to the diary in his hand, and to where his forefinger still held the place at the page dated September 12th, 1916. He would check that to be reentered in the next diary, as usual! There was nothing else to do but turn it over to the future, to place his question on a future page.

And then, as he turned back a page in the diary to that dated September 11th, the strangest thought of all occurred to him: why not turn backward and backward the pages of the *yesterdays* to the past and find the great answer there? "If I could only turn backward the pages one by one of a *thousand years of yesterdays* as easily as I turn backward the pages of a year of yesterdays in this book, I could easily learn about that painting." The possibilities astounded him ; and as he thought, he fell into a light sleep in which he was fully conscious of his position before the warm fire of the gas logs, and that he was just dreaming a day dream; but the diary in his hand now seemed to be an index to pages of the past, to consecutive yesterdays of many years, and as he dreamed the scenes that came into life-like existence in the fireplace, he felt the pages turning one by one in the great book in his hands.

And then came the hour of midnight; the old grandfather's clock in the hall outside the room struck its twelve bold strokes and before the last had sounded, the city was stirred with the bells and chimes, the horns and shrill whistles, announcing the birth of another year; and though the sounds did not disturb Rollins or arouse him from his dream world, he was conscious of the fact that another period of life's cycle was at hand, and he turned backward to the first *yesterday* of the past, in the world that lies *beyond the veil*.

Chapter II

THROUGH THE FIRST VEIL

AS HIS CONCENTRATION centered upon the open, black space above the flames of the fire, his consciousness also entered the vacuum of that space as though it were a world to dwell in and be a part of its limitless possibilities. And, as the strange sensation of entering that miniature world passed over his realization, he felt that he had just passed through a great veil which separated the past from the present. Thus, the turning of a page in the great book brought with it a peculiar lightness of spirit and an awakened state of subconscious reality. Physically, his body was still in the chair of the present, but mentally, self-ly, he was in the *yesterday* that was now being created in the little world beyond the veil.

Slowly he realized the story unfolded around him. What a strange room there was, yet seemingly familiar. The mahogany! bed—ah, yes, the little woman, so young and—suffering! There are others there—the man with the little satchel, a nurse, and another woman. There is sobbing, excitement, expectation. What does it mean? Now there come the agonizing cries of the young woman, the pleading for relief, the quiet gentle assurances of the man with the satchel—yes, a physician—tender and considerate. The nurse goes to the door and opens it—and there enters a tall, fine-looking young man, excited, questioning, hurriedly dropping his hat on a table and rushing toward the bedside, but gently stayed by the physician who warns him to move slowly and carefully. Tears come to his eyes—his darling is suffering—

the words so softly said are words of tender love. The wife suffers, the pain is agonizing, it lifts her body from the bed in paralyzing spasms. The physician holds his watch and waits. Can't something be done? The question, inaudibly spoken, comes from the mind of the lover, the husband. The nurse says kindly: "Time alone will end it All!" The wife is frantic now, the pain intense, the suffering beyond reason or human endurance; and now she falls back upon her pillow, exhausted. She is quiet. The physician is again concerned and lifts her left hand; he times her pulse. She moves again. She is assisted to her feet; she tries to walk, but she is so weak. She cries: "Harold, Harold, if I had only known, if I had only known—now I want to die...it would be better...better than this! Please, Harold, can't you help me? I am so weak, I cannot stand the pain again!"

And then Rollins discovers himself in this scene. He feels that he wants to help this poor woman, and he looks to find where and what *he* is in this incident of some past day, some *yesterday* of his life. But he is *not* there, yet he sees, he hears, he knows. How is this? He is in every part of that room, yet the others do not see him and he is conscious of the fact that his mind, his inner self, his *soul*—that is it—his soul, IS THERE WITHOUT A BODY. What, then, is he? and where is this incident or where *was* it? He lifts his soul-eyes about to see more of his environment. Above him space and—other souls like unto himself, without bodies. Each is busily moving in some direction, but *he* is hovering *here*. Where? *Over* and *in* the little house in the country. It is early morning, the winds are swaying the trees and whistling a continued murmur. The fields are cold and the flowers have been touched by frost; fog veils the distant hills and the rising sun just tints the heavens above and all is quiet and still without, while within the humble home pain and suffering, fear and hope, anxiety and expectation intermingle with intensity, while casting its shadows across the threshold of life stands the big black figure of death.

And Rollins is but a Soul, waiting and watching! Why waiting? Cannot the records of yesterday answer the whys and hows of this sad scene? And then there comes a light! It forms a doorway and beyond it a channel. The Channel of Life! The words were written in blood over its archway. Through that passageway enters the Light of a little Soul.

The little woman is again stricken. Once more she falls to her knees and cries for relief and drops over exhausted. Gently she is lifted to the bed while the physician and nurse tenderly soothe her hands and brow.

Spasm after spasm, agonizing screams, heart-rending suffering, hour after hour until the sun is high and the day is half spent. Through all this the little Soul waited and watched, knowing and realizing, hoping, and wanting to ease the hours and minutes—but the law! The LAW MUST BE FULFILLED!

Then the little Soul, bathed in Light, hovered more closely and contacted the Soul of the suffering woman. The Souls communed and their inner minds spoke what words could not express. The Soul of the woman, the young wife, longed for the home of love, the giving of great happiness to the man she loved, the Harold who had always been a tender lover, a considerate husband. Together they hoped to spend their lives sharing each other's joys and sorrows, and now, perhaps, the end had come. The body was slowly losing its strength, the brain was terrified with the intensity of the suffering of the flesh, the spirit walked in the valley of death while the Soul within longed to soothe the aching heart. Bravely had the little woman looked forward to the hour when greater joy should come into their lives, when their home should be blessed with the cries and laughter of the little child. Thoughtfully had the husband eased her mind and allayed all fears by his assurances that the would be near when the hour came to walk through the land of unknown grief and pain. Yet, now he was helpless to do more than touch her lips with a kiss and smooth back her loosened hair. What if death were to end all their hopes? Even in her minutes of intense suffering she could think of him; and the thoughts of how he would suffer if death should end it all and if the hopes they had should prove futile, made her strive to bear the tests and trials and gave her strength to fortify the weakened constitution for each periodic spell. The hour must surely come when weakness and ease from pain would let her rest and perhaps dream and then—the long cherished sound of a babe's little cry would be joyous music to lull the senses of the new mother into the forgetfulness of mother hood's first long sleep.

And then the little Soul blended into the Soul of the expectant mother and quickened it with its divine life, and the little woman knew that God was near and that the moment was here for the supreme trial of her life.

Communing, consoling, trusting in the faith of each other, knowing full well the infallibility of the law, the weakness of human flesh, the temptations of earthly desires—these two Souls clung intimately throughout the minutes of closing travail. The little Soul looked to the woman in her joyous sorrow to bring to the world the body in all its perfect completeness, which would serve as the material cloak for *its* welcome visit to this loving home. The little woman, on the other hand, clung with outstretched arms to the little Soul and, with the instinct of motherhood already born, tried to warm the little Soul into staying *there* that her child might have soul and life, even if she should pass on into the mists of the heavens in her supreme sacrifice.

What a relationship! Nowhere in all the wondrous processes of nature, nowhere in all the principles of creation, was the law of God, the marvels of His ways, so beautifully, sacredly and *simply* exemplified.

Then came the crucial moment. Life in the little woman's body seemed to be at its lowest ebb. The suffering was pitiful. Husband, physician, nurse, the woman friend and the little Soul in waiting, all felt the sadness, the terrible sorrow that pervaded the room. Eyes were wet and hearts were heavy as, helplessly, the little woman tried bravely to co-operate with nature and fulfill the decree of God that *in sorrow and in pain shall woman bear the fruit of love!*

Then a gasp! The little woman was lifted high upon the mountain-top adjoining the valley of death, and for one moment she saw a glimpse of the Heaven of God—and even God and the Angels appeared to her and she knew—that—the baby's cry—it lived!—and she was back again in the valley, *asleep*. But where the shadows had been there now sported the little spots of sunbeams that forced their way through the foliage of the green trees, and they danced upon the green lawns of the valley like fairies in the spring-time dance, all jubilant with the joy of living.

The little Soul no longer rested in the aura of the woman's Soul. As the little cherub lips of the precious babe opened for their first breath of vitalizing air, they caused the lungs to exhale the air which held back the Soul, and with an immediate inhalation through the nostrils, another divine decree was fulfilled: *God breathed into man the breath of life and man became a living soul!* The little Soul felt itself irresistibly drawn down toward the infant body, and found itself in the Chamber of the Soul, the Kingdom of the Inner Man.

The body pulsed; it was warm; life was vigorous. The little Soul was enthroned on earth within its own palace, to direct and to suggest, to dictate and to impel, to urge and to tempt; to be the conscience of man, the mind of God, the Master Within the Holy Temple.

And it listened. The mother slept peacefully, the nurse tiptoed gently about her duties, the physician watched carefully after the matters of concern. Nearby, in a little cradle, rocked the infant body while the Soul within observed and rejoiced. At the side of the cradle knelt the husband with tears in his eyes and a quickening of his spirit, for fatherhood was *new* and *so wonderful*. Carefully he arose, tenderly, humbly, he leaned over the babe and covered it with the little hand-crocheted blanket the little mother had made in her hours of hopeful waiting. Lifting one of the chubby hands he reverently kissed it as the representative of all that was divine, all that was sacred, all that embodied the love he had for the little woman in the corner. Then, placing the little hand down and covering it with a blanket, he whispered softly: "Baby man, *we* will bless you as God has done, and your name will be—William Howard Rollins!"



Startled, Rollins came back to consciousness of self and place. The picture in the fireplace was rapidly fading and Rollins found himself withdrawing from the scene. He was no longer a part of that *yesterday*, the incidents of which had been so strangely enacted for him. He was now the man of *today*, the restless, modern, matter-of-fact today. *But he knew*. He had turned back the pages of life's diary to the yesterday of his birth and it was his soul that had entered the body of the babe. But—what a price motherhood paid! His little mother, who even now

slept peacefully upstairs. Could man ever repay the suffering woman bravely bears that the unborn child might have the very essence of her life—even its very existence if necessary? What supreme love! Love divine! The love of God alone equaled it—yes, and it is the love of God.

Thus pondered Rollins until, as tears came fast and the heart beat rapidly, the love in his heart for the little woman upstairs was about to take him to her bedside to kneel in reverent adoration, when the door of his study suddenly opened and there stood the little gray-haired woman with pink shawl thrown about her and the sweetest smile on her lips. Surprised at finding him awake, she said in the kindest tones of loving motherliness:

“Come, William, *my little man*, it is very late and I was worried that you might have fallen asleep; *for tomorrow is your birthday* and I was just thinking of the day God gave you to us. Will you come now? I have your bed all prepared for you. Let us go up together. That’s a good boy.”

And together the strong, tall, masterful man and the little, old, gray, woman, weak and trembling at times, walked side by side, arm in arm, out of the room, lighted now only by the pale light of the moon, past the window of the hall to the wide stairway. Ascending together, it seemed, as they entered the deeper shadows and disappeared from sight beyond, that angels hovered over them—the little mother and her baby man.

Chapter III

BEYOND THE FIRST VEIL

NERVOUSLY AND RESTLESSLY, lacking real fatigue, Rollins turned from side to side in his bed. Sleep seemed impossible. His mind was haunted with the story and the picture he had just lived through.

The curtains at the windows simply turned the beams of moonlight into filigree designs upon the darkly carpeted floor, and in the far corner of the room the large, old-fashioned mirror of great size reflected the one shaft of moonlight which hit the white lamp shade upon the small reading table. As Rollins gazed at this reflected sphere of white in the mirror, it seemed to turn into a pale, beautiful face that smiled at him at times, and at other times, wrinkled with pain, became moist with tears of suffering.

Motherhood and the coming of a little soul! These were the entities, the wonderfully ordained things that occupied the threshold of his consciousness to such an extent that dormancy of thought, so necessary to sleep, was impossible. And he had witnessed the birth of his own body and the entrance into it of his own soul! What an important *yesterday* that had been; far more so than any other occupying a place in the last twenty years of his business career. Yet, this fact astounded the matter-of-fact Rollins. It controverted what had been his belief for so many years. There could be nothing more important in his life than these yesterdays and todays of business, each of which was so carefully chronicled in his sacred diaries! To him, the day of birth, like the day of death, had seemed to be just the beginning and the end of things; it was the period of life between these two points

that was essential—nothing else.

Tonight, however, as he lay in the increasingly nervous condition, there loomed upon the horizon of his measure of essentials, something more or different from the material affairs of life. The beginning of life was intensely interesting and most certainly important. And, perhaps the end of life was equally interesting and important. Much of life's success and power depended upon the first hour of life, the hour when the soul entered the infant body. Suppose the soul had failed to enter the little body—then what? Well could he recall the anxiety experienced by the mother lying in travail, fearful lest the soul hovering near might fail to enter and vitalize the little body struggling for birth. All the hopes and aspirations, plans and ideals stored in the mother's breast were dependent upon that one mysterious manifestation of an unknown law—whereby the soul in space would be transferred, transplanted, so to speak, into the body prepared for it; and the body, lifeless except for being infused with the borrowed blood and vitality of the mother, would become transmuted into a perfect creation, a living soul, a vitalized body. What a wonderful transmutation! Could this be the transmutation that the mystics of old symbolized and compared with the alchemical process of infusing a grosser material with a finer or refined spirit until the blending of the two made manifest a third and different thing—the refined, perfected creation, the pure gold of the universe?

Yes, what if the soul had not entered the body? Was not the soul at such time concerned too, lest it might not fulfill the law? In such an event as failure to unite—terrible contemplation!—he, the great Rollins of the business world, would not now be here. "Born lifeless" would have been the curt and sole dictum of the physician—and the soul now within would have returned to—where?

Rollins was wide awake now. Here was a question or two quite as important as any in his business, quite as mysterious in its nature as "Who was the painter?"

He sat upright in his bed. He ran his fingers through his hair and slowly breathed a deep breath—it was almost a sad sigh. He was impressed with the importance of his question and at the same time

was stirred by the very intensity of his curiosity. Down stairs the great clock struck one long sonorous chime. Rollins could not tell whether it indicated twelve-thirty, one, or one-thirty in the morning. It was late and he ought to sleep, this he realized; but the question, the all-important question was not answered.

He turned his gaze toward the corner of the room and there the face peered at him again in the mirror. It seemed to be the face of the mother who prayed for the coming of the little soul, and almost unconsciously he stared at it with that same questioning gaze known so well in commercial circles when Rollins was after the concealed truth. "Tell me," he demanded in stern tones, "tell me, where would that little soul of mine have gone if it and not come into my baby body at birth?"

"He waited for an answer, and after a pause that seemed like the stillness of death in the room, there came to his consciousness like the whispering of a voice within his soul: "Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing and the breath of all mankind." The words were those of the Holy Bible, the twelfth chapter of Job. But to Rollins they revealed the Law. "In the presence of the Lord shall all souls tarry and rest and await the coming of their day."

The soul would return to its own realm, to the presence of God, to the world of other souls, and—wait! Rollins, the man of now, would not be here, but the soul would not be lost. There seemed to be consolation in that for Rollins, yet, *why*, he could not have explained then: for until the hour of the penetration of the veil of yesterday, the personality of Rollins rather than the divinity of the inner man, was all important; and now—why it seemed that Rollins could have felt contented with the knowledge that if the personality of himself had been unborn, the soul that would have been his own would have lived—and waited.

Rollins fell back upon his pillow and closed his eyes in contemplation. There were two of him there in unison—his personal self, Rollins, with the baby body grown into adulthood, and the little soul residing within. The one came from the blood, the thoughts, the hopes, the

desires, the love of his mother, the other from—God.

Thus contemplating, Rollins reviewed again the minutes when his little soul, a shapeless, formless, thinking, feeling entity, hovered in space awaiting the moment of passage through the great Channel. Hovering in space? Where? Again the question that came to him then: “How came I there? And *from where*? If I was there within the presence of that little home and that little woman that day, where was I the day before the birth—the *yesterday*? Oh ! if I could turn back another page of life’s yesterdays and see the day before this day of birth—to see and live again the last day of the *yesterlife*.”



Whether Rollins fell asleep with that desire in his mind or not he could not tell when the night had passed and day had come again. All he knew was that a page had been turned in the diary of life’s cycle and that, as he lay there in bed he was startled by the presence of a great light near the ceiling. He gazed. The ceiling seemed to be gone, limitless space was beyond the room, and even the walls of the room now seemed to be blank-less, colorless space. Turning from side to side he found upon his body the weight and bulk of the great book whose pages indexed and recorded his life—the book he had seen but a few hours before in his study. Sitting upright again he gazed at its pages and found his hand slowly opening to a page marked, *Yesterday, December 31st*. That was the day before his birthday. It was the last yesterday of his yesterlife.

Looking again toward the space above and around him he found that the great light which had aroused him was, in fact, a mass of smaller, blending lights, each distinctly individual and yet so united that the thousands and thousands within range of his sight were as an undivided mass.

Each light moved, moving in a motion that was rhythmical and harmonious. There! one separated from the mass and moved in a circular motion toward the East and passed out of sight; and toward it followed for a long distance a shaft of light that illumined it, strengthened it on its way. Another moved outward, this time toward

the South. It, too, carried with it the projecting light from the mass, as though it required a stream of power to mark its path of motion. Another moved! Many were now moving in different directions, each followed by a scintillating, transparent but luminous, beam.

One was approaching him! As it came nearer to him, it grew larger, more brilliant and more intimate in some peculiar sense. Its light cast a shade of violet white upon his body and seemed to blind his eyes. It came closer and closer; it was just above him now. His body tingled, but the active pulsations of the heart seemed to stop. A peculiar etherealness pervaded his body and it became lighter in weight. Finally his whole consciousness was outside of his body, vibrating with an attunement most difficult to interpret.

The great mass of light before him elongated until it was a large oval-shaped mass. It fairly trembled with vitality of some kind and radiated toward the consciousness of Rollins a peaceful, soothing, familiar warmth.

Then from its very substance a voice spoke. To Rollins the words were those of a gentle masculine nature, but he realized at once that he was not hearing the voice through the ordinary channel of the ears of his body. In fact, he felt that he had no body. What there was of him, the him that he knew as self, was in front of him, was a part of the great light now—was even the Great Light itself! It was his own soul voice to which he was listening. It was his soul talking to him. This—this was *his soul, his soul in space*. It was the yesterday of—.

“In thy Light shall we see Light! In the beginning God said, Let there be Light. The Light is the Life of men. I am the Light of Him who sent me; of the greater Light am I a part. Within me there shineth the Light of divinity. The Soul of man is the Light. Ye are all Children of the Light. Thy Kingdom is the Kingdom of Light. Into darkness comes the Light but the darkness comprehends it not. When the Light goeth it returneth unto Light and leaveth darkness unto itself. Light is Life, Truth, Freedom. Darkness is Death, Sin, Bondage.

“This is my world, the limitless world of God. Of God’s Light am I. Beyond are my kin, all Children of the Light, all of the Fatherhood of

God, the Motherhood of Love. In the beginning God said: Let there be Light and there was Light, and the Light was divided into mansions of the Heavens, and there were twelve into which the Children of Light were received that they might be prepared to serve in their time as souls for the races of man on earth. And one by one, each was ordained by the Mind of God to go forth and let the Light shine on earth through the body God made of the dust of the earth. And when the hour came and it was good that a soul should bring the Light to earth, God breathed into the nostrils of man and each man became a living soul on earth. And there was a time and a place for each Light to shine, and a day and an hour for each Light to dispel the darkness and give Life, radiant and abundant. The law is immutable, the ordination infallible in its manifestation.

“And when the Light could no longer shine through the sinful bodies the Light was absorbed into the halo of the Heavens and there communed with its kin in the mansions prepared for them. For man on earth is ever sinful, decreeing unto himself the power of free-doing in violation of the voice within which speaks in Truth; for it is of the Light which is Truth. And man destroys the body that God has made and weakens its structure and defiles the dust of which it is made and it can no longer contain the spirit which animates it. And it succumbs, it falls like the walls of a Temple rotted with the worms of filth and decay from neglect. And it crumbles into dust again. For the Light leaveth and darkness reigns within. Light is Life and—darkness is Death.

“The Light that returneth seeth all that is and that will be. Of the Mind of God, its Father, it is attuned with all minds. It heareth the secret prayers and cries of the Lights of men, it knoweth the hopes and desires of the souls of earth, it seeth the despairs and the dangers, the temptations and the pitfalls of those whose Lights are denied the power to speak, the right to guide. Unto the Lights in the mansions beyond is given the power to help, the freedom to act, the inspiration to direct. They cast the beams of their Lights into the shadows of the hearts of man and speak with him and strengthen the Light that is held powerless within. This is their work, the work of the Children of Light waiting the hour to come into man with the breath of Life.

“And when the hour comes that the Light within the mother on earth shines forth and an infant body is prepared for the coming of a Soul, the decrees of God send forth *that* Light which is ready for the *time* and the *place*, the *work* and the *service* that shall be the mission of the Light of some mansion. And into the body of the babe goes forth *that* Light to be a Light among men. It takes with it unto the brain of the babe the personality and the mind, the soul and the memory of its former periods of life on earth; and there shines forth through the body of the child and the man the Light that is within. But man hearkens unto the words of the unwise, the thoughts of the temptors, the schemes of the men whose hearts are steeled against the radiations of their Lights within, in preference for the mortal earthly realities of their own physical senses; and some men are therefore lost. But to him who hearkens unto the voice of the Light within and finds pleasure in communion with the Soul within, there, and unto him, comes God and Truth and Life.

“But I must hasten on. I have come unto thee to speak as we would speak unto all men who seek Light, that the mind and the brain may be illumined. My time has come to leave the Kingdom of Light and stand near the little woman who, within a few hours, shall walk through the valley of travail praying unselfishly for the Light to come to the infant body she has nourished unto creation. It is so decreed that infant body shall be mine, for it will come into places and meet with those who will need my Light; and it will pass from association to association, city to city, peoples to peoples, wherein and whereby shall be many experiences needful to my evolving personality, and needing the knowledge that I have attained in the past. In the home of that child will I wait. I will give ease to the new mother consistent with the laws in operation. I will stand guard over the threshold the Channel to Life and be prepared. And, when I enter with the Breath of Life I will look out of the windows of the Soul, the pure eyes of the babe, and I will see—your mother, your father, your home! Come, consciousness and understanding, you must accompany me and pass with me into the being now ready for Life ‘s supreme miracle! Through space we shall pass, followed by the loving beams of radiating Light which unite us with the Greater Light, and tomorrow will be thy birthday on earth.”

Slowly the Light passed on into the night's darkness and with it passed from the aura of Rollins that sublime consciousness, that strange ethereal self, that was outside of his body, yet belonged to him. And he fell into oblivion, and slept. Awakened by the usual call of his mother, he was startled into consciousness of self and self's environment. The morning sun light cast its warm yellow beams across the floor and bespoke of life and the glory of living. Downstairs a door closed. There was the sound of wagon-wheels on the gravel of the path around the house. The world was astir! It was *today* again and the yesterday had passed. The *yesterday* of a yesterlife—the day before his birth, when his own Soul was preparing to pass through the experience he had seen earlier last evening.

Once more he had turned backward a page in the diary of Life's cycle to a yesterday *beyond the veil*.

Chapter IV

IN THE SHADOWS OF THE PAST

THE DAY BEING a holiday which even the tireless business man must recognize and keep, Rollins decided to spend *this* New Year's day at home. He had partially planned to slightly deviate from his rule of many years and have dinner at some fashionable down-town restaurant, where he and his mother might enjoy the music and the change of environment more than the food. But, learning that his mother was fully prepared to serve lunch at home, and with the experiences of the night weighing heavily upon his mind, Rollins was quick to take advantage of any logical excuse for *not* dining away from home at this hour of the day, postponing the restaurant dinner to the customary evening hour for holiday dining.

With a light breakfast served in his study, he begged to be excused until afternoon that he might complete his analysis of the diary. He had fallen asleep the night before without finishing what he had started. This was the excuse he gave to his mother—the only person to whom he ever gave any explanation and perhaps the only one to ever ask why he did some of the things that appeared so erratic. But mother seemed to understand, and so mother had some special privileges.

As soon as he could hurriedly digest the important news in the morning *Times*—a practice that nothing could break—and as hurriedly sort a few letters that had come by the only delivery of the day, he pulled down the shades and closed the inner shutters of the two windows of the room and lighted the gas logs again that the might sit

once more in the quiet, darkened room and be alone with the dreams, the visions, the *something* that now seemed to be a part of his real being.

If Rollins had been asked just at this time to give as keen an analysis of himself and his mental attitude as he gave of those he scrutinized before employing them or dealing with them in any manner, he would have said that the was a man possessed of a hallucination tending, to become a fixed idea, and would have added that such a man was useless in business and a nuisance as a friend. He would have said of his mental attitude, generally, that it was being warped by imagination, swayed by passing emotions, fixed by a tentative goal, obsessed by a single passion, and made impractical by ideals too vague to describe. Secretly, however, he would have reluctantly admitted to himself that the was being mentally, and, somehow inwardly, revolutionized. His processes of thinking were being changed by newer premises of reasoning. He was unlearning the old lessons and learning new ones. He was discarding old faiths and beliefs and slowly, analytically, absorbing from some sort of secondary personality new and more worthy, noble and spiritual beliefs. By another, his *change* in thinking and believing would be called *development of religious mind*. But, with Rollins, religion would have to come from within, for he was not in sympathy with churches and religious ceremonies; and he would hardly believe that a religious change could come to any man who did not come under the hypnotic spell of master sermon preachers. Naturally, Rollins would hesitate long before admitting that through his recent experiences God had spoken to him and he was, in fact, developing that religious mind and attitude which constitutes the real conversion from sinful indifference to sacred appreciation.

Relaxing easily in the big chair, turned purposefully so that the could conveniently gaze into the flames of the logs again, he fell into that same mind of speculation as controlled him the evening before. He had not taken the 1916 diary from his desk, for despite the statement to his mother, it was not his intention to continue its study until later in the day. He wanted to be free, mentally, and not distracted by even the holding of a paper or pencil in his hand. He seemed to feel that the fireplace would again serve him with another manifestation of some weird process of the imagination, or possibly, memory.

Could these things be the result of the imagination? If so, he, his outer objective self, the brain's creative faculties and reasoning abilities, had created, manufactured all he had seen and realized. Some men are born with an unusual ability to create in this manner. The faculty of imagination—granting that it is a distinct process or faculty separated from the ordinary process of inductive, deductive and syllogistical reasoning—simply requires a premise of probability upon which the wildest thoughts of possibilities and impossibilities are placed in some schematic manner suiting the fancy of the dreamer.

Usually, accompanying the foundation stone or premise of such a structure, the builder has in mind the last stone, perhaps the key-stone, that is to be conspicuous in the completed creation. And the builder builds to suit the needs lying between the foundation and the very pinnacle of the structure. With the goal clearly defined in mind, it is possible to select from the memory of facts and ideas just such elements of fabrication as are needed to reach such a goal. This applies to the average imagery of man's mind.

But such an explanation of the process of imagination, so-called, eliminates all appreciation of the following facts: First, all the deductive and inductive reasoning of man's brain must result from a careful analysis of those experiences which he has consciously realized through participation in them, through reading of them or through hearing or seeing them. Secondly, facts drawn from the memory of man must be facts or ideas which entered the memory during a period of realization of them *or otherwise*.

How, then, thought Rollins, can all that has occurred since last evening be attributed to my *imagination*? There is, truly enough, but *one limitation* to the activities and products of imagination; all must be centered around and within the limits of my knowledge. I cannot imagine a fact that I do not other wise know or that is not a part of or related to some other fact or facts which I know. Nor, in the process of adding to my structure of imagination, can I take from the memory such elements as are not there. Each point, each element, each feature, in even the wildest and most weird fabrication of imagination, must be the result of deductive or inductive reasoning, based on a premise within my conscious knowledge.

Whence came, then, the facts contained in what I have seen and experienced within the past twenty-four hours? Whether the facts of my experiences last night are actualities of life or not, they are, nevertheless, *facts* in my mind now—and where did they come from? I never knew before, never heard or read before, that the soul of the unborn child hovered near the expectant mother and passed into the body of the' child with its first breath. Not only did I never hear, nor read, nor understand that before, but it is contrary to what I have hitherto believed, contrary to what I should have argued, contrary to what I have been taught, and what I know so many believe and teach. Twenty-four hours ago, I should have said emphatically and without tolerance for debate, that the Soul of an *unborn child* enters its body some time prior to its birth—perhaps months before. Our civil, criminal and moral laws are based upon that belief. Great fortunes have been granted to heirs on the basis of that principle. Learned judges, eminent jurists, undoubted authorities have argued in courts, claiming that after a certain period of gestation, the unborn child has a Soul, and is therefore an entity, a personality, separate and distinct from the mother, and could, therefore, be a potential heir to a fortune, even before birth. Men have gone to the gallows in the past for having destroyed or caused to be destroyed the Soul, or rather its functioning, by the destruction of 'the body of an unborn child. Yet, from what I have learned, and what I must confess seems to be the most logical and correct statement of the matter, the unborn child up to the moment of the first breath of life, is living on the vitality, the soul-essence of the "borrowed blood" of the mother, as the words of the Soul-voice explained to me. The severance of the umbilical cord is the establishment of the child's independent existence and the taking of the first breath of life is the establishment of the independent and separate vitalizing of its blood; and this must necessarily precede the severance of the two bodies. It is most logical, reasonable, and natural from a scientific point of view. It explains the statement made by the Soul-voice and which I have often read in the Bible without realizing its import: *God breathed into man the breath of life and man became a living soul.*

But, how could such a startling, revolutionary, illuminating fact come to my brain, my memory or my consciousness through imagination?

If but one illuminating fact can thus come through imagination, then a complete education, a veritable encyclopedia of facts, a mine of exact knowledge, might be possessed by any one through simply day-dreaming and imagining.

And, there was the scene of my birth! The little room, the suffering woman, the physician, the nurse, the kind and gentle husband, the cradle, the voice of my father saying: "Baby man, *we* will bless you as God has done, and your name will be—William Howard Rollins!" I do not recall, in fact, I am sure of this, quite positive, that my mother has never told me a word about that day, for it is a sad event in her life; for on that day she lost the man who loved her, and I lost the only person whose absence has been my one great regret. How could such facts as constitute the picture of that room and the incidents of that day, come from either imagination or my memory, if I had never known them? But—were they facts in actuality? A h! here was a test. Mother—she could verify them! She alone could prove, now, whether I have created something from imagination, fancy or hope, or whether I have been informed in some strange way, of what occurred when I could not have realized it myself.

Forgetting the request that the wished to be alone, and never realizing how peculiar his inquiry might seem to the little gray woman, he rushed from his study, and calling to the sewing room at the head of the stairway, said:

"Mother, mother, oh, mother! Can you come down to the study for a little while, *now*?"

"There is something I would like to talk about." There was a tenseness in his voice, an excited vibration, that plainly told of a new-found interest, an important subject of immediate attention. His mother knew well that tenseness and she knew it would brook no delay, and so she came at once. He met her at the door, and fondly, more kindly it seemed than ever, put his strong arm around her waist and together they passed into the study. He placed her in the chair he had just occupied so that she might look right into the dancing flames of the gas logs, while he squatted down easily, like a big boy, on the stool in front of her.

"Mother," he began slowly, "I want to ask a few, eh, rather personal questions. You see, that is you know, it is—it is my birthday today. Yes, it is my forty-second birthday. I was born January 1st, 1875. That's right, isn't it?"

"Why yes, William," she replied, glancing at his big, questioning eyes with a peculiar query forming in her own mind. "But why talk of it now? Why not forget—that is, forget how *old* you are, and think only of the many, man)' more years that are to come. Why—I believe I have forgotten to congratulate you today! You were so anxious to be alone this morning, I hardly had an opportunity to say even *good morning*. My boy has grown so big these last twenty or thirty years I realize more and more what a great man has come from the But come, *little man* that God once gave me when—. William, let us talk about the future. Are you ever going to take a nice long vacation? Would it not be wonderful at this time of the year to spend a few weeks at Palm Beach? We, that is, you, certainly need a little change and rest, and some times, sometimes I feel so tired, too. You know I am getting old, William, very old and—But there, I did not want to ask favors of you on your birthday. It is you who should ask them *today*."

"That's just it, mother, I am asking a favor now. I want just a little talk with you about my birthday—my *first* birthday. You say I should not talk about how old I am, and you, with all the pretty color of a young girl in your cheeks, with the twinkle in your eyes of a twenty-year-old sweetheart—you talk of being old. But, to come back to my question—tell me, mother, at what hour was I born if you can remember?—No, I did not mean that—of course you can remember, that is not so long ago—and who was there? Where was the room? Or rather, in which room of the house was I born? You know what I mean, tell me all about that day, from the hour of *sunrise* to the hour of—the hour when father gave me my name!"

"Your father!" The little woman gave a startled gasp. For a second she looked sharply into the eyes of the big boy—and then into the flames of the fire. A sigh escaped her lips, her hands twitched and slowly she let her right hand slip into the big firm left hand of the man-boy she idolized. Tears came into her eyes and she did not try to stay them.

Rollins looked for a moment and then dropped his eyes to the floor. Motherhood, suffering, the valley of death—and now *recollection!* That was all that passed through his mind, and he was deeply, sympathetically affected. What cruelty to have the sweet little woman live through it again!

After a pause of several minutes, wherein the inner sobs of a bleeding heart gave pulsations even to the vibrations of the room—a pause in which mother and son were again wrapped in the soul-auras of each other through divine attunement, he spoke.

“Pardon me, mother, I did not mean to bring back to your mind the sorrows and pains of that day. I know what it means—that is, I believe I understand what a supreme sacrifice of life’s forces you must have made. Come, tell me only of the happiness of that day!”

“My boy, my boy,” sobbed the little woman, now turning in her chair so that she could look down on the head and shoulders of the man who slowly buried his head in her lap, and finding work for her nervous fingers in the smoothing of his hair. “There was no sorrow that day, all was joy, all was happiness. The next day brought its sadness—and widow hood, for I did not know of his—his going—until the next day—I was too weak to be told at once. But your birthday was the most wonderful day to me, and my tears, boy-man of mine, are tears of joy—just the duplicate of the tears that I shed so silently and quietly as I fell asleep when I heard your first cries and knew that you *lived*. I was so fearful that you might not be—that you might not live—and that you might not be a big, strong boy to become a big, big man, like—*your* father. But your cries, your cries of life, and the words of the nurse—‘it is a boy’—these gave me unbounded joy. My prayers were answered and oh! how I prayed that day, from sunrise to the hour of peace in the arms of sleep—that my baby might live, that *the Soul of God might be in his little body*.

“There is not much to tell of the events of that day, but there is so much to tell in one other regard, that I feel I must tell you now. Long have I tried to say nothing; long have I wanted to keep this little day holy to myself—the day of your birth. But you would know some day—some day when I close my eyes in sleep eternal, and it may be

better to speak now. There—keep your head in my lap, my man, and—let me look off into space as I speak. I cannot now *look into your eyes* and tell you—with shame—the story I must tell; but you shall know, and God help me to tell you in some way, in some words, that will beg, as I cannot beg, for your forgiveness.

“Your father and I knew each other as playmates at school. We lived in the little town of Alberta, Minnesota, not far from Morris, which was the county seat of Stevens County. Our parents were typical farmers of that day, fair-to-do, and each of us was the only child. We attended school only three days each week, sharing our teacher with the school at Donnelly, many miles north, the other three days. This gave us much opportunity to romp the fields, enter into the games and pastimes of the other children and—become sweethearts. When I became sixteen I went to the town of Morris, which always seemed like going to a big city, and there I attended what would be called a high school today. But your father, a robust boy of eighteen, went to Benson, in Swift County, adjoining, to study law with an uncle who had a large practice there, it also being a county seat. Letters passed between us that grew more fervent, perhaps because of the separation, and it was not long before I was considered as engaged to the young law student. His future seemed bright, as it was considered in those days when good lawyers with connections with established practices were few, and I remember that our school-day friends spoke of the happy lot I was to have. It was not just a school-boy and school-girl love affair, for, you see, we had grown up together and we seemed to be so much a part of each other.

“Then his father died. The boy had to return to the farm and look after his mother and the big lands left uncared for. Once again, we were together for several weeks, and his possible return to the town of Benson made me unhappy. I had left Morris, having completed a two years’ course of study, and he had only reached the point where he could go into court and take care of some minor cases. I was then eighteen and he was twenty. We made our plans—that some day we would be married and live in the house his father had left to him, and his dear, sweet mother should live with us. My father had always wanted to go to Duluth and there associate with a brother who was

in the produce business—'food stocks' it was called then—and I knew that it was just little me that kept him from selling the farm and going on East with mother. And so, when he learned that there was a possibility of my marriage with the son of his old neighbor and that We would live in that house, that I would be well cared for, even if the boy never "*mounted to much as a lawyer*," he began his preparations for selling and moving.

"I remember how strange I felt when men came to estimate the value of the old farm and homestead, and then when buyers came, one by one making their offers. Father would explain to them—sometimes in my hearing—how the 'little gal' was going to be married soon and would live over 'yonder' in the home of old Walt Rollins. It seemed day by day that, as things were packed up and certain things were set aside for me, I was being forced out of my home and literally given away to the boy who had not even then *asked me to marry him*. That we would marry, some day, seemed so well understood between us, we never made any reference to it. But this indefinite understanding on our parts was translated into a very definite matter by our parents and friends.

"My boy, my sweetheart, seemed to realize that it was near time to take the matter into his own hands, and I recall the day that the big *mahogany bed-set* was moved from mother's room over to the Rollins' home to be *our set*; I was embarrassed to find how intimately we were being placed in the arrangement of the new room and with never a word from my boy as to when we were to be married.

"Finally my father and mother moved away—went on their long planned journey—and bid me good-by. I was well established in the Rollins home, had the big room with the mahogany bed-set all to myself, and dear old Mrs. Rollins acting as mother to me.

"My sweetheart was still anxious to return to his study of law, and when he learned that his cousin Harold, who lived in the East somewhere, was to come West, he wrote for him to visit *our* home. Harold, much to my disappointment, proved to be a fine, manly fellow of twenty-two, far from the weak, characterless type we had been led to believe lived in the big Eastern cities. He was well educated, polished, athletic in action, religiously inclined, and always gentlemanly. I did not

know it then—for he would have never told—but he took a fancy to me and it was that which made him prolong his visit and never reach farther West as he had planned.

“As soon as Harold had been with us several weeks and indicated that for *some reason* he thought he would stay perhaps a year, my sweetheart decided that, since Harold could look after the farm, he might Well return to Benson and continue his studies at law. I protested in a way, for many weeks before he left, but he had been going ahead with some studies at home, preparing for several months to take up a definite work when he reached there. All this time he said nothing more about our marriage and you know, in those days, we were taught that it was not proper for a girl to appear even anxious to marry. Therefore, the anxiety that came to me at times never expressed itself.

“We grew more and more intimate, my sweetheart boy and I, as the days passed. Harold, the cousin, could not help seeing that we were deeply in love. To me, my boy personified all that love meant to a woman. He was an idol, a hero, a master, in my heart and mind. And then came the last week. Often we sat in the twilight, his arms about me, my head resting against his shoulder. He would tell me of his love and how happy we would be in the future. Oh ! it was the old sweet story over and over that every girl loves to hear. It was the first week in May, the spring-time sun, the blossoming of the flowers, the green trees and lawns so fresh with new life, the singing of the birds, the exotic perfume, the setting sun, then the moon—all this seemed to add to the joy, and the alluring power that my boy sweetheart held over me.

“And—just the night before he left—thrilled with the warmth of his kisses, saddened by the sorrow of the morrow’s separation, overpowered by the protestations of his love and the beauty of the tie that binds, we cast our souls into the flames of sin—and I was his bride. It was not the way I understood, but it made him *mine*, and for one brief hour he was mine—all *mine*, united to me by a marriage of all the passions and emotions, all the forces of the universe. I had looked forward to another kind of marriage, but this—this must suffice for the present. He would return soon, and then—then the other marriage. We agreed to keep our secret. He would return in the summer vacation

days when even the country courts were closed for a while—then the day of our marriage. Oh! how well I remember those plans, for I lived over them hour after hour during his absence.

“One week later he wrote me that an uncle in Duluth wanted him to go there, as there was an excellent opportunity for his law practice after he should have completed his studies; and he could just as easily complete them there, easier in fact than he could in Benson. I remember feeling that fact alone atoned for the greater separation that would come between us—he would more quickly and with greater efficiency complete his studies *there*.

“A few days later there came another letter, hurriedly written, saying he was leaving Benson that very hour. He would write to me from Duluth. I should not forget him, and he would not forget me for a single moment; and some day soon he would come back. Come back to old Alberta, the town of his boyhood, *the home of his bride*. And—that was the last that was ever heard of him. Weeks passed and I wrote to him in care of his uncle. His uncle wrote to me that they were still waiting his coming. Harold went to Benson and found that he had gone the day he wrote his last letter to me. There was no trace of him. Telephones and telegraphs were not available in those days as they are now, yet even such things might not have located him. Remember this was in 1874. Many things could have happened to him, the most logical being the one we all agreed upon. He had probably changed cars at some station and listening to the pleadings or the enticing expectations of those moving westward where fortunes were to be made, joined with them. Harold agreed in this, for it was the allurements of the *Golden West*, the promise of fortune and the hope of great, quick wealth, that had started him westward.

“The day came when I discovered that not long could I keep from some the knowledge that something more than wife hood was to be my lot. I had never thought of this—sublime innocence and *ignorance* was a girl’s charm in those days, *and likewise her ruin in many cases*. Old Mrs. Rollins, heartbroken, but brave and sympathetic, answered my many questions and revealed the law to me. Never did girl need—and have—

so wonderful a friend as that dear, sweet mother. My own parents were never told; and only this kind mother and myself knew, at first. Then Harold knew! I was startled when I discovered that the knew. I realized at once that his many kind attentions, his extreme consideration, had been for the purpose of letting me know, intuitively, that the knew. And, as the days and weeks passed, and the warm months of July and August passed, he and I spent many hours together walking and talking and reading the most sublime and inspiring literature from the pen of man and the mind of God. I knew he loved me—intuition had told me that when it would not tell me what else he knew. And, knowing, he loved me; knowing my sin, my error, my failing, he loved and respected me. I remember that one Sunday, when modesty kept me from going to church with him as I had been doing, he read to me from the Bible, and he read so slowly, so impressively, the verses: ‘Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’

“As Fall came, and then Winter, Harold pleaded with me to marry him. He knew I loved the one who was gone, still idolized him and forgave him for the error of his life; for I wanted to believe that the would have come back to me had not something terrible happened to prevent. But, my child must have a name! Oh, how those words rang in my ears! How often, as a child, I had heard the stinging rebuke of men and women, commenting on the life of some unfortunate child—’ it has no name; it was born in shame and sin!’ I wanted my child to be great and good and wonderful, like his father. And so it came about that I married Harold.

“We were married just before Christmas and only the pastor of the little church knew our secret and he prayed with us and spoke of the noble love Harold had. As the honor of his act, the sacrifice he was making, dawned on me after that day, I came to love him for the soul that shone through his body. It was like a *light that shines in the valley of shadows*.

“At last came the day—really unexpected—when the greatest lesson of life was to be learned. January 1st, 1875! Early in the morning I called to dear old Mrs. Rollins for advice. She called Harold and he drove through the cold of the bitter morning to get the doctor and a nurse. They returned at nearly six. It was still dark and I was—well, I have forgotten the suffering now. I only know that as the hours came—and I counted the minutes in suspense—I thought of but one thing: *will my baby live?* I wanted it to be a little man and look like his father. I prayed for this, I cried and sobbed, in fear that it might not be so. Some are born dead. I had been warned not to worry’ about the absent one, lest it affect the soul of the unborn child; but the fear came now, in the hours, the last hours, of waiting.

“As the sun rose in the sky and penetrated through the fogs and the winter clouds, I felt that the last hours of my life had come. I became exhausted and depressed. I remember lying upon the bed in the corner of the room and looking at the empty cradle near by and wondering if it would ever be other wise. I closed my eyes and prayed, prayed as Harold had taught me to pray. And as I prayed there seemed to be the voice of an angel whispering comfort and encouragement to me. I keenly felt the very *Soul of God* in my presence and knew then that God was standing guardian over the birth of my little baby. Ateach cry to heaven for—I knew not what—I felt the magnetic, soothing, inspiring presence of something around me that appeared several times to be bathed in radiant white light. It was as though the Light of Heaven opened at times and shone upon me to strengthen me, to tell me that all would be well, that my baby would be born alive—that *life was there*, waiting, waiting, waiting with me.”

Rollins felt his mother sobbing. Her hands trembled now on his head, her whole body vibrating with the emotion that was overwhelming her. The last words she spoke were said slowly and softly, tears and sobs breaking the even rhythm of her voice. Yet, he would not look up into her eyes—the time had not yet come for that. There was a minute coming, he felt sure, when she would need his help—need what, even now, he was ready to give.

“And then Harold came to me. He had attended to some things at the barn and in the kitchen. He was as anxious over my safety and my desires as though it—was—the—coming—of—*his* child. With a tenderness that only a woman can appreciate at such times, and with a love that was holy and good, abundant and so self-sacrificing, he did all he could. He kissed me, smoothed my disarranged hair, held my hand and told me in every way possible that he was with me in spirit and soul as well as body.

“I do not remember much more. Nervously I awaited the words of the nurse. ‘It is a boy—a fine boy.’ Mrs. Rollins, too, was relieved at these words, for she stood by and was so sympathetic. Then I heard Harold talking to the baby in the cradle. They say he kissed the little hands, and then said—oh! I recall easily the words—’Baby man, we will bless you as God has done, and your name will be, William Howard Rollins.’ That was your father’s name, my boy; and Harold meant that we, he and I, would always bless you and reverence you, even though the world might some day learn your mother’s shame and dishonor you. And, in giving you your father’s name, Harold meant to make me happy—to give back to me again my William—my lost William. And—I have had you, boy-man, ever since, for God was good to me and gave me the soul of my love. Can *you* forgive me, my boy? Can you ever, ever look at me again and say that you understand, you know, you forgive, and that you love your dear old mother?”

Slowly Rollins rose to his feet. His mother was slipping toward the floor in exhaustion. Quickly he took her into his arms and kissed the tear-stained cheeks, then the sobbing lips.

“Mother—I—why I—I am not the one to forgive or refuse to forgive. God made mothers like you, God gave you the Soul you have, and God gave me the Soul I have, and God united us that day in a way that not even you understand. Your love was good, your faith, your trust—all *that* was as pure as snow. There are no crimson spots to wipe away—nothing to forgive. God bless you, and let us forget that any man ever thought your love a sin or your act a shame. You have proven both to have been God’s own decree. But, tell me, mother, where did Harold go?”

The mother sat down again, reassured, comforted, but still unable to look at her boy, her man, in the eyes. "That day he was hurt and then died,, through a runaway of the horses that had earlier taken him to get the physician. As I said, I never knew until the next day what had happened on the *yesterday*. Sometimes the delaying of sad news of a *yesterday* until tomorrow is a blessing. It was so in my case; I hope it will be so in this case."

"And, mother, just one more point to complete the picture of that memorable day. Was I covered in that cradle with a hand-crocheted blanket that *you* had made?"

Startled, the little trembling woman arose. Glancing at him inquiringly, she said:

"William, have you found *even* the one little secret that I wanted to keep? Oh, I suppose it was futile, but I have tried all these years to keep that a way—and preserve it. Yet, somehow, you must have found it and have discovered it. Yes, during those days of waiting I had made a little blanket, knowing that winter was coming and the little baby would need every bit of warm th possible in the old house. And with each stitch I worked into that blanket thoughts of love for my missing William. Harold knew this too, and never said anything but tender references to how my little baby would be wrapped in thoughts of purest love. I have kept that blanket all these years, have often kissed it and hugged it while the tears came to my eyes. It is all—all that I have saved from those days—those days—of saddest love. And now you know all, William. Take me to my room and let me sleep—the sleep of peace at last; for I need no longer hide my secret in my heart—or hide the blanket of love froMyour eyes."

Chapter V

TRANSITION

A GAIN ROLLINS RETURNED to his study. It was near noon. In another hour lunch would be served, yet he was sure that he would not eat, could not eat, in the mental attitude he was in just now. Seating himself in the easy chair again, he was ready to speculate once more on the things that were rapidly filling his life with new interest.

“So William Rollins was my father,” he mused half aloud, “and Harold Rollins was his cousin, my *stepfather*. My mother married this Harold Rollins, I was born a Rollins—I am a Rollins by blood and by birth. The world can say nothing of that. It is a perfect title, a perfect chain. It is only the material side of the whole affair, after all, and I am more interested in the other. Poor little woman, how she *did* suffer! And she does not know the *facts* as I know them. Facts? Yes, the actual facts, for has not the story of my mother verified the story, the vision, I heard and saw—there—last night? Imagination? A fabric of the mind? Then, I, the self within me, the Soul of that little woman, the experiences of her life, the suffering she bore—the tears she shed—all imagination then, too? Impossible!”

And Rollins was right. The mother’s story, even in the minute details that might easily have been forgotten or even misunderstood by the man were identical. No imagining of the mind could create so correct a reflection of the actual events of the past, and no child’s memory could remember the events of its early life, or even the stories that it might have heard. Yet, was *that* impossible? Was the child-memory locked against the storing and preserving of tales it might acquire in babyhood, and release again as a fantasm, in adulthood?

How could he be sure that at no time in his childhood—in years when he was a boy of ten or even fifteen—he had not overheard his mother telling someone about the events of that day? While forgotten now so far as objective recollection was concerned, still the story may have recorded itself for preservation. It may have been entered on—Why the pages of the Diary of the Past! The DIARY! He had forgotten about it. Since last evening, he had turned backward to two adjoining days of the past in the diary of—memory perhaps? That was a simple answer.

He remembered reading somewhere—or perhaps he had been told by some one—that when a person is in the deeper stages of hypnosis, or a similar subjective condition, susceptible to suggestion—one can be made easily to remember—or recall from the archives of the memory—the events and incidents of certain days of the past. Such experiments often and scientifically made, proved the existence of a perfect storehouse of memories, impressions. Only the necessary condition, the appropriate causation, the unhampered opportunity, were needed to permit this storehouse, this perfect and indelible record of all realizations, to marshal themselves out to the borderline of consciousness and be realized again. Concentration of all the active faculties, incentive, suggestion, relaxation, hypersensitiveness to impressions—these conditions were necessary and—they were controlling Rollins' mind and physical condition at the time he had had his experiences. Scientifically, his experiences were psychological ones, hallucinations, illusions, fantasm of the memory, almost anything. But to Rollins, they were realities that required no actualities to make them of value to him. No, the scientific analysis and explanations of them would not suffice. There was something more than mere *mentalism* in all this.

It has been said that there is a key to the past, a link that unites the present with the past, and that with this key one might easily lift the veil to enter the forbidden chamber and read the records there. Delving, then, into the past would be like delving into the recesses of the memory for a forgotten fact; all one needs is the associated fact, as a key, and with this the forgotten fact is brought to light. If all that came to Rollins in the past twenty-four hours came as an insight into

the past, what was the link? What was the key? He asked the questions over and over, and then, mentally analyzed how it all began. At once he thought of the diary, turning the pages of yesterdays in the yesteryears of long ago. The Diary! Again its very sound, its entity as a *thing*, impressed him. It seemed like a thing alive! And did not Casaubon, the great French theologian of the 16th century, make his diary, the famed *Ephemerides*, a thing that lived for centuries?

To the diary must Rollins return. He felt it—it was impelling. Once in his hand, it seemed to vibrate life, animation, exhilaration, *creative powers*. Truly it was *attuned* with the unknown, yet it was a mere book; and on not one page was there a word which could be interpreted as referring, in the remotest sense, to what had been aroused in the atmosphere of that room.

With the closed book in his hand, merely to satisfy the idea that there was some key required, he leaned back again into relaxation in the chair of contemplation, and waited. But one thought occupied his mind. "I will turn back the pages of the diary of the past, to the yesterday of the yesterlife!" He re-expressed the thought audibly—as a command unto himself.

How many minutes passed while Rollins sat there with his eyes closed is not known, but he was drawn from the silence of his concentration by hearing a peculiar humming sound through out the room. Opening his eyes he saw nothing at first, but slowly there formed a great violet haze in the corner of his room where but a single chair stood in darkness. Gradually the haze formed itself into a mass near the floor, and then elongated into a form that eventually—perhaps after five minutes of time—formed itself into a couch or couch-bed. It was covered with blankets and sheets and there was an old man lying under the covers with just the head and one arm showing.

More of the picture—for picture it seemed—began to form now, as Rollins stared in deep concentration, even breathing slowly lest the spell be broken. At the side of the couch-bed sat another old man. His hand was holding the hand of the other—the man who was lying there—ill. It was another scene of sorrow. The very atmosphere of the picture breathed again pain and sadness. The arm of the sick man

was pale and thin. It hung almost lifeless. The man who sat at the side of the bed was intent in his study of the older man's face. A crucial moment seemed to be at hand.

The violet aura or haze surrounded the whole picture, and divided the picture from the rest of Rollins' study in which it was being enacted. The wall behind the couch seemed to be of a different color and nature than that of the study, and seemed to be farther away.

Rollins watched and waited for developments, but again he experienced the peculiar sensation of his consciousness leaving his body and being over there, somewhere in the picture itself. Now he was completely there. He could feel the difference of the atmosphere; the room he was now in was cold. He seemed to be at the side—no, just over and alongside—of the man on the couch. He was there unseen.

With the new position of his consciousness there came a clearer consciousness of what was transpiring. The old man was ill—was, in fact, *dying*. It was merely a matter of time, perhaps minutes, when he would breathe his last breath. But how? Why? Where? These questions must be answered first. And as each question came to mind there came the answer, not in words, but in that inner understanding that was so strange to him—to his ordinary understanding; but it did not perplex him now.

So far as Rollins could see, there were many odd things in the corner of the room in which the couch and the men were located. But most prominent were the many paintings framed and unframed, and some even unfinished. The room seemed to be empty of those things so familiar when a woman shares the home. The untidiness, the signs of dust and neglect indicated that the impressions that the old man had been ill very long, and alone, were correct. The other man was—a physician. He was in a hopeless attitude, but had just administered a potion which would prolong life. The old man was struggling, inwardly; for at times he gasped and after each gasp a little color would come to the cheeks.

Desiring to know more of the story, Rollins, or rather the consciousness of Rollins, leaned over the body of the sick man, and hovered there a few minutes. The old man gasped again, and opening his eyes said falteringly:

“See—see! There—just above me—my Soul. It is leaving me—it wants to go, it is hovering there waiting, waiting, waiting.” The words died out in weakness. But they were not the words of an American, they were not English—they were French. But the consciousness of Rollins understood.

As the import of the man’s exclamation dawned upon Rollins he was startled. Did it mean that the, Rollins, was witnessing his own Soul in transition from another body? What else could these words mean?

The thought seemed to be the result of the fact, for at once the consciousness of Rollins—the mind, the intellect—answered, “I am that Soul!”

Then came the sensation of attunement, a peculiar connection of some kind, with the man’s body. Rollins felt the weakness the old man was feeling. He felt a dry parched mouth, a desire for water, and as he realized this, the old man lifted his hand and said: “Water, water, please—some water.” The physician turned and picked up a wooden cup and lifted the old man partially upright while he put the cup to his lips. Rollins could feel the cooling drink go down his throat. Then, the ease of temperature manifested itself and Rollins noticed for the first time that the was warm. The old man closed his eyes and sank into relaxation and as he did so, the consciousness of Rollins seemed to become lighter and to almost float in space above the couch.

Suddenly the cry came again for more water. This time the physician put some powder into the water and gave it to the man to drink. Immediately Rollins tasted the element in the water, but it was cooling and soothing.

In a moment or two a peculiar sensation came over the consciousness of both, the old man and Rollins. The old man began to quiver and cried: “No, no more, I want to go on, I do not want to stay. Why did

you give me that again? I was eased, I saw that I was going and was happy.” To Rollins the effect of the powder was that of making his consciousness heavy, thickening it, it seemed, and drawing it down, and down, and down into the body of the old man. It pulled, it strained, it stressed.

The consciousness did not want to go, the body of the man did not want to hold it—but something, fiery, strong, gross, *unnatural*, was pulling the two together. It was uncomfortable. The old man wept in pain. The physician held his hand and watched. The consciousness of Rollins could stand the situation no longer. It would free itself from this bondage. It grew stronger, it grew lighter, it rose slightly from its close position to the body. Its sense became more keen, it could feel its own entity. It seemed to be a living personality now, almost independent of the body there—but connected by a mere haze—a violet aura. Then it spoke, the voice coming from the very density of the consciousness:

“I will be free! I am the Master of my destiny while here, and the decree shall be fulfilled and the hand of man shall not alter or modify that which is written in the Great Book. It is my time to pass on to the Kingdom of Light and be illumined by the Greater Light. Long has this body served me well for the work I came to do—the work decreed for me when into it I came. But now that body can no longer stand the power of the Light within, it can no longer serve without hindrance, work without breaking down, assist with efficiency, the mission of my time. Your poisons and your drugs are of the stuff the body is made of—the dust of the ground; and they cannot do more than strangle the mind, paralyze the senses and hold fast to that which is better gone. Peace should come to the old body there which knows only what I know, which suffers only what I suffer, which rejoices when I rejoice. For, it has no consciousness of its own. Its mind is my mind, its Light is my Light, its Life is my life. It is nothing of itself. It wants nothing, can have nothing. Away with it, for I want it not, and I AM ALL THERE IS TO MAN, and I have *life eternal!*”

From the old man there came a gasp—a sudden jerking of the body, a tenseness that made the body rigid, and then a slow relaxation which left the body limp. And, as the relaxation came, there was a slow exhalation of all the air in the cells of the lungs—and the Soul that hovered above, united to the body by only the aura, slowly floated off into space and illumined the darkened walls as it passed by. Reaching the upper part of the room the soul-consciousness spoke gently and sweetly: “Peace, peace unto all, for I am risen! From the tomb I have come, resurrected. Long did I suffer and try to make my escape that I might be free to give greater Light unto the world, but man in his ignorance and vanity held me fast, crucified upon the Cross of false realities. Man’s body is the Cross upon which all Souls are crucified because man makes it so. *On that cross have I been like a rose held fast by the entwining stems and the thorns.* The tears were the dew drops that came from the petals and left the perfume of immortality to radiate into the aura of the Soul. But I am free, free to return to the Kingdom of Light, where Souls unite in sacred communion and abide in the mansions of the Mind of God.”

As the violet haze passed on and faded from view, the couch and the man sank into darkness as behind a veil, and Rollins, the man, came slowly back to self-consciousness again. Rubbing his eyes, tired from the long strain of concentration, he straightened his tall body, stretched out his arms horizontally at each side to take a deep breath, when again the words rang in his ears: “On that cross have I been like a rose.” Quickly he dropped his arms as he realized that his posture was that of a cross—The CROSS. He dropped back into his chair, and for the first time since childhood this great, strong man wept. He had witnessed the passing of his Soul from the body in its previous life—the yesterlife of another century.

Chapter VI

RESURRECTION

AS TIME, PLACE and circumstances dawned upon Rollins' consciousness he found himself staring at the old painting, the mysterious landscape with the incomplete name of *Raymond*. It seemed older now, and it breathed an atmosphere of some incident of life. Did his memory recall the scene? He was not sure. And, as he studied the details of the picture, each growing more vibrant with life until it was as though he were gazing through a window out upon some foreign valley with its purple-tinted hills, his eyes wandered to the corner where the large R of Raymond was plainly visible, even at the distance he was from it and in the soft light of his lamp. Then he was startled. He had seen that R, with its peculiar, bold formation, before. Truly ; and he had seen similar pictures. The old room! The finished and unfinished paintings on the walls and standing about. Some were signed—and the name on them was RAYMOND. There was no other name after it, but there had been a mark. *Raymond* and a *symbol*. The symbol was faint on the painting now upon his wall, but its faintness had led him, and others, to believe that it was the beginning of another name and they had sought in vain for that other name.

Jumping from the chair like one suddenly possessed of a key to a great secret, he removed the painting from the wall, and with the aid of a magnifying glass, one that had been So used many times, he studied the signature again. There was just a little space after the *d* of Raymond and then there was a mark, or possibly two marks, that suggested the letter V, the beginning of the letter W, or possibly the upper part of the letter Y, or, perhaps, the last part of the letter N or the center of the

letter M. Having always believed that these indistinct marks were the beginning of a second name, he traced out certain other faint brush strokes as being part of the faded name. But now he saw that this was the work of the imagination, for the brush strokes just as easily formed a part of the shrubbery in the foreground as imagination made them a part of the name. No, there was nothing truly definite except the first name and the two additional marks which now suggested a symbol.

Closing his eyes, lie tried to recall the paintings he had seen on the wall of the room behind the old man that had just passed to the beyond in his last strange scene. Distinctly he saw the name of Raymond on a number of them, and just as distinctly a mark of some kind following the name, but the nature of the mark he could not recall, could not clearly visualize. Why had he not paid more attention to these pictures? And, how came those pictures there? Was it an artist's studio he had seen? And was the old man an artist? Was he, this old man, Raymond? Was he? Then—.

One can easily appreciate the nervous tension, the holding of the breath, the rapid heart beat, the joy that overcame his emotions as he realized the fact that the, Rollins, in one incarnation of his Soul, had been *Raymond the artist*, whose one great painting now hung upon the wall, whose identity he and others had sought in vain. That was why Rollins had such a strange liking for nature's scenery, while out-door life otherwise did not appeal to him. That was why he loved landscape paintings. He was carrying over, *from a past life*, from the yesterdays of old, the likes and desires, the ideals and the standards of previous experiences.

Here was a subject for deep study. Could there be such a thing as heredity of *mind* as well as *blood*? Is the man of today the result physically of the blood of his forebears, and, mentally, of his own evolution? Is the body, after all, but a material cloak made of the blending of substances of many bodies, while the mind, the Soul, is of one continuous strain of divine essence?

Hanging the picture on the wall almost unconsciously, lost in the wonder of the abstract problem that now occupied his reasoning, he walked to the secluded bookcases and after unlocking one section, he

took from it a book entitled "Heredity and Its Laws." Sitting down again he turned page after page seeking for some chapter heading, some caption, some phrase which might throw light upon this new idea of soul-rebirth. But he was disappointed. He was about to look, almost hopelessly, in the Encyclopedia, when the chimes in the hallway announced that lunch was ready.

It was a holiday and courtesy demanded that this day he should show consideration to his mother and not deprive her of his company all day. Surely after *all this* his mother and he ought to find greater joy in their companionship. So, to the dining room Rollins wended his way, determined to submit to her his newest problem.

After lunch had been partially served the discussion began. It would help to make their time of sitting together that much longer.

"Little mother, did you ever read or hear anything about the rebirth or shall I say, the reincarnation, of souls?" he began.

"Not a great deal, William !" she replied, plainly surprised at the question and more surprised at the trend of his thoughts. "You know the Bible speaks of several instances where the prophets were, seemingly, wise men who came back to earth to live again. But I presume that you refer to the teachings of some new school of philosophy. I have not studied them nor even read more than that there is some theory of reincarnation, as they call it."

"But, mother, from what you have read or heard, can you tell me *what* it is that reincarnates or is reborn? I realize that it is not the body, nor the blood, nor . . ."

"But you are mistaken, William, right at the start, or rather, information which you have in that regard is erroneous. From the little that I have heard, I believe it is claimed, and quite logically, that the Soul, being divine and immortal, is the part of man which is reborn in man. Upon this is the doctrine of reincarnation based. Of its principles I can say but little, but I stopped you in your statement because you were touching upon a subject in which I have interested myself very considerably. You remember giving me a book on heredity to read? In

it I found many interesting facts regarding eugenics and child-hygiene. That, you know, has always interested me, and I believe you can now associate my interest in that subject with—*your own birth*. I remember reading one time a book called ‘Being Well Born.’ It opened again the sad event of your birth and the chapters of my life in the past. But I found much satisfaction in some of the principles set forth and from that time on, I devoted my study hours to that subject and gave my spare time to helping the Civic Hygiene Board of this city. Do you know, William, that it has been found that the blood of one’s body is essentially reincarnated from generation to generation, as is claimed for the Soul? It was your statement that it is not the body, nor the blood, that reincarnates which made me interrupt you. I am quite sure you were in error.”

“This is intensely interesting, and I want to hear more about it. In fact, mother, it seems to me, I am in a new world these last twenty-four hours. How greatly I have neglected my reading, and how I have locked myself up in the business world and ignored the greater world of science, or at least, philosophy; for I do not suppose that the principles you are speaking of, or those which interest me in the Soul, are even honored by any attention on the part of cold science. You see, a business man gets into the habit of thinking the whole world consists of business. Every man and woman one meets must be in some business or else they belong to the other class—consumers, customers, or clients. A man is always a potential power in dollars and cents, or else he is nothing. A woman is always—well a mother, or a wife, or a sweetheart, or a plaything, with no place in *big* business and incompetent to assume such a place. The face of the earth is covered with either oil wells, mineral mines, coal mines and timber, rail roads or steamship lines. The sun shines to help salesmen make more calls, the rain falls to help the crops and prevent market losses. A day consists of one-sixth of a business week and time is governed by time-clocks and production-costs and payrolls. Sunday is a day for going over books and making a few personal calls at homes when it is difficult to meet men at business. Plays, theaters and places of amusement are for salesmen to take their prospective customers that they may bribe orders and win favors—and they help keep money in circulation. Churches are to ease the dissatisfaction of the laboring classes, make them feel joyous

with spiritual things when they have nothing of the material world, and promise them everything in the future if they remain good with nothing here. Marriage is sentimental foolishness with the young, and a *business deal*, a financial alliance, with the old. Children are elements of a big field of business—hats, shoes, clothes, books, toys and insurance policies. Life is a bridge of possibilities between the follies of youth and the imbecilities of old age. Love is a condition of the mind that helps business—watches, rings, more jewelry, clothes, fine stationery, books, candy and hundreds of other things which would not be made or sold otherwise. Death is a cheater or an easy way out, according to one's predicament at the time. Home is a business asset, counting more in a business man's rating on the market than in any other way. Mothers are a necessity and a dependable help in time of personal emergency. The past belongs to the failures in life, the present belongs to the successes and the future belongs to the dreamers; A newspaper is a press-agent of business and a tattle-teller of personal things. Bah! you know how many of my associates, and even myself, have looked upon life and all there is to it. You seem surprised at what I say, and yet, mother, you must have felt many times that that was how I looked upon all things. But I realize now that there is something even more interesting than the problems of production and selling, manufacturing and marketing, cost and profit, profit and loss. Maybe I have crossed the bridge between the follies of youth and the imbecilities of old age; perhaps I am on the brink of that last span of life. But this I know, I am more enthusiastic about the past and the future today than I have ever been.

"Men are always so self-centered. The average business man cares more about his personal ego, the self within and around him, than about the rest of the world. Yet, I see now, where I and others have been cheating ourselves in ignoring some of the facts of life in our desire to put the sun of the universe in our own individual solar plexuses.

"The average business man seeks power—dominating, increasing, unflinching power. But he has overlooked the one great source of power—knowledge of the real self and its possibilities. Every great or prominent man in the world today boasts of his ancestry, is proud of

the forebears who achieved, and he looks to their strength to help him dominate the world today. But he misses the greatest prop, the strongest foundation, in overlooking the ancestry of the mind that rules him—the mind which is his own and yet not his own. Every mighty factor in the big-business world today seeks to be well informed regarding every law of city, county, state and land that the may take advantage of any potent power therein. He seeks, through his hired advisors, to utilize every power that the courts and constitutions of business give him. He engages experts to keep him posted on the advances of scientific achievement, that the may utilize the power or privileges which science reveals. He looks for opportunities everywhere to make himself great, mighty, controlling, dominating, feared and—wealthy. But he overlooks the laws of nature and the wonderful possibilities of power that must be hidden in her processes and in her ways. I see the great mistake now. I am going to change my life—and before it is too late, I am going to make myself mighty with some knowledge that courts of law in man's land, bankruptcy proceedings, business failures and market quotations cannot take from me. That's my determination, and so now I want to hear more about the reincarnation of the blood."

"I am afraid," she began timidly, "that you are not using a term that science would accept, for science really has taken up this subject in a way that will be hard for me to explain. But the term *reincarnation* would be rejected by science. In its place the term *continuity of the germplasm* should be substituted.

"You see, William, for years many forms of insanity, such as *dementia praecox*, for instance, have been considered as traceable to hereditary traits or taints. Then, again, many mental habits, physical habits and general tendencies are also traced to the result of heredity and they are called *inherited characteristics*. Up to a few years ago, the principles of heredity were considered as theoretical, and science smiled at many of them. Now, recent discoveries or rather observations, reveal that the principles so long advanced are true and other principles not even suspected are also true.

"Man as a species of animal life is just the result of inheritance. Every trait of character, of mind and body, like the specie of his physical

being, come to him as an inheritance or because of his environment and education. The doctrine that ‘as man thinketh so is he’ applies only to those few traits classified as *acquired characteristics*; otherwise man is what his forbears have made him through their thinking, their living, their environment and their education. Every man is the sum total of his direct line of parentage and is himself adding to that sum for the next generation.

“It was believed at one time that the germplasm of both male and female parents were creations of the organism of the individual parent, and that each germplasm contained only the characteristics of the parent. Now it is known that the germplasm that enters into the formation of an embryo contains not only the characteristics of the parent, but also of the grand parents for many, many generations.”

“Why, mother, do you mean to say that the germplasm entering into each embryo was not a distinct and individualistic creation in the body of the parent? In other words, is the germplasm a continuous element or essence never losing its entity and individualistic nature from generation to generation?”

“Precisely, William. That is what is termed the *continuity of the germplasm*. This germplasm contains the elements of character and specie. It passes from generation to generation and gives from itself the necessary elements to reproduce its nature and characteristics but is never wholly lost in the process. Each generation of specie adds to it of its *acquired characteristics*, so that from generation to generation, it is always the sum of all that has passed before it. All this was made so plain and clear with diagrams and illustrations the other evening—Thursday evening—at the monthly meeting of the Civic Hygiene Board. The professor has been giving us a series of talks on the subject of heredity and we understand now the meaning of the admonition ‘unto the fourth and fifth generations’, and so on.

“You see, each cell of living matter utilized in the process of fertilization and development into the embryo first passes through a series of divisions so that the final cell of the female, called the ovum, and the final cell of the male, called the spermatozoon, is composed of certain portions of the original germplasm. In the nucleus of

the cell there are the hereditary elements called Chromosomes and these according to a definite law are numbered in each cell for specie, nature and condition. The remainder of the cell has its bearing upon the character of the embryo, of course, but it has to do more with the modifications that are to be made by each generation and are accumulated by each and passed along.”

“Does that mean?” he inquired after some thought, “that in my body, in my blood, tissue and bones, there is some of the identical elements that composed the blood, tissue and bones of my ancestors, my remotest ancestors?”

“Yes, in a direct line. And all your brothers, all your cousins, every one in this generation of your family, would have the same elements plus the modification resulting from marriage in the previous generation. Within your body, William, in the cells that will reproduce themselves and fertilize the ovum, there is chromatin substance, which becomes the essential Chromosomes, and this chromatin within the cells of your body is some of the identical chromatin that existed in the cells of your most remote grandfather and grandmother.”

“Then that means that instead of new Chromosomes being created by each generation, the Chromosomes simply duplicate themselves and continue to divide and divide until in the last generation, perhaps after a hundred generations, there is still some of the same Chromosomes?”

“Precisely. Yet, in dividing, these Chromosomes do not weaken in characteristics or essential nature. In each generation they divide many times and each divided segment grows to full size again, retaining its precise nature, ready to fertilize an ovum and within that ovum reproduce its nature again. This is what science has recently discovered and proven to be true. Remember, William, these Chromosomes of the cells, microscopically small as they are, contain the elements of every other cell that form the many kinds of cells in a matured body, plus characteristics of species, plus characteristics of appearance, even family resemblance, plus nature, plus mind, plus tendencies, plus everything that makes personality and individuality. That which makes you distinctly different from all other men, as well as that which makes you precisely like every other man, and that which makes you a child of

a certain line of ancestry—all this is contained in the Chromosomes of every one of the hundreds of cells that mature in the body for the purpose of reproduction.”

“That is astounding, Mother! Why, then, the blood in my body, the bones, the tissues and membranes of every organ and muscle and vessel, the cells of the hair, of the brain—all within and of me, is that of my fore-parents, *reborn*. I am not I, but all of my forefathers and fore-mothers united. They did not die, for, I am all of them reborn! What they cast off were dying cells while other cells of their bodies were perpetuated and lived and now are in me!”

“But that is merely an exaggerated and bombastic way to look at it. But you can safely say that you *are* what they *were*, plus what you have added by education and environment.”

“And,” he said rather slowly, “if all that is true—and I can not doubt it if science has found the law—I am—well, with a reincarnated soul.... a sort of dual person, after all, for, the flesh and bones and blood of my body are of the family of Rollins.... but the Soul and mind within me are.... that of Raymond.... and possibly others.”

“Why, what do you mean?” the mother asked, surprised.

“I cannot fully explain, not at this time. I must have a little more time to work it out, but a great light is dawning upon me and I think I see the scheme of the universe revealing itself to me as few have ever dreamed of it. I must learn more.... but how?”

“I cannot help you in your strange thinking, William. I am quite satisfied with what the Professor told us. We are nothing more or less than what our fore-parents made us—plus environment and education.”

“No, no, mother. You are wrong. All that you have said may be true, and I believe every word of it. It cannot be otherwise. I see that plainly. But, all you have referred to, all that science has discovered, relates to the physical and worldly man, the material and brain part of man. There is—the Soul—the memory—the inner personality. That cannot be transmitted by chemical or physical substance, and that is

what I am interested in now. Pardon me, mother. I must return to my study. I must finish my little researches today. Tomorrow the business world begins again and I am going to enter it with a different spirit. This earth—this world is now *my home*, and men and women are now my kin—my brethren. I will deal with them as such—even to the most humble in my employ. I have a work to do—a message to bring to the cold world of business. Perhaps I have found my *mission*, the Light that must shine through me.”

And off he went to his study, moved inwardly by the gradual realization of the touch of divine inspiration. He was no longer William Howard Rollins, the business man, but a Light on earth, an incarnated Soul, an earthly segment of the Divine with an earthly mission. His mother watched him leave her presence in thought and knew that it was a changed man who dwelt in her house; and somehow, strange though it seemed, she looked upon his moving figure with reverence as though through the room and out into the halls there moved silently the figure of the Master Jesus who had come to break bread with her and go on to the work that must be done.

God’s presence Was there; she felt it, knew it. But how? How came this through a man who had never before indicated even the slightest interest in Church, the Bible, or God? A miracle had been wrought since yesterday. Today was the anniversary of his birth ; it was more than this—it was the day of his rebirth, she thought. It was the day of awakening, the holy day of illumination—*resurrection*.

Chapter VII

THE THRESHOLD

RETURNING TO HIS study, Rollins put away the book on Heredity with a smile. He had saved it as being the last word on that subject, but, evidently, it had become antiquated by the recent discoveries in that field; and he pondered over the rapid changes that were being made in scientific principles and more especially in the knowledge of man and nature.

“Truly, he said to himself, ‘little that one knows is of a nature to remain permanently. Change, change, change! That is all there is, even to knowledge. The great Greek philosopher who said that ‘matter is always *becoming*’ was certainly right and it applies to our knowledge as well. Matter is always changing, becoming something and never really is something for any length of time. Knowledge is also becoming more and more accurate, more nearly true, and the facts or theories of yesterday may be fallacies or superstitions tomorrow.”

The word *yesterday* brought to mind the Diary. He had not completed his analysis of it, and tomorrow business began again for the new fiscal year. He must complete his review of the *yesterdays* in that book.

Closing the bookcase, he took his Diary from the desk again, seated himself in an easy chair, adjusted the reading light and with a sigh, leaned back comfortably to think. That book! The Diary! Was it alive? Did it have between its pages people, places, conditions, all animated with a vibrating life? Could he not feel a vibrant essence fairly pushing itself through the covers and from the edges of the leaves? His arm trembled from the pulsations it gave to his hand. More than a year of

life and action was represented in that book's notations. A life time—a generation, many generations, all time past, a thousand years, perhaps a million of yesterdays, were recorded there. It was not a book, it was a *key* to the past—the key that unlocked the chambers of the past.

Again his mind reverted to the scenes he had witnessed and he wished they would come again, or others—more *yesterdays*. The wish ! It started a stream of tingling throughout his body. He closed his eyes, he relaxed. He was entranced. The wish ! It was a command ! It was as though a great gong had sounded. He could *feel* and *hear* the vibrations of the gong's note in the air. Was this what occurred when Aladdin rubbed the lamp and wished ? Was there something psychological in a sincere wish expressed or realized at the right moment ? He was lost in the mystery of this sudden experience.

Psychology has often said, as an axiom, that *suggestion* results in the realization of anticipation in those cases where the suggestion is given by oneself—or given as auto-suggestion. In other words, when the process or formula of auto-suggestion is indulged in, it presupposes on the part of the person certain *anticipation* of results. Psychology claims that such anticipation is necessary, is a prerequisite to realization. That fact is, however, that if there was no anticipation there would be no suggestion given. It is the hope, the faith, the belief, that there will be a result that induces, encourages, the person to give the mind a suggestion. Without such faith, hope or belief, no matter how mild or weak it may be, no one would purposely give an auto-suggestion. Therefore, not only must anticipation precede the realization but it must precede the suggestion. That *unconscious* suggestions—auto-suggestions even—do produce results in the absence of any anticipations, does not affect the law or principle. In those cases where it has been demonstrated that an unconscious suggestion given to oneself has resulted in keen realization, it has been found, after careful analysis, that preceding the suggestion there was *fear of realization* or its antithesis. In substance then, the same condition existed.

The psychology of prayer reveals that certain psychological or psychomental conditions are existing and certain laws operating. Prayer is not, therefore, the shallow tenet of religion, but the concrete

manifestation of a subconscious process of mind. In every sincere wish, in every lingering hope, in every sincere desire, in every conscious longing, there is the essence of prayer. Prayer is but the deliberate expression of an inner desire—a hope of mind. It is deified when it is expressed to God, and this adds to the faith, the hope, the belief in its potency. For, who would pray to God did he not first believe that God would hear and answer?

And the realizations to such prayers. What of them? Are they even more than realities of the mind, a condition of the Soul? We pray for the speedy recovery of a sick one. Health comes; we are made happy at the change. We recall our prayers, our petitions to God. Our faith makes us believe that the change that has come is a direct result of our prayers. God has wrought another miracle. With reverence and humility we gladly credit God with direct intervention. In that belief, in that faith, in that purely mental realization, we find happiness, joy and firmer trust in the efficacy of prayer. When the prayer brings not the desired result, if death comes to the sick one, we ease our minds, we excuse the disappointment, with the expression of faith in the better judgment of God. Our belief in the value of prayer is not lessened. In either case, the results of prayer remain, to each individual, a psychopathic, mental, condition.

Naturally, metaphysics and mysticism ascribe other powers to prayer. It teaches us that in prayer to God the essential element is a sincere desire, a cherished hope, a clean thought, with all the elements of goodness and, usually, unselfishness; and that in the process of prayer, in the very attitude of prayer, we attune ourselves, our minds with the Infinite, the Cosmic, the Divine Mind that pervades all things and is everywhere. That in mental or audible prayer, we formulate the desire in a definite phrase, we visualize the anticipated results and then, release that desire into the Cosmic where it naturally vibrates with the constructive forces, the love and goodness of Divine plans; and the thought, with its mystic potency, brings results. This does not eliminate the intervention of God, but it reduces it from direct to indirect, from personal to impersonal, from specific to general. Such philosophy is the basis of much wonderful teaching and it reveals laws and principles but little realized by man.

But to Rollins there was no mistaking the fact that the desire, almost definitely and audibly expressed, produced an immediate effect. The desire to have the Diary reveal another yesterday! Was there not reason for anticipation? Was there not warrant for faith in the power of that book to open the doorway to the past and show there a scene of activity?



Minutes or hours may have passed, while Rollins held the Diary in his hand. He did not know, he was not conscious of time. But he watched with concentrated interest the slow development of a great haze of light that gathered in the corner of his room again. He did not know whether his eyes were open or closed—he would not even try to discover. What he saw was as real to his senses as anything that the objective eye could cast upon the retina for absorption by the nerves for translation into consciousness. What difference, then, did it make whether he *saw* objectively, or—how?

The mist became a light purple at its outer edge and a neutral gray in the center. The center then darkened until various colors spotting the space like first blocking-in of colors on a canvas. Gradually they took form and some blended until the whole made a picture. As it developed its life-like atmospheric qualities, and became alive with feeling, the consciousness of Rollins passed from his body like a wraith toward the scene, stretching along with it, from his body to the scene itself, a misty light which radiated a *coolness* around him. Then—perhaps after a minute or two—Rollins saw, not from where his body was, but from the scene. His senses were with his consciousness, not with his body. From the scene in which he was now a part, he looked back at his body on the chair, and that view impressed him as being but' a picture whereas his new' environment in the strange scene was real, actual. It was tempting to analyze such a condition, yet something urged him to think no more of it, to center his thoughts on where he was and what he was doing there.

He looked about him. He was in a large room, the room that had begun to form as a misty picture and became life-like. It was stranger than any room he had ever been in before. The ceiling, crossed at

various parts with heavy wooden beams, was very high above the floor, perhaps sixty feet. The walls were of stone—large stones evenly placed but not tightly united by cement. The three windows, set deeply in the thick walls, were arched at the top and screened with rough wiring, but contained bars instead of glass panes. Opposite the three windows there was an open fireplace the recess of which was unusually deep and wide. In it large logs were burning and before it a number of odd irons and racks were set. In the center of the room was a carved table, the workmanship suggesting great labor and skill, but the wood was unstained and unvarnished. It was fully twenty feet long and four feet wide. Chairs, with high backs, carved and finished much like the table, were in various parts of the room, and at one end a large combination closet and table upon which sat many large pieces of beautiful silver. In the closet could be seen silver and gold dishes and some few pieces of porcelain and china.

There was a stately doorway at the opposite end of the room, the frame work of which was massive and wonderfully carved, and in the center of its top there was a shield in which were carved two heraldic devices. The doorway suggested an entrance to a cathedral, and the two doors which hung therein were of iron, partially rusted and ornamented. They were closed and therefore what room was beyond, Rollins could not see.

The most interesting features of the room were the many pieces of armor, shields and spears, and the magnificent oriental rug that covered nearly the whole rough floor. To judge from the marks and symbols on the various shields, many different persons or families were represented by them, and while most of the articles of battle were strange and old, they showed signs of having been used.

The room was comfortably warm and very quiet. Nothing but the occasional crackling of the burning logs disturbed the stillness that was like the stillness of a tomb. Rollins decided to investigate and moved toward the great door. His feet seemed heavy and unnatural, though the movement of his body was light and almost without weight. He glanced at his feet. They were covered with heavy leather boots with metal pieces over the toes. When the heels touched upon the uncovered

portion of the rough stone floor, they made a noise that suggested metal on the heels. He looked at his costume. It was like those he had seen worn on the stage in Shakespearean plays. Knee breeches of a dark, heavy material, a tight fitting coat of a lighter material, a soft collarless shirt, light blue in color, and a heavy plush or velour band of dark red about his abdomen. Surprised at his appearance, he could not reason about it, for the mind seemed to refuse to reason, to argue that it was useless and of no immediate need.

At the side of the door there hung a heavy silken rope. Its position and nature suggested its use and Rollins, with the most natural air, stepped forward and pulled it twice. He waited. He heard a metallic clanging at the door and slowly the two parts of the door separated and there stood before him, against the dark background of an unlighted hallway, a tall heavily built man in a robe of gray tied about the waist with a gray cord. He bowed very courteously and said in a soft voice and with pure French which Rollins' mind easily and immediately interpreted into English:

"Your *wish*, my lord? And...pardon the privilege that bespeaks my lord's generosity.... I hope.... I pray.... that all your wishes may be granted.... this day."

The feeling of surprise that came to Rollins was not nearly so great as must have been the surprise in the mind of the servant at his own boldness in thus speaking; for Rollins could not feel otherwise than that this strange incident was truly a part of his life—new and yet familiar—unexpected and yet anticipated. Many questions arose in the mind of Rollins, but something again told him that it was unnecessary, that, in fact, his questions would be illogical and he could easily answer them by *thinking*.

But—he had called the servant—he must say something. Could he answer in French? He dared not try. He was thinking in English, or rather in good American. Perhaps he could simply gesticulate. What idea then should he express? Ah! He would ask for his hat, by simply making....

"I will have my hat!" The words came forth with a vim, before Rollins could control his tongue. His mind had formulated the idea and it expressed itself in words immediately. They were in French, too; and although Rollins knew but the rudiments of the language, he was not surprised—could not be surprised—at his ability to speak French.

The servant seemed to understand, but replied with a quizzical tone : "Oc—le *causia*?"

Rollins nodded consent before he could realize what the question meant. Then the words translated themselves. "Yes—the *causia*?" What was a *causia*? He had nodded approval and.... why it was a style of hat, a particular design. The answer came inwardly, instantly. And then—why *oc* for yes? He had expected *oui*—but *oui* was modern French, the French Rollins had learned at College, and *oc* was.... the language of... the old Provinces. Was he now in Languedoc, the ancient Province of the south of France? Again the answer came and—it seemed so natural!

The servant soon returned bearing a large felt hat that had a very high crown, a broad brim slightly rolled and a small feather sticking from a cord in the back of the crown. Without betraying any surprise at the hat he placed it on his head and moved toward the center of the hall as though to pass somewhere. He must go out of the building as an excuse for asking for the hat. The servant preceded him in turning toward the left and then, after ringing a bell by pulling another rope, unfastened some heavy cross pieces of metal and slowly, with great exertion, opened wide the two massive metal doors that let in a great burst of sunlight flooding the hallway. Through this Rollins walked and out on to a balcony or porch of marble and .peculiar white rock, while the doors slowly closed behind him.

Before him there was spread the strangest and yet the most enticing and alluring landscape he had ever seen. It was indeed, like the land of fairies. The intense blueness of the sky, spotted with only an occasional small gray cloud, the vivid greens of more shades than nature provided in America, the distant hills toppled with walls that surrounded old castles or châteaux; the trees as the sides of the winding roads that led from the fore ground to the distance, covered with a *white* that

looked as pure as snow, and, as the wind blew, lifted up into the air and tinted the trees with white until the sides of them nearest the roads looked like Christmas trees decorated for the day; the unusually bright sunlight, the invigorating air, the faint and pleasing fragrance of the flowers and plants—all held Rollins in a trance, and he thought only of how wonderful a picture it would make, if he were only an artist. If he could but paint! The thought seemed to find some response in his mind—but immediately came the answer—*but you cannot paint*. With a sigh of regret, he turned again to the left and stepped down the wide stairway to the garden at the side of the building, where in sunken sections between stony pathways there were many flowers blooming, and in the center of all a beautiful fountain playing, permitting the light winds to waft to his face the most delicate sprays of refreshing dew.

He would examine the building and see its size. Instinctively he knew that the was at the rear of the building and walked along the widest path to another corner of the building. He noticed without any considerable interest that the windows were well protected with iron bars and others were exceedingly narrow—too narrow for the passage of a human body. On one side of the building there was another doorway, smaller than the one through which he had passed but closed with massive iron doors. At the next corner there was a large turret in which there were narrow windows at various levels. A casual interest in them caused him to glance upward at the other parts of the building and he noted, again without surprise, that the second story of the building was much smaller than the lower floor and that there was a small wall around the edge of the roof, the wall being penetrated at places by the projecting bodies of.... *gargoyles*. The word came almost immediately from.... memory!

After circuiting the house he walked down the slightly descending path toward the open field on the other side of which there seemed to be a public road—the one which was painted with the pure white powder of some kind. Approaching this, he was delighted to find his surmise correct. The road was made of broken pieces of white chalk stone and had been powdered by continued use. He stopped and picked up a small piece of the unpowdered stone and found that, he could break it with his hands. As he walked he came to a small stone

bridge over a dry creek and these stones of the bridge w all were large pieces of the white chalk. In them initials and symbols had been cut or scratched. He could dig into the surface of the stone with his finger nail! What wonderful stone, so white, so soft.

Walking for perhaps two miles he came to a small building of very old appearance, situated in the very center of the intersection of four roads which crossed at this point. Reaching the building, which he noticed now was in ruin in some parts, he saw that some horses, perhaps fifteen, in ancient coverings, were standing at one side of the building. Within there was chanting. The rhythmic intonations, the pauses, the very response that his Soul gave to the sounds, indicated that some sacred chant was being expressed by a number of voices. He approached the door. There was but one step, and this he took, bringing himself on the very threshold of an unknown temple. But, stranger though he knew himself to be, it seemed not only familiar, but the right thing to do—*he must enter!*

Once within, he noted that there was no roof to this old building, nor had there ever been. There was no provision for one. It was an open-air temple—of Roman design. At the four sides of the square room there were separate altars upon a slightly raised platform. Before each altar a fire was burning, and fronting each of these were two rows of rough wooden benches. Upon these benches sat men and women, with heads bowed down, chanting this sacred, soul-stirring incantation. The walls were of stone, but decorated with symbols which seemed familiar but *nameless*. Back of each altar but one, stood a man in just such costume as he wore, *without the hat*, apparently leading the chant, while occasionally a girl of youthful age, dressed in flowing white, would pass from altar-fire to altar-fire and drop into the fire from the metal prongs she used, a piece of black—charcoal. The word came instantly; he need never hesitate for the right word, he found. She took these pieces of *charcoal* from a bright brass or gold vessel—hammered or decorated metal—*again* the right description came from within and said a few words which Rollins could not hear.

His entrance into the temple did not surprise any of those present, and with an urge that came from the inner consciousness, he slowly

walked to the vacant altar place and, taking off his hat, faced those on the benches before him—and began to chant in this strange tongue:

“Deus, in adjuto...rium meum intend...de. Domine...ad
adjuvandum me festina. Gloria...Patri,...et Filio,...et...Spiritu
sancto. Sicut erat in principio,...et nunc, et sem...pre, et in
saecula, saeculorum...A...MEN...Al—le—lu—ja .”

As he chanted he marveled at the beauty of cadence, the maintained antiphon, the unison of diction and the perfect melodic phrasing. He listened to his own voice with interest, and now began to wonder why he persistently asked, how is this? and Why? Was this not his custom, his usual life? And while the outer man's mind wanted to cry, *no, no!* the inner voice said, *be patient, calm!*

The service being finished all arose and slowly filed from the temple after making some salutation to the altar-fire. Not wishing to speak to the other three men who remained in the stations at the altars, he stepped down from the platform and slowly left the building without being approached by any one of the others when they prepared to walk or to ride their horses.

Returning to the great door of the château, he saw no means of signaling for entrance and was about to question his mind in this regard when the doors began to open and he found his servant greeting him again with the same polite bow. Entering the hall he faced its rear for the first time and saw that it led to other rooms and to an old stone stairway.

Motioning to the servant to come with him into the large chamber with the open fireplace, he was pleased to see that the servant seemed to anticipate his desire and was even now preparing to open those two heavy doors in the center of the carved doorway.

Suddenly the doors opened wide and as Rollins was about to step lightly across the threshold into what he thought would be solitude with an opportunity to question the servant, he found himself facing a throng of men and women in gay costume who lifted high their voices in great exclamations of some kind. One by one the men approached

him and shook his hand, kissed him on both cheeks and otherwise indicated their greetings. The women bowed with courtly bow and made many dainty, softly spoken wishes in French to him, not one of which could he completely realize.

Approaching the center of the room he saw that the great carved table was covered with woven linens and embroidered satins, all in white. Silver and gold dishes were placed as for a banquet. There was fruit and—at each place some flowers. Large silver goblets were set at various parts of the table and there were other articles which seemed familiar, but likewise nameless at just this time.

Almost automatically he walked to the end of the table and took a place before a larger chair. The others stepped to their places about the table and stood waiting. He made a motion for all to be seated and in the most matter-of-fact manner sat down in his chair with a sigh. He must not stop to think; he was being scrutinized. They were waiting for him to do something, but what? His mind was sluggish; again and again in the silence of their waiting, he tried to reason, but reason was inhibited. His thinking ability seemed paralyzed. Why couldn't he think this thing all out? Why were so many here and why were they waiting for him? He must...but the answer came now, as he paused, and rising in his place he raised both arms and fairly shouted with excitement:

“A bras ouverts—suaviter en modo!”

And almost in unison, each arose and lifting their right hands high and with surprise on their faces—too evident to be concealed or mistaken by Rollins—they cried: “Pax vobiscum!” Seated again, many fell into conversation while Rollins simply waited for developments. There was mental stupor that permitted him simply to realize and act automatically as the inspiration came. He was an actor in an unknown play that was *so very familiar*.

Many servants now waited upon them. Great dishes of vegetables were served and then at just the right moment a large wooden platter was carried in by two men servants containing a huge lamb, roasted and steaming hot, decorated with greens and spices. Its aroma was

alluring to the senses and its picturesqueness suggested a great feast in Babylon.

The roast was set before Rollins and a servant handed him a great knife, an ungainly thing of iron or steel, with sharp edge, and with it a one-prong fork. He cut and carved with more understanding and success than he had expected and hurriedly finished for the last plate that the servants passed to him. An idea had come to him. He would hurry through the banquet and through dexterous means secure some information from one of the servants as to what this all meant and *who he was*.

Sitting down again to eat, for he had had to stand to carve so large a roast, he found the servant ready to hand him the plate filled with meat and vegetables. Looking for knife, he saw no forks and glancing around saw that all were using their fingers to pick apart the meat and vegetables and to pass the food to their mouths. He was handed a very large *serviet* or cloth which he saw others were using to dry or clean their fingers after every few minutes, and, without further analysis, he too, ate in this manner.

After an hour of eating to an extent that seemed almost animal-like in its persistence, wine was poured from large silver and porcelain vessels into the gold goblets. With the wine a broken cake was served, and fruit.

As another hour passed and the sun turned into a beautiful gold and sent its beams across the table to tinge the heightened color of the faces of the guests, one by one they began to rise, and with unsteady hand to hold aloft a goblet of wine and to make toasts in uncertain words. The toasts were directed to him—Rollins! To each in turn he nodded appreciation, but each toast simply added to his determination to hold a very serious interview with some one, quickly.

The servants were now bringing in small silver dishes containing water and placed them before each guest. Each in turn dipped the soiled and greasy hands into the water and washed them. Then, drying their hands upon the large *serviet* in their laps, they passed them on to the servants and arose from the table. In a few minutes all were

standing again and the servants were hurriedly removing all the dishes. A small doorway or opening in one part of the wall adjoining the dish-closet served as a means for the passage of the dishes out of the room. The large table was now being moved farther from the great fireplace and—over at one part of the room a servant was lighting a number of candles in silver candlesticks. He was placing them in parts of the room. More logs were placed upon the fire—something was being prepared for and much interest was being shown by the men in the preparations, for they were directing the servants.

Another servant entered the room and motioned to some of the ladies that something was prepared outside and they smiled and with great expectancy left the room through the great doorway. Now another servant entered and carried in his arms a number of cages, in some of which were large black birds with strong curved bills and sharp claws, and in others there were what seemed to be small white pigeons.

The men gathered around these cages, selecting some of them with great enthusiasm. Each seemed to want some particular black bird, and the birds were examined as analytically as one would examine a well-bred horse. Rollins stood motionless in the corner of the room and watched this proceeding as though he had seen it many times before but still knew not the mystery of it.

Finally the men closed all doors and saw that the windows were well screened, and then released the white birds which proved to be wild pigeons. They flew to the top of the room and tried to find resting place on the beams of the ceiling, fully sixty feet above the floor and where it was almost too dark to see them. They were crying and making a horrifying sound, when the other cages were opened one by one and the legs of each black bird were marked for identification. Then, simultaneously, all the black birds were released from the hands of the men and they flew with wildness to the ceiling.

The scene then became distressing, cruel, *terrible*. The black birds seized the white pigeons and plunged their awful bills around the necks of the pigeons. They fought, they cried; the men cheered. It was a *battle royal* between each pigeon and each black bird, with the pigeon hopelessly beaten. The black birds would drop down, soar down, to

the men, with their prey in their bills dripping with blood, the gory spots on the white feathers standing like blotches on the shield of man's honor.

Rollins could not stand it. Whether the strong wine the men drank, or the custom of the times or both, were responsible for such cruel pastimes, he could not witness it and hold back the disdain, the disgust that was about to overwhelm him and make him stop the whole proceedings. *But he must not do that.* He was only a witness. He would not dare to interfere. But he could leave. Ah! the opportunity to speak to the servant was at hand. He walked rapidly toward the door; as he did so a big black bird passed before his face with one of its prey, and the dripping blood fell on his forehead and down to his hand. The blood of innocence! The cries of anguish! The sport of cruel hearts! Man's lowest instincts freely expressing! What a scene, what a shame! He would have none of it! He pushed open the door and stepped out into the hall and closed the doors behind him. As he did so there rang out a heart-rending, piercing scream from some soul in torture, while the men jeered and laughed, and other weak cries told of the last sobs of life in some white breast. That last cry—the cry of the lost life, the conquered existence, the torn body, the bleeding wound—the similarity! The symbol! The dove of peace! Slain! By man's cruel thinking, by man's earthly ways. The words came back again:

“On *that* cross—the body of man—are many things crucified!”

Rollins rushed to the stairway. There was no servant in sight. In a room nearby he could hear the laughs and remarks of the women, the *ladies*, who, in all compliance, left the men to enjoy their murderous habits and lust for blood. Was that womanhood? Had women not improved since the days of—that? Where was the boasted modern refinement, culture, and . . .? But this was *not* modern times. The answer was distinct. This was the day of...

Up the stairs he rushed and into the first open doorway. It was a bed-chamber. The bed, high from the floor, approached by two steps, was heavily and beautifully canopied. He closed the door behind him and dropped across it the iron bar. Then, in weariness and disgust, he flung himself upon the feathered bed, unmindful of the satins and

laces, and buried his head in his hands and cried, sobbed, as his whole body shook emotion:

“God, good God, what a world and what a time! Have all men forgotten their greatest gift, the chivalry of manhood, the protecting power of their might over the weaker? Can men come from chanting of Thy goodness and enter into the destruction of the littlest beings? Then make me weak, God, make me weak, that I may not hurt, or see hurt—or permit the destruction of the smallest flower of the fields or the most minute animal of Thy world. Make me humble, make me simple, make me—kind—good—loving, all—and never too strong to destroy that which Thou hast made!”

And as he prayed, his prayer was answered, for he felt the weakness come, and with it a simpleness of heart and mind, until, like the tired-out baby, sobbing its cry for the resting arms of mother, he lay on his side, and slept.

Chapter VIII

ILLUMINATION

A PECULIAR METALLIC noise awakened the consciousness of Rollins, and he gradually realized that there was some disturbance at the door of the room in which he slept. He rose from the bed in a dazed mind and finding the room very dark, walked slowly about until he reached the iron door. As he neared the saw that it became illuminated with a faint light that emanated from his body in all directions; and by its light he was able to find and lift the bar that held the door closed.

As the door opened the same servant that had greeted him earlier in the day bowed again and said in French, softly and kindly:

“I was concerned, my lord, for it is late and you sleep without the light and thy guests have departed without bidding adieu.”

“Come in and sit with me for I would ask you some questions.” The words came easily, in French, and with a solicitation that seemed to surprise the servant who was more accustomed to brief commands. He entered slowly and Rollins closed the door. The servant lighted two candles which stood on an old carved dressing-table, over which hung a large piece of highly polished silver, evidently used as a mirror.

Seated opposite each other in heavily cushioned chairs, Rollins thought for a moment or two before he spoke. How should he begin his questions without surprising the servant or arousing his suspicions? It was quite evident to the servant and to all who were there that day, that Rollins *belonged* there. Perhaps they thought it was his home? The term “my lord” used by the servant suggested that Rollins might even be the master of the household. If this was true, how could he consistently ask the questions which were uppermost in his mind? He must continue to act the part of the *master of the castle* until he had all

the information he could secure in a diplomatic manner. And then—why then, What? Could he leave this place? How came he here? Again he tried to reason it out and again he found his mind refusing to place facts in their proper and logical order for mental review. Again he found that deep in his consciousness, as though recalling a dream, he had a vague recollection that the was an American of the twentieth century, but uppermost in his consciousness was the dominating realization that the was *here in this* place at this time, and that the was equally at home and in the right environment.

Yes, diplomacy must be used and some excuse must be given for asking the questions which would sound strange to the servant. Suddenly an idea came. He revolved it, tested it, and it seemed to be just the method to use. He would try it.

“My man, I have something important to tell you. You see, I am not like myself today. I am strange.” He waited to see how the servant would understand that. He noted with satisfaction that the man opposite him looked quizzically at him and then nodded in agreement.

“I had an accident yesterday and when I awoke this morning my mind seemed to be dazed and I could not recall where I was and now I find I am puzzled as to who I am. I am sure I am not mistaken about some things, but I want to check the facts and be very sure before I talk with anyone of our,—that is any of *my* friends. Now, tell me first or all,—or rather, suppose you get the pen and ink and some paper, and we will write down the facts. Go!”

Pen and ink and paper! The words were in French, as was all that the had said to the servant, but Rollins wondered if he knew what was meant by such words in *these* days. But the servant was off to some other room,—he must have understood. After a few minutes he returned bearing a tray upon which Rollins saw a beautifully carved vessel which he instantly knew must be an ink-well, a long feather or quill, and a roll of skin, as it seemed, and another silver vessel with perforated top. The servant placed the tray on his lap and moved close to Rollins so that their knees touched. Then he shoved the tray forward so that it rested on the laps of both. Rollins looked at the roll of skin first. It was nearly twelve inches square and wrinkled in places, with a

shiny, almost greasy surface. He laid it down and at once the servant picked it up, flattened it out and sprinkled from the tall silver vessel some white powder on the surface of the skin and with the palm of his left hand rubbed the powder into its surface, and then blew off the surplus. Then he picked up the quill and dipped it into the smaller vessel and when he extracted it, it was covered with a thick, gummy black substance. He handed the quill to Rollins and held the skin flat for him to write. Rollins looked at the end of the quill and said: "What is that—on the quill?"

"The carbon, my lord, 'tis very thick, but the parchment requires it and the gum will hold the carbon there very Well."

Rollins realized that this form of ink was different than what he seemed to recall, but it was too trivial a point to look into *now*. Then he passed the quill back to the servant and said:

"I want you to write the answers to the questions. I will hold the,—the *parchment*. My hand is too nervous to write to day."

Arranging matters in this way, Rollins began his questioning again: "Now, then, tell me, what is my name? What? Guillaume, Viscount of Anduze? Write it! That's right! Now, eh,—Why am I Viscount of Anduze?—How came it to be so?—Oh, so I am the son of Count Raymond, Lord of Anduze, Lord of Rodex and Millau and Viscount of Toulouse! Write it all down, carefully.

"And where is my father? Indeed! Write that down, too,—be sure you put it completely,—'advisor in Roman Law at Charlemagne's School of the Palace!'

"Where is my mother? Oh,—I did not know,—but write it! 'Buried in the left nave of the Cathedral of St. Sernin in Toulouse.'

"I wish now that you would write down there my exact date of birth. That's right. Now tell me, what was I doing this morning at the little Temple or Church at the cross ways?"

"Why, my lord, you were performing your usual festive duty this day. This, you know, is the day of the *Compitalia*, the annual festival

held each year at this time, in honor of the Lares, the deities of the cross roads. You went, as was your duty as master of this villa, to the *compita*, the chapel of the Lares, the ancient Roman divinities, situated on the cross roads, but now it is a temple to God. There are four altars there with four Sacred Fires, representing the four adjoining villas, an altar and a sacred fire for each castle and hearth of the four villas. The Master of each conducts the sacred festival while the subjects of the estate or province, represented by their principal chiefs, worship there. So, today, the first of January, you conducted the chanting for the representatives of your subjects as the other masters did for their subjects. For years your father performed this rite, and now, for the past three years, it has fallen to your lot. That is all.”

“Write it all down!” commanded Rollins and while the servant wrote he leaned back in his chair, and closed his eyes to review again the morning festival.

“Who was the young girl who attended the fire?” he started again. “She was the Vestal Virgin, whose sole duty is to keep the sacred fire always burning in the chapel. It is a memorial of the ceremony at Rome when the Vestal Virgins kept burning day and night the sacred fire—a community fire—from which others might obtain hot coals for their home fires. It is now a symbol of community interest and therefore sacred trust and neighborly love. She is a virgin and must remain obedient to her duty as a virgin until of legal age. She lives not far away in the castle of your cousin who went to battle with the legions of the legates of the Roman Church, and—and he—”

“He never came back—I can quite understand that. Go on !” said Rollins, as memory served him in some peculiar way.

“No, he never came back and no one ever learned of his end. But his young bride was cared for by you, just—.”

“Just as though she were my own wife. I understand *that*, too. My cousin’s wife!” How strange and yet how familiar it seemed.

“And now tell me just one more fact—and be sure to write down the answer. What was the cause, the reason, for the great celebration in

the—the—*great hall*, downstairs this morning?”

Surprised, the servant looked squarely into the eyes of the master before him. “Why, that feast, followed by the sport of Falconry, was at your command, your own request, planned *yesterday*—you recall *yesterday*? You asked for the lords and ladies, the nobility of these provinces, and you sent forth your herald to request their presence, for today is *your birthday*. Surely you have not forgotten *that*. The day you were to become Lord of Bellcastle—of this villa and the Province of Avervon.”

“Put that down there, my man, and I guess that is all. No, stop a moment. Tell me this. Am I married and if so, where is my wife?”

“No, my lord, with the care of *Lady Rollins*, your cousin’s wife, you have devoted yourself exclusively to her well being—but you are still young, and there is yet time to marry and carry forward the *blood* and *name* of your ancestors who have always been noble men.”

Writing this, the servant arose and left the parchment on the dresser, taking away with him the materials on the tray.

Rollins closed the door tightly, folded the parchment in his hands and claspings them threw himself back into the chair, closed his eyes and began to review the facts just revealed. There was much in the story that was just beyond the spoken words. This, the untold story, he must now comprehend, somehow.



For an hour Rollins sat in the chair thinking and dreaming. Gradually a sense of warmth came over him while a changing condition in the brain and nervous system indicated that he was modifying his consciousness in some manner. The first definite sensation was that there was a light on his eyes, then a weariness in his limbs with an accompanying desire to move them into a different position. In making this change his feet fell to the floor with a jarring of the body that caused him to open his eyes. His feet had slipped from the stool. There was an electric light at the side of his head. His reading lamp! The fire

in the fireplace! He was in another room—the study at home! He was the modern, American Rollins again—at home!

Rising from the chair he noted that the still held in his hands the Diary. That key to the *yesterdays*! He walked about the room with the book in his hands behind him, nervously pacing and thinking, muttering such unconscious comments as seemed to come from a mind still in a maze. And as he reviewed his last experience he came to the last incidents—the servant writing the answers on the parchment, which he had determined to preserve. Oh! if it were only possible to preserve so concrete and material a thing from the past and have it now in the present! To *actualize* a reality; to materialize into the gross of the present the ethereal fabrication of a dream. The ancient alchemists claimed to be able to do this; and Rollins knew that their present-day successors, the modern Brotherhood of Rosicrucians exist today with their Lodges of active members, scientists and adepts located in so many cities, pursuing their studies in secret and claiming to know the laws whereby this is done. They alone would be able to explain all that Rollins had experienced within the past twenty-four hours, and while they are difficult to find, still, thought Rollins, now that he realized his mission, he would not rest until he had located one who would introduce him to their nearest group.

Again he sat down in the easy chair and almost mechanically and unconsciously opened the Diary. He had not turned more than three or four pages when he was startled to see some bold, black writing covering the two open pages before him. Instantly he knew. Here were the written answers of the servant—and the servant's strange writing.

As each answer was analyzed the whole conversation came back to him. He was again in the old bed-chamber of the castle. Then came the first written answer that had not been spoken.

“Birthdate—January 1, 896.”

Rereading the statement several times, he passed to the last notation, the last written answer but one.

“Today, your twenty-first birthday, you became Lord of Bellcastle

and heir to the estates of Rollins.”

Born in 896! Twenty-one today! That means that today—the today’ of that experience, the today of my birthday celebration in that old provincial villa—was the year—917!

January 1st, 917!

Rollins fairly shouted it. He jumped to his feet. On that day I became Lord Rollins. Today I am William Rollins. My name then, that day was Guillaume—William . What a remarkable coincidence! Unmarried, caring for my mother, my father caring for his cousin’s wife, *just as in recent years*, the name Rollins, the name Raymond—. What of the mark after the name Raymond on the painting? I have seen nothing of that, the mystery which started this piercing of the Veil.

Again he glanced at the written pages before him. The page was signed, “Jordain, Secretaire to the house of Raymond IV.” Raymond IV! The Fourth! Ah! The mark after the name on the painting was—V! Raymond V—the fifth of that name. The mystery was solved! But above the signature of the secretary stood boldly’ forth the last statement to the last answer: “There is yet time to marry and carry forward the blood and name of your noble ancestors.”

Was that a command? It seemed to be a challenge of nature, a decree from the past. Heredity, ancestry, reincarnation, evolution of nature and Soul—all depended upon it. It *was* a decree, and it should be fulfilled, before it was too late.

And then—a knock at the door. It startled Rollins again. It seemed so like the banging on the iron door of the bed chamber in the old villa. With nerves highly excited and the mind in a stressed attitude, little would startle now.

Opening the door quickly, he found his mother, smiling and bowing slightly.

“William, my boy, have you forgotten that we were to go out today? You have been in here so long! Ruth has called and will accompany us to dinner—and you know she does *so enjoy* these occasional—very

few—opportunities to be in your company. Please do not keep us waiting long or we may not be able to find chairs at any table in the ‘Chateau Bellcastle’ downtown. You know they have such wonderful holiday dinners with the most alluring music, like the songs of the old Troubadours of Languedoc. Come—where have you been in your dreams again? You look so tired or nervous—and so surprised at what I say. What has it been now? Have you solved your problem about the rebirth of the body and the reincarnation of the Soul?”

“Yes, little mother, I have,” he said as he put his arms about her waist and accompanied her out into the hall, to where Ruth was sitting in the golden sunlight of the bay window. “I have just found that it takes *two* to bring about the perfect rebirth of both body and Soul—and I was just going back over the past—over the *yesterdays*—back, back to the year—917! In fact, I was thinking of the *yesterdays* between today and January 1st, 917.”

“Why, William,” she replied, in a smiling, teasing mood. “That would have made a *thousand years of yesterdays!*”

The Rosicrucians

PUBLISHER'S NOTE

The manuscript of "A Thousand Years of Yesterdays" was submitted by the publishers to a number of professional and business-men and women for the purpose of determining the value of so strange a story before publication. This is common practice in cases where the publishers are anxious to know whether a manuscript in hand deserves publication of a general nature or not; and it must be admitted that the nature of this story, with its seeming revelations of unpublished principles, warranted our careful investigation.

In addition to the many favorable comments made, there were two remarks made by each who read the story, and it was apparent that practically every reader would have the same points in mind when completing the story. Therefore, to avoid a very considerable future correspondence and to anticipate the questions which our readers would send to us, we made an investigation bringing to light the following information. The questions asked were these:

(1) Was not this story written by some man who has taken this means of giving to the world a system of philosophy or an oriental teaching which hitherto has been withheld from the uninitiated?

(2) Where and how can the reader learn more regarding the secret bodies of Rosicrucians described or referred to in the story? Perhaps the philosophy or mystical principles taught by the story are a part of the Rosicrucian secret work.

The publishers urged the author of the story to give them in writing whatever he cared to have published regarding the Rosicrucians, and of himself; but the author was reluctant to write anything, because, as he said: "No officer or member of the Rosicrucian brotherhood

will publicly proclaim his identity with the ancient Order of Mystics unless he must do so by force of circumstances or for some unselfish purpose.”

However, the publishers have secured the following facts and feel that they are not violating any obligation, moral or otherwise, in setting them forth here where perhaps only the serious minded will find them.

The complete name of the Rosicrucian brotherhood is: “The Ancient and Mystical Order Rosae Crucis,” a name which is seldom publicly used, held very sacred and often abbreviated into its initials to read AMORC. Its time honored symbols, used since the days of the old philosophers, are: in all esoteric work a gold Cross with a Red Rose at its center; in all exoteric work, or for public identification, a Triangle with a Cross within it. Its history is traced back to the days of the Egyptian secret sects and the early alchemists and mystics. In modern times the Order has established and maintained Lodges in various countries, including the United States, Canada, Mexico, Puerto Rico and South America. There are other Rosicrucian groups in America also, we learn, consisting of those who study together, using various Rosicrucian names, but having no official connection with the AMORC and receiving no instructions in the peculiar secrets and teachings of the Ancient and Mystical Order Rosae Crucis.

We find that the Lodges of the Order which are duly established and chartered as branches of the parent body, hold secret sessions weekly in all the principal cities of the United States and in many small cities and towns. They use the ancient rites and rituals, have the complete system of instruction in all the sciences including Psychology, Ontology, Alchemy, Physics, Biology, Transcendental Mysticism and modern scientific achievement.

Further, we find that the Order is non-sectarian, occupies a high position in both the scientific and educational movements of America and is esteemed by the many professional men and women, physicians, clergymen, teachers, scientists and others who are actively associated with it as officers or members.

In regard to Mr. Lewis, the author, we were referred to the fact that

the New International Encyclopedia, Second Edition, published by Dodd, Mead & Co., of New York, uses his name in their works as an authority on the history and existence of the Rosicrucians.

More information cannot be easily acquired without one's indication of desiring to unite with this great school of philosophy. Therefore, if any of our readers sincerely desires to drink freely from the fountain head of occult and scientific knowledge, he or she will learn how easily this may become possible, by writing a frank and sincere letter, expressing the fullest desires, signing it in full and then mailing it confidentially to Mr. Thoth Amen Ra, 1297 Market Street, San Francisco, California. He will place such letters into the hands of such secretaries or others as live nearest to the inquirer, and through them will come the strange and secret information which all seekers wait for patiently.

Believing that the author's purpose in writing this story was to reach a great number of sincere seekers, rather than to put upon the market a story which would pay him any royalty, we have decided to co-operate with such purpose and publish the book in as economical form as possible so that the sale price might be within the reach of all. This is our apology for not dressing the story in as fine and luxurious a binding as the story really merits.

THE PUBLISHERS.

THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

www.rosicrucian.org

Self-Mastery and Fate

with the Cycles of Life



H. Spencer Lewis

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by
H. Spencer Lewis

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DEDICATION

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TO THE GLORY OF THE MODERN
MEN AND WOMEN

*who are sufficiently broad in their thinking
to adopt new methods to achieve
success and happiness,*

THIS BOOK IS DEDICATED
*that it may be a token of the first
step in their lives, leading to*
SELF-MASTERY

Δ

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THE LAW OF PERIODICITY

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“There is a tide in the affairs of men, which, taken at the flood, leads on to fortune.”

—Shakespeare

“To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted.”

—King Solomon

INTRODUCTION

It is a pleasure to say a few words to the readers of this book and perhaps prepare them for the great treat that is in store for them.

The system presented in the following pages is so unique, so startling, and yet so surprisingly useful in a very dependable way that I feel that each reader will want to know a little about the origin of the system and its past use.

Those who have read the author's helpful book entitled *Rosicrucian Principles for the Home and Business* will recall that practically every page of that book identified Dr. Lewis with the intimate, inner activities of many large corporations and business organizations. In fact, that book revealed the secret of the former lifework of Dr. Lewis before he left the business field and devoted himself almost exclusively to the direction of the affairs of the Rosicrucian Order in North America. Those of us who were acquainted with him and who are familiar with his past life readily understand what was meant when Arthur Stillwell, the former president of many financial institutions and one of the foremost builders of railroads in America, said: "H. Spencer Lewis has been the real 'silent partner' and secret adviser in more big business propositions in America than any other living man."

Even to this very day [1929] with his many activities in connection with the Rosicrucian Order, he is consulted by long-distance telephone from all parts of America, and by

telegrams and letters from boards of directors and presidents of corporations, asking for one of his strange and always dependable decisions in regard to some contemplated action or some problem that presents two phases, two solutions, or two possible lines of action.

For over twenty years the question has been asked thousands of times by as many business men, "What peculiar system or method does this man use which enables him to tell us what we should do or what we should not do, and *when* and *how* we should proceed in our business affairs?" It was not a purely selfish motive that caused Dr. Lewis to keep to himself, in this country, the secret of his system, and use it to help those who consulted him. While large fees have been paid to him for his services—and even today he is the recipient of shares of interests unanimously voted to him by corporations, boards of directors, and individuals as a result of his definite assistance in crucial times—I have known of hundreds of instances wherein he had gladly and wholeheartedly given his advice and help without fee, and without any prospect of remuneration of any kind. But the use of this system was his business and he had neither the time nor the inclination to establish a school or private class for the teaching and impartation of his system to others.

The time has come, however, when he feels that his services to the organization should occupy most of his time, and that his interests in other big business propositions are sufficiently varied and successful to require no additions thereto. Therefore, he has decided to relinquish his system and give it to the world in such form that every man and every woman, young or old, in business or out of business, may use some

part of it to bring greater success, prosperity, and happiness into their lives.

And so the system has been reduced to words, charts, and diagrams. I marveled at the fundamental explanations contained in the first few chapters of his manuscript. What a world of simplicity is revealed in the cosmic laws manifesting through the strange cycles of vibrations! The first few chapters are worthy of a book printed in gold and bound in rarest metals. These alone would bring to any business man or woman the necessary *key* for the understanding of the peculiar fluctuations, changes, and unexpected occurrences that arise in all personal and business affairs, and that bring problems, trials, and tribulations of grave concern. To know why these things occur, and that there is a periodicity to them and that they are not by mere chance or coincidence, is to remove them from the category of the *unknowable* which torments the life and soul of every business man and woman.

The chapters which follow, and which reveal the fact that man as a free agent can become the master of his fate and the director of his destiny, are chapters that will become a monument to the many marvelous contributions this author has made to human welfare. The words in these chapters will become the agency for the breaking of the chains and fetters which have enslaved thousands of persons and held them in the bondage of miscomprehension regarding the events of their lives and the possibilities that lie dormant within their own beings.

To have all of this followed by the many chapters that explain in detail the various cycles and periods of conditions

which affect our personal and business affairs, our health, our pleasures, our hopes, and ambitions, is to have added to the priceless treasury of the early chapters a veritable casket of rare jewels. As I tested the cycles and the periodical effects in a review of my own life for the past ten years, I saw before me a map of all that I had passed through and a well-charted survey of what I *might* have accomplished, what I *might* have attained, and what I *might* have brought into my own life if I had used this system years ago. I saw, too, in the charts that I had made roughly, with no difficulty and with intense pleasure, a complete outline of what I can accomplish next month, next year, and for many years in the future; and I saw my course through life charted now as clearly as a ship charts its course across the sea when it proceeds from the shores and heads its bow toward the seemingly unknown space beyond.

One word of warning would I give to every reader of this book: Read carefully every word of the first chapters of this book, digesting every thought and principle, and become well acquainted with each idea that is successively presented in the paragraphs that fill its chapters. It is only through understanding the principles before applying the cycles to our own intimate affairs that anyone can reap the greatest good out of this remarkable manuscript.

The years will come and go, and many more unusual, fascinating, and helpful contributions will be made to the mystical, metaphysical, and psychological literature of America, but there never will be another book or another manuscript that will prove as revolutionary, as astounding, and as unique in its practical information as this book now before you. It will do more to rob superstitious beliefs regarding cosmic influences

of their enslaving hold on the minds of many and to bring to man a realization of his greatest assets and powers than anything that has been published since the dawn of civilization. It will become a high testimonial to the rare knowledge possessed by a Rosicrucian and to the high character, motives and ideals, and activities of those who are devoting their lives unselfishly through the Rosicrucian Order to the benefit of all mankind.

E. V. R.—1929

SELF-MASTERY AND FATE

CHAPTER 1

THE PROBLEM OF MASTERSHIP

MAN is either a victim of fate or the master of his destiny! There are no two ways about it, and no neutral position. I am speaking, of course, of mankind and not of the individual. There are individuals who are masters and creators of their destinies part of their lives, and innocent or despondent victims of fate at other times. The lives of such persons simply prove the fact that man can be master or slave as he chooses.

The system set forth in this book for the attainment and application of self-mastership, or the mastership over so-called fatalistic conditions, is based upon the premise that man is essentially a creator of his environment and his circumstances, and not the result of these things. Usually a premise is an assumption or a supposition, but I trust that my readers will see before they have completed the reading of this book that the premise in this case is a fact, and that the other facts in the system built upon this premise substantiate and demonstrate the fundamental fact.

Therefore, if you are one of the many who have been led to believe that environment has gradually molded civilization, and that it has specifically made of man what he is and still controls him, I implore you for your own sake and your own best interests to lay aside that belief and, for the time of the reading of this book and the testing of its principles, to assume the premise upon which this system

is founded to be true and thereby give it every opportunity to serve you.

The fundamental principle involved in this system of self-mastery is that which was observed centuries ago by those untutored and nonacademic minds which had to depend upon the casual and multifarious manifestations of man's existence and nature's operations to determine the natural laws in both the spiritual and material kingdoms. That principle, evolved through observation and perfected through test and application, reveals that all life and all existence within the universe has its expression in cycles, the periodicity of which is equivalent to the rhythm of certain measured and harmonious recurrences of stresses or impulses of a cosmic nature.

Modern science in its laboratory examination of the microscopical manifestations of natural law has discovered that all cells of living matter, and all crystals of nonliving matter, have varying periods of rhythmic motion beginning with their birth and controlling the process of development to maturity, and guiding the evolutionary steps preceding the process of breaking down or reproducing others of their own species. And it has been found that the periodicity which distinguishes the rhythm of each of these species or classifications of matter is harmoniously related to the periodicity observable in the movements of the planets and the effects of rhythm on the tides of the waters of the Earth, and the growth of plant life as well as animal life.

Even in the functioning of the organs of animal bodies—such as the breathing processes, the heart action, and similar movements contributing to the maintenance of life—

there is a definite rhythm closely resembling, and having a harmonic relation to, the larger and more pronounced rhythms of the cosmic energy.

It is not my intention to be highly technical nor even academic in my explanation of the laws and principles pertaining to the cause of the universal rhythm which constitutes the motion of life. Such facts are contained in the Rosicrucian teachings for those who are devoting their lives to the profound research work in which Rosicrucian scientists have been eminent for many centuries. Suffice it to say that there are certain self-evident facts, and others easily demonstrable, which supply the basis for further study in this direction.

It is my intention to speak specifically in this book of the rhythm of life as it affects man and his interests. Even a casual study of the system represented in this book will open the doorway to such mastership of the practical affairs of our daily lives that there will be no room left, in the minds of any who test the system, for doubt as to the universality of the law involved and its universal effect upon all life and all things seemingly without life.

The question has often been discussed as to whether man is a free agent or not, and a test of the system contained in this book will reveal to anyone that, insofar as having the right and privilege to choose is concerned, man is absolutely a free agent. But, he will also find that not a personal God but an impersonal cosmic law holds him responsible for his choice in each and every instance.

We see throughout our lives the success of those men and women who seem to have been fortunate in their choice

of professions, occupations, or applications of time, or who were “lucky” in their selection of property, material, place, or time for the attainment of wealth and happiness, or who followed continuously some intuitive urges which actuated them in their affairs at most propitious times. We see, on the other hand, those who seem to be most unfortunate in all of these things; and, in ignorance of the laws involved, we may be apt to attribute the fortunes and misfortunes to chance or to fate.

It is the purpose of the system set forth in this book to enable every man, woman, and child to take advantage of certain natural laws and work in harmony with them to the end that each may be master of his fate, and, through harmonious cooperation with the cycles of life, reap the richest rewards offered by the bountiful disposition of the cosmic plan.

Without resort, therefore, to superstitious beliefs or practices, and without invoking the questionable influence of hypothetical and theoretical powers of an invisible nature, and with all the saneness and rationalism of a scientific method of living, the practical men and women of this modern time—even those who may be prejudiced against that which is unique or metaphysical—may bring large and important changes into their lives and redirect the courses of their careers toward a certain and assured goal.

With such a desire in mind, let the reader analyze carefully the brief explanations of the laws and principles which follow in the succeeding chapters, without slighting one of them and without minimizing their importance because of their simplicity.

CHAPTER 2

MAN A FREE AGENT

IN considering man's actions as free or controlled, or as controllable or destined, the important point to be examined is this: Are our acts the result of antecedent causes, or are we directed in all of our affairs by external influences, such as the so-called cosmic vibrations, mental impulses from without, or tendencies in and around us? In other words, are our lives as we live them generally an effect of our environment and invisible impulses and urges over which we have no control, and by which certain opportunities and temptations are brought before us and which we either accept and utilize or deny and cast aside?

Those who argue that man is a free agent, and is not governed by any external influences, are begging the question and reaching no conclusion whatsoever. Man is a free agent in every sense that the most enthusiastic of the exponents of that doctrine would have us believe; but that means that man is ever free to choose, to select, elect, and determine what he wills to do in each and every circumstance. It implies that man is never forced against his will to do anything or even think anything.

Of course, the real intent of the doctrine of free agency as promulgated by many schools of philosophical thought is to decry the fact that man is affected in any way by the wishes of God, the autocracy of natural and spiritual law, and the inevitable workings of heredity. These things, however,

do not affect man in the sense usually presented by these philosophical schools, or by the fanatics who misunderstand the real principles.

The wishes of God may truly be the dictates of an omnipotent being, and man is unquestionably affected by the will of God. The method whereby the will and desires of God are expressed and brought to the consciousness of man, however, is little understood even by those who devote their lives to the propounding of God's laws and His direction of the universe. The belief in a personal God who has destined and decreed for each individual before birth a course and a career which will inevitably become manifest in the life of each individual after birth, regardless of the will of man and his application of the divine power within him, which is his birthright, is a pagan belief, unsupported by the testimonies of life itself and by the revelations of spiritual and natural law when applied understandingly.

Students may learn, through the present system, that the will and wishes of God are expressed to man in the form of inspirations, and these inspirations may be carried to man through tendencies, impulses, urges, and propitious presentations in the form of opportunities and temptations. And, man is as often *tempted* to do good as to do evil. The same may be said of any of the true principles of planetary or other cosmic influences. In each case their effect upon man is in the form of these tendencies, without the power to enforce their acceptance by man. Therefore, we find that man is continuously and constantly affected by the opportune temptations to act or to think. Merciful indeed, and just, was God in giving to man the power and the privilege to choose and to decide for himself when he finds himself

tempted by opportunities, urged by inspiration, or led by impulses. And—as a free agent to choose between one impulse and another, one inspiration and another, or one temptation and another—he must abide by his decision and assume the responsibility.

Agreeing, therefore, that man is a free agent and has the privilege and power to choose in all of his acts and in all of his thinking, we still have to consider the nature and the source of these impulses, urges, and inspirations that come before him, and which call for a choice or a choosing. If there were not diverse opportunities presenting themselves, and if there were not varying impulses, urges, and inspirations occurring momentarily, hourly, daily throughout the life of man, there would be no reason for man to have the ability and the power to choose, and man would not have been given the ability to reason, to think, and to use his will power.

The unconscious machinery of the factory has neither the ability to analyze nor the power to act as a free agent. Of all living things, man is unique in that he possesses to the highest degree the ability to act freely and to choose of his own volition. And it may be no tribute to mankind in general to say that the majority has chosen most often unwisely, and that to the minority has been left the salvation and advancement of the race through the proper exercise of its great prerogative.

In the year 1918 I wrote a monograph on this subject, and I stated therein that this subject of impulses, inspirations, and tendencies continuously presented to man for his choice “in conjunction with the study of the law of compensation,

is worthy of a complete book which I may prepare if I find a demand for it." I believe that the time has come for man, in the Occidental world, to know more about these laws and to live in harmony with them as have the Masters of the Far East, and the highly developed and successful persons of the Orient.

The business man is constantly confronted, in the affairs of his daily life, with the necessity of deciding between two plans, two urges, two propositions, two temptations, two "hunches." Or, there may be several distinctly different impulses and plans before him calling for a choice. He is also confronted with the diverse tendencies of his affairs to choose between a greater development of some of them, or a curtailment of others. He is confronted yearly with the problem of expansion or retraction. He finds himself face to face with important decisions, which must be made, that affect the present and future standing of his business and the success of his personal or business career.

The woman in the home finds herself facing similar problems. From day to day there are two urges, impulses, and temptations presented by the affairs of the members of her family, the arguments of solicitors and salesmen, the perplexities of her husband's personal affairs which bear upon the growth and development of the family and its best interests, and her own personal and intimate affairs. The woman in business and the young man in business just starting their careers, or trying to establish themselves in a selected field of effort, find themselves continuously called upon in the quiet of their personal examinations to make decisions that will unquestionably affect the remainder of their lives. To them, as to all others, come the urges and impulses, the

opportunities and temptations, the desires and wishes, with both negative and positive phases to be considered, and a choice to be decided upon.

As these persons decide, so will they determine their *fates* and establish their destinies. The fate of a day, like the fate of a year, may leave its fortunate or unfortunate results to affect the entire life and career of a person or a business.

Yielding to an urge or an inspiration, or submitting to an impulse or temptation, or taking advantage of an opportunity with no other warrant or reason than the judgment based upon analytical reasoning, is equivalent in most cases to choosing between right and wrong by the toss of a coin. Man's reasoning cannot rise higher than the premises upon which it is based, and the premises of knowledge forming the foundation of man's analytical reasoning may be faulty because they may not include a knowledge of the external influences and the natural laws governing his life and his affairs.

As the system contained in this book will show, there is a periodicity or cycle of periods regulating unfortunate periods in the life of each being, also the movement, progression, development, and maturity of each thing in life which begins at a point and proceeds onward to a conclusion—whether that thing is a business proposition, a journey, the building of a house or factory, the buying and selling of merchandise, the diseases and illnesses of the flesh, the conception and development of an embryo, the movement of the tides, or anything that is created and brought into existence by natural laws through divine decree or man's volition.

By working in harmony with the periods of one's own personal life and the periods of the business plan, proposition, or creation of man's thinking, the utmost success will be made and attained, while working out of harmony with these periods or in ignorance of them will bring frustration, failure, losses, and defeat.

Man is the free agent to choose whether he will work in harmony with the universal law of rhythm, whether he will choose rightly or wrongly. But the result of his choice will automatically follow, and this inevitable result constitutes a manifestation of the law of compensation.

He who chooses rightly and works in harmony with the law becomes the master of his fate, while he who fails to choose rightly and works out of harmony with the law is a slave to fate and a victim of destiny unconsciously created.

CHAPTER 3

COSMIC RHYTHM AND THE CYCLES OF LIFE

THE foolish person tries to ignore the phenomenal facts of life simply because he cannot learn the logical theory which explains them. With all the logic at our command, we may reason out of the domain of possibilities everything that may be called a theoretical explanation of the cosmic rhythm which produces the various cycles of life, but we cannot with the same logic and reasonableness negate the facts which have been observed. To the same degree that one may claim that electricity does not exist because its source and its nature may not be known to everyone who reads—yet by its manifestations it proves to be a fact in the phenomenal world—so we may ignore the invisible vibrations of cosmic rhythm and smile at the possibility of these things being divided into manifest cycles or periods, yet the phenomenal facts are quite observable and undeniable.

There are explanations which scientists may call *theoretical*, and metaphysicians will call *true*, which reveal the laws and principles of cosmic vibrations. But these explanations have no place in this book, and in fact deal with the fundamentals of the secret teachings of the Rosicrucians which may not be set forth in any public book, or printed in any public form. Moreover, these facts would not serve any purpose at this time, and, believing that this book will be perused by those of the practical type of mind who wish

a system that is workable, without the need of profound study, I will avoid any unnecessary postulations regarding the laws of the cosmic or spiritual world.

It is sufficient to say, therefore, that all energy in the universe, of whatever nature, has but a single source, but in its emanations and radiations becomes divided into various phases of undulations which the Rosicrucians have called *vibrations*. These undulations have certain periodicity or periods of kinetic and static manifestations, much like the radiations from the antenna of a transmitting radio station. We may think of these various undulations as being of different wavelengths, different rates of vibrations, or different periods as we please, but the fact is that the resulting effects from the different waves or radiations account for the various forms of known and unknown energies in the universe.

I will presume that those interested in the study of vibrations, so-called, realize that vibrations may be divided into a great many octaves of manifestation, and each octave may be divided into many distinct forms of manifestation in both the spiritual and material world. Even the few octaves which cover the manifestation of sound give a wide variation of manifestation; for some of the rates within the octaves of sound may be so low as to be inaudible to the average person, and manifest only through touch, while others may be so high as to be inaudible but manifest in light or other mental or metaphysical ways. Ordinary electricity is unquestionably another form of the periodic range of the universal vibrations, as is the divine essence of the soul, the vital life force of the animal body, and the lower vibrations of vitality in plant and mineral life.

In addition to the above manifestations caused by the varying rates of vibrations of cosmic energy we find that the energy controls and directs the rhythmic motion of all things in the universe, and I hardly need to remind my reader of the fact that motion is the fundamental principle of all material things, and that if motion were eliminated in the universe, we would see, hear, feel, and sense nothing. Matter itself is a result of the motion in the electrons, which is carried into the atoms and molecules. And the electronic motion is a result of the motion impregnated by the rhythmic pulsations of cosmic energy.

As stated in a previous paragraph, everything that is in the universe is existing and manifesting in accordance with a cycle of rhythm distinctly its own, and everything that has had a beginning or a start whereby it became a distinct entity moves forward in time in accordance with a cycle of progression distinctly its own. Those who have had the pleasure of reading the more simple explanations of Einstein's hypothesis of relativity, coupled with other recent, simple explanations of the theoretical relationship of time, motion, and space, will realize that time itself is an artificial relationship between motion and our consciousness and apprehension.

When it was learned that our sight-consciousness required a minimum of one eighth of a second to apprehend an impression, and that the impression registered upon the retina of the eye remained in the consciousness one sixteenth of a second after the sight impression had left the retina, it was found that by having the sight impression last one sixteenth and the consciousness of it remain for one sixteenth, we had an apprehensive period of two sixteenths of a second,

or one eighth of a second, divided into one sixteenth of actual physical impression and one sixteenth of retentive impression. This was a discovery made through what might be called experimental psychology, coupled with a truly metaphysical analysis of the time element in conscious apprehension.

Out of this metaphysical or almost mystical analysis evolved the very practical invention of the kinoscope which was later evolved step by step into the present-day motion-picture camera and projector. It is from the fundamental fact, however, that objective, worldly consciousness requires the element of time to apprehend and translate its apprehension into understanding, that we have become accustomed to associate a definite period of endurance or progression to the existence of all things. And we unconsciously establish a scale or standard of measurement of time whereby we may be conscious, relatively, of the existence of each thing in life.

It is known to the Rosicrucians who taught the principles of relativity and the fundamentals of the hypothetical conditions called *time* and *space*, long before Einstein or his predecessors, that the psychic consciousness of man does not require the element of time in its apprehension which is required by the objective or worldly consciousness, and, therefore, in the dream state or in any psychic state, the progression of facts evolving in the consciousness does not require the element of time for apprehension; the progression or sequence of events is disassociated from the objective standard of measurement of the time element.

Thus, in a dream or in a psychic state of consciousness events may occur and be apprehended by the consciousness in a flash of a second; but, when translated by the objective consciousness in a waking state, require minutes to explain and become associated with a period of time of from five minutes to five hours or more. It is not uncommon for a dream that seemed to cover a relatively objective period of an hour or more, to have actually required a negligible fraction of time to occur in the psychic state. In fact, we have no reason at all to believe that occurrences in the psychic state have any period of the time element in them whatsoever. They do not progress in relation to our objective consciousness of time.

In more simple words we may say that all events and all things existing as eventful are associated by the objective consciousness with time, since they require time to be apprehended by our objective minds. It is a fact that we cannot be conscious in an analytical way of two things at the same time, and that when we are attempting to be conscious or mindful of two things coincidental in objective time, we can only be conscious of them intermittently by having each different impression follow in sequence, giving each its allotted fraction of a second for apprehension.

Thus a man reading a book may walk along the street among many pedestrians. He may be successful in reading understandingly every word on the page, and at the same time avoid collision with others and make the proper progressive steps, side steps, and hesitations necessary to complete his walk. He may think that he is conscious of his walking, and the control of his steps, at the same time he

is conscious of his reading, but in truth he is dividing his attentiveness alternately between the words on the page and the steps he is taking.

Such alternation in conscious apprehension or realization may be so rapid as to seem almost coincidental. It is not the progression of events that actually requires the element of conscious time with which we are familiar, but our consciousness of the progression of events, and this is always relative and fictitious, having no foundation in cosmic terms.

The observable progression of events is impressed upon the consciousness in such periods of time as constitute what is known as a definite periodicity or a definite cycle, and as stated heretofore, each and every event begins a cycle of its own through which it progresses to culmination or to a finality. These cycles are called the *rhythm of life* when associated with our own existence as human beings, but more popularly called *cycles of progression* when related to our material affairs.

Thus each human being has a cycle of existence that is divided into identical periods for all beings. The cycle begins at the first breath of life breathed into the nostrils, and lasts for approximately 144 years. Very few complete this cycle of life because of violation of natural laws or inharmonious living. Worldly events have two cycles—the major and the minor. The major cycle is one sun year, or approximately 365 days, while the minor cycle is one sun day, or approximately 24 hours. Other events or affairs in our lives, such as ill-health in the form of diseases, accidents, and fevers, also have cycles varying in length according to the nature of the

thing itself, just as the gestation of the human embryo and of other animal embryos has cycles of distinctive lengths, and as seeds in the ground also have germination cycles.

Each cycle is divided into periods of equal length, and each of these periods produces certain definite effects upon the progression of the thing governed by the cycle. What is meant by this will be explained in the next chapter, but here the important point to bear in mind is that just as the breathing under all conditions and the beating of the heart and of the functioning of other organs within the body are rhythmic and in accordance with certain rates of periodicities which have become standard, and an alteration of which plainly indicates to the physician an abnormal condition, so all things in life move rhythmically, and the normal and natural rhythm for each thing in its cycle is in harmony with the cosmic rhythms. When anything has a rhythm that is out of harmony with the cosmic rhythms it is abnormal or subnormal, and therefore in the process of destruction or frustration. It is by being in rhythm with the Cosmic or in tune with the infinite that man may keep his health and his affairs progressing to the highest degree and manifesting abundantly in health, happiness, prosperity, and peace.

SELF-MASTERY AND FATE

CHAPTER 4

THE PERIODS OF EARTHLY CYCLES

IN the preceding chapter I stated that as the human being is an entity, physically, so each event or each thing created by nature or by man and having a beginning in the physical expression on this earth plane is an entity, having a cycle of existence distinctly its own. This refers even to diseases, or to so-called accidents, for they, too, are the results of man's actions, and therefore created by him, and have a definite worldly starting point and cycle of existence.

Cycles of time for the existence of things are like lines drawn from starting points and continuing for various lengths. And each of these lines is divided into periods or segments, sections or sectors, as you choose to call them, of equal lengths. Each of these sectors constitutes a different manifestation of cosmic urge, impulse, or influence, tending to direct the progress and development of each thing.

The ancient philosophers accepted the eminent philosopher's statement that in the beginning of all creation, God geometrized. It is true that the more we search into the origin and operation of spiritual and natural law, the more we find that the whole scheme of the universe and the incidental scheme of each individual thing in the universe operates and manifests in accordance with the principles of geometry. Thus God is the great Architect and Mathematician, and the very complex map of geometrical motions and designs for

the movement and existence of all things is but slowly being comprehended by man. We may never know the origin and general plan of God's entire universe, and we may never know the reason for the mathematical progression of all events. But we can know through observation and through test and trial the effect of these mathematical progressions in our own lives.

I have stated above that each event begins at a starting point, which is the beginning of a line of progression, and this line constitutes its mathematical cycle equivalent to a curved line beginning at the conception and birth of an event, attaining the peak of the curve at its maturity, and declining in its curve to the last point of culmination or finality. The expression "the course of events" is based upon a very ancient and continuous observation of the fact that most events reveal very clearly a definite course of progression. This fact has been considered so little in the business world by the busy materialist that he has overlooked one of the most helpful of all metaphysical principles, and it is the Rosicrucian alone who constantly maps his life and his daily affairs in accordance with the geometrical progression of mathematical operation throughout life. Hence the secret of his success, his power, and his ability to be a real master of his life instead of a victim of so-called fate.

The Rosicrucian begins his studies by a careful digest of the fundamental cycles of life, and learns to become acquainted with the periodicity of all things in the animal, mineral, and vegetable kingdom. He finally becomes acquainted through the studies with his own relationship to the cosmic cycles and those periods wherein he may do the

most desirable things at the propitious times. It is this that has gained for the Rosicrucian throughout the many past centuries the title of Master, for he becomes a master of his own life and his own affairs.

We may liken the line that represents the progressive course of events in life to the charted line drawn upon a map which the captain of an ocean steamship tries to follow when he leaves the port of New York expecting to reach the port of Liverpool. That line upon the map may be several thousand miles long, or it may be said to be seven days long. In the latter case, we may say that the cycle of the journey across the ocean, or the progression of the journey, is seven days long and is divided into seven periods, of one day each. The first period of one day begins at the hour and minute that the ship starts from the wharf. The second period of one day begins just twenty-four hours after that, and the other periods follow in the same manner. Hence the journey is a cycle of seven periods and we would say, therefore, that the periodicity of the cycle of the journey is seven days or seven periods.

Each of these days will produce a different effect in the events of the journey. The first day may produce or manifest a rough sea, with wind and storm. The second day may produce a calm sea, with every advantage for progressing rapidly and making up the time lost during the first day. The third day may produce not only a calm sea but warm temperatures, with a favorable wind enabling everyone to enjoy the journey to the utmost, and enabling the ship to make more rapid movement. The fourth day may produce a moderate sea but a strong headwind that will delay the journey, and the other days may produce still different effects.

If the captain and passengers of the boat knew the true periodicity of their journey, they would be prepared for certain events, and instead of being victims of fate, so-called, they would be forewarned and forearmed to be masters in every condition and circumstance.

The journey of life is much like a journey on the sea, and each life begins at a slightly different starting point. Even casual observation revealed long ago that man's life is divided into periods like the days of the ocean journey, with definite events occurring during each period. The average human being is unconscious of these periods, and still more unconscious of any knowledge about the events which are most apt to occur during each of these periods. Therefore, he is unprepared to meet them until they are in full manifestation and is handicapped in solving the problems of life by a lack of knowledge regarding the propitiousness of the tendencies which will be made manifest in each successive period.

The course of a business, whether it be manufacturing, selling merchandise, or some other line of endeavor, has a definite cycle or series of cycles of one year each, beginning with the first day that the business began to operate or the owner or proprietor entered into it. And each of these yearly periods or cycles is divided into segments of definite lengths, wherein certain tendencies, conditions, and circumstances are sure to arise or present themselves, and which may be most unfortunate if unknown or misunderstood, and exceedingly fortunate if appreciated and advantageously accepted.

Thus we see that the cycles of life really constitute a geometrical map or a mathematical scheme whereby we can

WITH THE CYCLES OF LIFE

mechanically and accurately map our lives and the external influences, and either take advantage of these things, or innocently and ignorantly submit to them. In the one case we are masters of our destiny, and in the other case, victims of our fate.

SELF-MASTERY AND FATE

CHAPTER 5

THE SIMPLE PERIODS OF HUMAN LIFE

ONE of the most simple and very apparent cycles of human life is one which the ancients observed and quickly learned to use as a basis for many of their mathematical and geometrical plans of life activities. Even in the modern science of medicine and in many of the newer statistical forms of analysis of human economics, this ancient cycle of human life is utilized as a fundamental scheme.

According to this primary cycle, human life is divided into a progression of periods, each period lasting approximately seven complete sun years or seven years of approximately 365 days each.

Merely as an illustration of how this simple cycle manifests itself, and not to use this cycle as a part of the system to be explained later on, I will call your attention to the fact that we can easily divide our lives into periods of seven years, and notice how each period has brought its definite results or produced effects upon our growth, development, and mastership.

PERIOD NO. 1

Birth to 7th Year

Consider the first period of seven years. This is the time during which our babyhood and early youth occurs, and when

the fundamentals of our education and cultural development are laid. It is really a period of self-discovery, as far as the objective material world and our relation to it are concerned. We learn to walk and talk, control our bodies, and relate ourselves properly to our physical and material environments.

PERIOD NO. 2

7th to 14th Year

In this period certain physical changes take place in our development, and the mental side of our nature takes a secondary place in the changes going on. It is just before the fulfillment of the second period that the important physical changes in both the male and female occur, preparing the child for the third stage. If these changes do not occur before the end of the second period, the child is psychologically and physiologically subnormal, and both physiology and psychology have unconsciously recognized this second period in the cycle of life.

PERIOD NO. 3

14th to 21st Year

In this period the physical changes drop back into secondary place together with the mental, and the psychic side of human nature is developed primarily. This brings about the sense of responsibility, giving dignity, poise, and character to the individual. It is during this process that the individual attains that degree of psychic or psychological, as well as mental and physiological development, that establishes the individual as a capable entity, qualified to assume legal responsibilities. The person who does not attain

this degree by the 21st year is backward in the progress that should have been made, and is classified as subnormal.

PERIOD No. 4

21st to 28th Year

In this period there is a development strongly centered in the emotional nature carrying on the unfoldment of the emotional spark that was awakened in the preceding period. During these years, the individual acquires stability, a further sense of responsibility, a softening of the nature, and a gradual activity in those higher, dormant faculties known as intuition, mental telepathy, unconscious psychometry, and similar psychic faculties, together with an awakening interest in music, art, language, and what may be termed the religious and higher things in life. An absence of any manifestation of the development of these faculties during this period would indicate to the psychologist or psychiatrist a subnormal development.

PERIOD NO. 5

28th to 35th Year

In this period we find the creative processes of the mind most active, and the ability to visualize, imagine, and mentally create greatly developed, with a developing attunement with the Cosmic Consciousness and the ethical standards of life. It is during this period that the greatest inventors have made most progress, and the business man has become energetic and successful. It is also noteworthy that it is during this period that many of the world's greatest philosophers, avatars, and mystics found the sudden Cosmic Illumination which is called *complete attunement* with the

Cosmic Consciousness. The greatest of these have begun their world-wide missions and written their greatest works during this period.

PERIOD NO. 6

35th to 42nd Year

In this period people enter a stage of development that induces the desire to explore, investigate, and reveal great knowledge and the hidden facts of life. A restlessness comes into their nature which makes them dissatisfied with the monotony of selfish and personal attainment, and quickens in their being the humanitarian and brotherly emotion which makes them want to share what they have with the world. Yet even if they have little else than time and knowledge to share, they want to explore or discover and bring these revealed things to the masses for their benefit.

It is during this period that people start disposing of great wealth that they have accumulated or inherited by building libraries or contributing to the arts, the sciences, schools, colleges, universities, or explorative and inventive expeditions and speculations. It is truly the culminating period of all the years that have preceded in the life of the average human being, and starts the system of compensation in the average individual's life whereby the individual feels the need of returning to the Cosmic and to mankind some of the benefits he has enjoyed.

PERIOD NO. 7

42nd to 49th Year

In this period the desire to rest, meditate, and philosophically speculate builds up in the human being a new chapter, which unfolds strongly and uniquely in each case until the individual becomes a new person with new hopes, new desires, a new viewpoint in life, and a new goal and ideal toward which to labor. The mind is turned more strongly toward religion and philosophy than to business. It is also turned to those humanitarian activities that bring consolation and peace, by giving help, health, and happiness to the downtrodden, disconsolate, or despondent. So surely does this period work out in the average person's life, to some degree, that one may easily judge the approximate age of any eminent character by noting the tendencies of his habits and the trend of his thoughts, even when such a person is in very moderate circumstances and can do nothing more than wish he were able to do the things that he has in his mind and heart.

PERIOD NO. 8

49th to 56th Year

In this period we find a tendency toward further retirement from personal or selfish ambition, accompanied by a gradual lessening of the vitality and physical prowess, but compensated for by a highly attuned psychic and mental nature. Here the pendulum is beginning to swing from the building up of a physical being to the building up of a spiritual being, and for this reason the physical body begins to lose its power to combat disease and to surmount the strains of accidents and undue strains upon the vitality. Vital

statistics prepared by insurance companies and government bureaus plainly show the great changes in the physical body which take place during this period and the preceding one as the pendulum begins to swing from the physical to the spiritual.

PERIOD NO. 9

56th to 63rd Year

In this period there is a continuation of the conditions in the preceding period, but accompanied now by a mellowing of the mental faculties together with the weakening of the physical prowess, leaving the individual more and more a psychic and spiritual being in harmony with the entire purpose of the cycle of progression. As man is born to become a living soul, and not merely a soul-animated physical body, so he evolves, period by period, from birth to his 63rd year, from a physical being to a spiritual being, thereby approaching more closely the inevitable purpose of his existence.

* * *

The other periods of seven years each contribute to the spiritual development and the gradual breaking down of the physical body. The end of the cycles is approximately at the 144th year, in order that the cycle of life may harmonize with other cycles and other periods which will be dealt with later.

Thus we can see in this very simple cycle of seven-year periods a rhythm of life that is universal for all and in accordance with a mathematical or geometrical plan that is incomprehensible unless we study all of the cosmic laws and

know, as the Rosicrucians do in their higher teachings, the universal scheme of cosmic rhythm.

One question may be asked here: "If this is a universal cycle with all beings, will it manifest the same effects in the lives of those who live in less-developed sections of the world as it does with those who live in more modernized areas? In answer to this we can only say that observation has shown that the cycle manifests its effects in every human being in accordance with the individual's progress through the larger cycles of universal life. In other words, the manifestations in each individual's life are in accordance with his or her stage of evolutionary development. Whether one believes in the doctrine of reincarnation or not, one cannot deny the effects of hereditary evolution, or the evolutionary effects of progressive generations.

Each generation of human beings of a normal type is brought to a higher degree of susceptibility to the influence of these cycles of life. To people in less-developed areas, the various periods outlined above would bring only such manifestations and changes in their nature as would be in keeping with their stage of evolution—or, in other words, in keeping with their degree of progress along the higher cycles of universal life.

In a lesser degree, there is considerable variation in these manifestations among those who are of one nation and in even the most enlightened part of the world. For instance, here in America there are those who more definitely and more clearly manifest the effects of these periods of the cycle in their lives than others, and even a casual investigation of the lives of these persons will show that one is more highly

evolved along the universal lines of cultural development than the other.

We may compare these seven-year periods of the cycle to the individual notes of the octave on the piano. Each octave has its notes, separated into definite periods or rates of vibrations, and the periods in one octave are identical with the periods in another octave. We may say, then, that a less-developed person living through a cycle of life that is comparable to one of the lower octaves on the piano keyboard, and although he passes through the periodic notes of that cycle, they do not manifest through him the same attunement or tone with harmonic vibrations that another person would manifest who might be passing through one of the higher octaves.

According to the doctrine of reincarnation and according to the doctrine of the evolution of character and personality, each human being passes through successive cycles like progressing through the various octaves of the keyboard from the lowest to the highest. We have no consciousness of what is the lowest octave, and we can have no consciousness of what may be the highest octave, or the last, if any, of the cycles of life. Life itself is continuous and immortal, and therefore it can have neither any beginning nor any ending.

Again I must call your attention to the fact that to attempt to think even of the beginning or the ending of the cycles of life, or of these cycles as having an endurance in time, is to attempt to reduce our comprehension to a time consciousness, which is purely a relative thing of the finite and not of the infinite. This is explained in the preceding chapter of this book.

CHAPTER 6

THE YEARLY CYCLE OF HUMAN LIFE

With Description of Cycle No. 2

IN the foregoing chapter I outlined the life cycle of each human being covering approximately 144 years and divided into periods of seven years each. Now we have another cycle to deal with, which we will refer to in the system explained later in this book as Cycle No. 2. This cycle has to do with our personal worldly affairs each year.

Cycle No. 2 is 365 days in length, or in other words, renews itself and starts over again at each one of our birthday anniversaries. Therefore, the duration of Cycle No. 2 is from birthday to birthday. This cycle is divided into seven periods, each having approximately 52 days and a few hours, or in other words, $52 \frac{1}{7}$ days. This means that each year of our lives, from birthday to birthday, is divided into seven periods during which certain conditions are favorable or unfavorable for the things we wish to do and must do in the course of our earthly existence.

This cycle is somewhat complex, and yet if my reader will follow me closely and refer to the tables and illustrations given in this chapter, he will have no trouble in understanding and utilizing Cycle No. 2 to aid him in attainment of self-mastery.

As stated above, Cycle No. 2 runs from birthday to birthday. It has nothing to do with the yearly calendar or the year of the calendar that begins in January and ends on

the last day of December. This means that each individual has a cycle all his own. The only way in which two or more persons may have the same cycle would be through these persons having been born on the same day.

If you were born, for instance, on March 20, then your yearly cycle is from March 20 to the following March 19, each year of your life. With a person born on June 2, his cycle would run from June 2 to the following June 1. This point must be kept in mind so that there is no confusion with the calendar year that runs from January to January; we must also keep in mind that this cycle has nothing to do with the astrological periods that begin and end around the 21st to the 23rd of each month.

Therefore, in figuring the seven periods of each of your yearly cycles, you must begin by dividing your years into sections of approximately 52 days each. If you were born, for instance, on March 20, you would begin with that day and count forward 52 days and then another 52 and another 52, and so on. Do the same if you were born on June 2, or on any other day.

For your convenience in figuring these periods, I am introducing here in these pages a calendar of 365 days of the year. This calendar is sufficiently accurate in its number of days to use for any year, regardless of whether the year is a leap year or not. You will note that the days of the months run consecutively after the name of each month. This makes it a simple matter to figure out the 52-day periods of your personal life cycle, or Cycle No. 2.

CHART A
CALENDAR FOR ANY YEAR

January	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
February	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29*		
March	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
April	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
May	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
June	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
July	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
August	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
September	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
October	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
November	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	
December	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31

*In Leap Years there are 29 days in February

CHART B
EXAMPLES OF CYCLE No. 2 OR No. 3
STARTING ON NOVEMBER 25

Period No. 1	Nov. 25 to Jan. 16	1st Period, Nov. 25 to Jan. 16
Period No. 2	Jan. 17 to Mar. 8	2nd Period, Jan. 17 to Mar. 8
Period No. 3	Mar. 9 to Apr. 30	3rd Period, Mar. 9 to Apr. 30
Period No. 4	May 1 to June 21	4th Period, May 1 to June 21
Period No. 5	June 22 to Aug. 12	5th Period, June 22 to Aug. 12
Period No. 6	Aug. 13 to Oct. 3	6th Period, Aug. 13 to Oct. 3
Period No. 7	Oct. 4 to Nov. 24	7th Period, Oct. 4 to Nov. 24

(NOTE: Either one of the above methods of tabulating the periods of a cycle may be used, in accordance with the instructions given on these pages.)

Let us take an illustration now of a person born on November 25. His yearly cycle begins on the November 25 and ends on November 24 of each year. We will start, therefore, with the calendar and write on a piece of paper the date, November 25, and begin to figure the first period of 52 days by counting on the lines of the calendar 52 days forward from November 25.

First we count five days to the end of November and then begin with December 1 as the sixth day. Continuing through to the end of December gives us 36 days, so we continue counting in January and find that the 52nd day falls on January 16. Therefore, we write on our piece of paper opposite November 25 the date January 16, and then opposite this, "First Period." This means that for a person born on November 25, the first period of his yearly cycle is from November 25 to January 16.

To find the second period of 52 days we start again at January 16 and count forward through January and February and partly into March until we have counted off 52 more days, which we find brings us to March 8. So we write on the paper again under the first line, the two dates, January 17 to March 8, and right opposite this, “Second Period.”

Again we begin with March 8 and count forward 52 days, which brings us to April 30. We write down the dates again, March 9 to April 30, and put opposite it, “Third Period.” Continuing this way we find that the fourth period is from May 1 to June 21. And the fifth period is from June 22 to August 12. The sixth period is from August 13 to October 3, and the seventh period October 4 to November 24.

These dates are approximate because we are laying aside the few hours that should be added each day to make the exact period of 52 $\frac{1}{7}$ days—or 52 days, 3 hours, and 24 minutes. If any of the periods are minus one day or plus one day, it will not make any serious difference in the application of the system. If your last period of 52 days falls a day ahead of your birthday, this will make no difference in the use of the system.

With a person born on February 8, the first period would be from the February 8 to April 1, by counting 52 days from February 8. And the second period would end on the May 23 by counting 52 days from April 1. To figure out these periods in your life is not a difficult matter, and it is not a mathematical matter so long as you have the calendar to use conveniently. The important thing to bear in mind is to write on a piece of paper the seven periods of your year, and to

number these periods from one to seven. These you should call your second cycle periods.

I am going to give you a third cycle shortly that is also very important, and it is divided into seven periods also. Those periods will be called the third cycle periods, and they must not be confused with the second cycle periods or the first cycle periods outlined in Chapter 5.

Now each of these periods in Cycle No. 2 contains opportunities, conditions, urges, influences, temptations, and cosmic effects which have an important and subtle bearing upon the success or failure, strength or weakness, joy or sorrow, of your personal affairs. I will now outline these things below.

PERIOD NO. 1

This is a period when a person should utilize every personal power and ability to advance his own interests among persons of influence who have powers or privileges to grant or give. It is a period when solicitation should be made for favors, either in seeking employment, benefits, loans, partnerships, investments, special concessions, releases, or even favors in the form of time or postponements or dismissals in court. It is an especially good period to seek favors or honors, help or recognition, from persons who are in high power or high positions such as government officials, judges, mayors, governors, senators, people at the head of large corporations or big business, or persons who hold valuable papers, documents, and matters that may be of great importance, and which may be released, modified, or otherwise affected by your solicitation.

This is also a good period for advancing one's own personal self among the populace, or with the people of your city, state, or country, or in building up your credit standing or your reputation with newspapers and influential people. It is a time to push yourself forward with discrimination and yet determination, for all of the cosmic vibrations are in favor of boosting and helping you personally so far as your name, reputation, honor, and integrity among high persons or the multitudes are concerned.

PERIOD NO. 2

This period is distinctly different from the foregoing period, for during these 52 days everything will tend to be favorably directed toward your plans regarding any journeys, especially those that are not for many months' or a year's duration, but those that are short, quick, and of immediate importance rather than of importance in the future. Journeys by water or by train are generally favored during this period. It is also an excellent time for moving your home to a new location, or moving your business, or moving your occupation, if it is something under your own control. In other words, this is a period for changes which are quick and soon over with.

In a business way this period will be found very favorable for such activities pertaining to movable things, and things of indefinite location. The moving of freight or the dealing with freight business, expressage, automobiles, wagons, carriages, trucks, public conveyances, public lectures, shows, performances, and things of this kind will be found successful. Strange to say, this period is also an excellent one for those who are dealing with liquids, chemicals, milk, water, water

power, gasoline, or other things of a liquid nature. Dealing with people who are in lines of business associated with all of the foregoing will also be more successful in this period than in any other.

Inversely, one should not plan a change of business or start a new career in business or attempt to build a permanent thing upon any change that is made during this period. Moving one's home may be successful if done during this period, but at the same time the buying of a new home during this period will be very apt to result in a future change because a change made during this particular period does not make for permanency. Therefore, all things done during this time should be of such a nature as to begin during the period and end shortly afterward or as to be of the present months or year rather than the future.

This period is also good for persons who are in business such as catering to transients, or to fluctuating business affairs, such as those who conduct hotels, or traffic, or who cater to persons who are constantly moving or passing by. It is also a good period in which to engage new employees or servants, or to begin any agricultural developments or planting. Contracts, agreements, legal papers, and other business affairs that are intended to continue over a period of years or remain permanent matters should not be started or completed during this period.

It is an unfavorable period in which to loan money or even borrow money, and is not good for the construction of any building or the starting of any business that has a considerable investment to last over a long period. Certainly it is an unfavorable period to speculate in the stock market or to gamble in any form.

PERIOD NO. 3

Here we have a period that may be fortunate or unfortunate according to the application of the cosmic powers, and the discretion and discrimination that a person uses. This period fills the individual with an almost uncontrollable impulse to want to do great and important things, and the fiery energy that goes through the human system during this period wants to express itself in many ways. If directed carefully, this period can be one of the greatest in the whole year for the building up of a business and the accomplishment of those things that call for great physical energy, physical effort, endurance, vitality, determination, and persistency.

On the other hand, if the energy is misspent, or applied without discrimination and judgment, great tasks may be undertaken or started that will not be completed in a long time, and too much for one person may be started through the restless energy that wants to express itself. This is an excellent period in which to overcome those obstacles and conditions that in the past periods seemed to check every advancement because of the energy and labor required.

It is an excellent period to begin anything that has to start with a bang and have a great impulse during the first month or two of its career. Certainly this is an excellent period for dealing with affairs of the army, the navy, military engineering, munitions, or with those persons or lines of business that deal with heavy muscular or extreme vital energy. It is likewise an excellent period for the building up of a business or interests dealing with iron, steel, cutlery, sharp instruments, or things connected with electrical machinery, furnaces, and fire.

It is also a fine period in which to deal with enemies, competitors, and rivals, who have heretofore been obstacles in the path, but it is a poor time to attempt to master those obstacles or persons with arguments or with contracts, papers, or agreements. If sheer energy, persistency, and long hours of activity and hard work will affect competitors or obstacles in the way, this is the period in which to overcome them in this manner.

It is during this period that many quarrels, arguments, and business strifes occur, and these should be avoided because they are not apt to end very successfully for any person involved. It is an excellent period for salesmen or lecturers or others who must depend upon very forceful oratory or fiery argument to convince.

PERIOD NO. 4

This period is considerably different from the preceding one, inasmuch as in it we have the cosmic forces strongly influencing and strengthening the mental, nervous, and psychic side of the nature rather than the physical. It is an excellent period for the writing and mental creation of books, plays, plans, business schemes, and other matters requiring a fertile mind, quick thinking, smooth-flowing language, and an unusual ability to express the thoughts in the mind. In fact, the mind will seem to be highly charged with new thoughts, new ideas, and easily contacted expressions of the Cosmic Mind.

Incidentally, it has been noticed that since the mind is very fertile and very sensitive during this period, ideas, impulses, and urges are apt to flow into the mental consciousness

very rapidly. To take advantage of most of these, the person must act upon impulse and quickly grasp the ideas and put them into practical application before others crowd them out. Therefore, it is a dependable period for acting upon impulses or so-called intuitive hunches. The nature of the person becomes optimistic and, because of the mental activity, somewhat nervous and restless, with the imagination highly charged.

It is a good period in which to deal with literary persons, reporters, messengers, to engage stenographers and writers, bookkeepers, engravers, artists, and persons whose work is primarily mental and rapid in expression. Artists are more inspired and more nimble in their work during this time.

A warning must be given here, however, that great deceptions can be practiced upon persons during this period. Stories, reports, papers, documents, or other written or spoken matter that may come to your attention during this period must be carefully analyzed before being accepted, because it is a period when falsehood is as nimble and eloquently expressed in words or writing as is the truth. Deception, therefore, is not only very easy, but very frequent. Forgeries in regard to personal and business papers, and counterfeits of important papers or money must be watched at this time. Many of the great losses in life through thievery, robbery, or deception occur during this period, and proper precaution should be taken to prevent these things.

It is a good time for study and for the absorption of special knowledge and for the building up of a quick and nimble mind and tongue. It is not a good time to enter into

marriage, to hire servants, or to return from a long journey or to buy homes, business propositions, or lands.

PERIOD NO. 5

Here we enter into what may be called the success period of each year, as far as our personal, private affairs are concerned. During these 52 days the cosmic impulses and tendencies are to bring happy fruition and successful termination of the things with which we have been laboring, or the things we have planned or put into action. It is during this time that our personal affairs expand, grow, and increase in prosperity. The mind of the person becomes filled with higher ideas of courtesy, religion, science, and law, and there is a tendency toward good fellowship, sociability, benevolence, honesty, and sympathy.

It is an excellent period for dealing with lawyers or judges of the court, government officials, clergymen, physicians, merchants, or people of wealth. It is also a good period in which to begin a long journey in contradistinction to the good period for short journeys which occurs during the second period of this cycle. This is also a very fine period for renewing or starting interests in philosophical works, metaphysical studies, the preparation of sermons, or legal briefs, or those things requiring very favorable influences to bring to a successful issue.

For that reason it is a fine time in which to collect money that is owing or to buy for the purpose of selling, and to sell or speculate or even to borrow. Any attempts during this period, however, to deal with tricky affairs that are not legitimate speculations, or to deal with cattle, to buy or sell cattle, or

to deal with meat products on a large scale, or to deal with marine affairs, will prove unsuccessful.

PERIOD NO. 6

Here is a period that may be called the holiday of the year. It is a time for pleasure, amusement, relaxation, and entertainment. This does not mean, however, that business will not prosper and that regular affairs of life should be withheld or modified during this period, for all things that are legitimate and good will continue with almost as much success as during the preceding period. However, this is the time in which to deal specifically with certain affairs of life with more intensity than at other periods.

Now is the time to make long or short visits for relaxation or for the renewing of friendships. It is a fine period for dealing with women, or for women to deal with men in the pleasurable things of life, and in the higher things of life. It is especially fortunate for such business matters as deal with the higher and more pleasant things of life such as with art, music, poetry, painting, sculpting, personal adornments, perfumes, incense, flowers, and so forth. Short journeys will be happy and successful during this time but not long voyages, or in fact any voyages by water.

This is a good period for the consummation of transactions of a speculative nature, or to buy stocks and bonds or to engage employees and assistants.

PERIOD NO. 7

This is the critical and disruptive period of life each year. I feel sure that after you have outlined the yearly cycle of

your life for each year, if you will then look back over the last ten or more years of your life and note the things that occurred during the seventh period of each of your years, that you will see how true this is. It is that sort of a period when devolution precedes evolution, or when the breaking down begins in order that there may be a new building up. It is like the period when the house is torn down, brick by brick, and leveled in order to rebuild again.

In one sense it is disruptive, and in another sense it is the first stage to reconstruction. For that reason, each should be warned to take advantage of the natural tendency of this period and at the same time guard against these tendencies that they may not go too far, or that one may not wrongly labor and run counter with the tendencies instead of cooperating with them. It is the period when most things that have been hanging fire and are about to end, or disrupt, do so. If a business or any other affair has been going poorly and has shown a tendency to fail, and go to pieces, this is the period when such a culmination is most apt to occur. If this result is not wanted, care must be exercised not to do those things which will help to bring it about. The mind is very apt to become despondent, discouraged, or pessimistic during this period, and that must be kept in mind, for if this attitude is allowed to affect the actions in business or in personal affairs, it will help to bring about a disastrous result.

The influences during this period are very subtle, and must be carefully analyzed and reasoned before being applied. We have said that during the fourth period of this cycle the rapidity with which ideas come to the mind, along with the cosmic influences creating them, makes it advisable to be quick and even impulsive in accepting and applying

these ideas. The very reverse is true in the present period. Impulsiveness here will bring disaster. If matters that are pending or ideas that suggest themselves can be postponed and held over until past the coming birthday, and put into the first period or the second period of this cycle, it will assure greater success.

This is a good period for dealing with elderly persons, judges, referees, or persons who must debate and consider carefully and for a long time before rendering their decisions. It is also a good time for business interests dealing with inventions and mechanical things, and even for applying for patents or government papers of protection. It is a very good period for dealing in real estate, mines, and minerals, and those things that are of the earth, and deeply seated in it, or in hidden or out-of-the-way places. For that reason it is a good period to deal with persons engaged in lines of business connected with these things, or with grain or fruits of the earth.

Certainly it is the most unfavorable period in the whole year for starting anything new or launching a new business or giving a new impulse or new expenditure in business except for protective purposes. Voyages by sea, long or short, or on land, should be avoided unless their effects are to result in weeks and months of the future when they will fall in another period.

* * *

Thus we have the seven periods of Cycle No. 2. The influences operating during each one of these periods may not begin on the first day of each period, nor end the last day of each period. In fact, the influences of each period may

begin a few days before the period, and lap over a few days into the succeeding period. For this reason the precise hour or part of the day in which each period begins is not important. The only way to be sure that you have the best influences of each period is to avoid the first and last two days of each period in doing anything of a very definite nature pertaining to that period, because at the beginning and ending of each of these periods there is a mixed influence of the preceding and succeeding one.

CHAPTER 7

PERIODS OF THE BUSINESS CYCLE

With Description of Cycle No. 3

EARLIER in this book I stated that everything that has a beginning in the worldly plan of existence starts its career in accordance with a cycle of progression just as the human life begins a cycle at birth. Just how long such cycles may last or continue to manifest depends upon many things, and just as human life on this plane may last for a month, a year, 30 years, or 80 or more, so a business proposition or an institution or a commercial plan may have a life of activity covering a month or a year or a score of years. However long it may operate or continue to exist, its existence will be in accordance with a cycle of progression that is just as definite as the cycle of progression of human life.

In other words, if several people unite today to organize and incorporate a new business under a new name, to carry on a new line of activity, and the new name of the company and its new plans are adopted and definitely completed today, then this new business would have its birthday today, and would begin its career today, and would have a cycle of progression beginning with today, just as though these persons had given birth to a human form with a soul.

Each one of our business institutions, business schemes, plans, or forms of activity, has a birthday. In other words, there is some day in the year that is passing that constitutes the day on which the business first started, or first made

its representations to the public, or began its material activities.

Most businesses operating today can easily determine what day of the month in the years that are past they began their activities, but the so-called fiscal year should have nothing to do with the determination of the birthday of a business. Many businesses that actually began their career in June, July, or August have made their fiscal year run from September to September, or from January to January. If the beginning of the fiscal year is used as the true birthdate of the company, a mistake may be made in working out the periods of each year. It is not absolutely necessary to have the precise or exact date of the starting of the business or proposition, whatever it may be, as long as one can select the day of the beginning approximately. In other words, a variation of two or three days will not make any difference.

Important points to bear in mind in determining what is the true birthday of a business are as follows: The day on which the company received its incorporation charter is not as important as the day on which the company began its business affairs in dealing with the public. The day on which a number of persons gathered together and decided to start a business and actually selected the name and officers of the business is a more correct birthday than the day on which the first announcement was made to the public or the first article was sold. In smaller lines of business, the day on which a store or factory was rented and the work of installing equipment or furnishings was started would be the birthday of the business. The day on which a person gave up his other affairs and began to plan and work out a new proposition would be a

more correct birthday than the day on which he actually sold or handled any of the products of his business.

If a business has had a formal opening with a formal announcement of the opening, and a reception of the public, and a definite start of the business in a formal way, then this day would be the birthday of a business. With a business that has changed hands or changed its name, the date on which the firm began to operate with the new name or with the new owners would be the birthdate of the present business, regardless of how long it had been operating under the older name. Thus we see that some little thought must be given to the determination of what is the approximate birthday of a business.

When we speak of business, we mean not only stores which sell merchandise of any nature whatsoever at retail, but also of factories and manufacturing businesses, brokerage firms, real estate offices, professional businesses such as those of physicians, artists, musicians, and others in similar lines. A birthday may be the opening of the office of a lawyer or adviser of any kind, or the opening of a mail order or sales proposition, the starting of a canvassing or selling plan, or any scheme or definite operation that has to do with commercial or business activities, wherein either a group of persons or only one person is involved.

Having determined, therefore, the approximate birthday of any business or proposition of a material business nature, one should proceed as with the marking of the periods of the cycle of human life. In other words, start with the approximate date of birth and write down on a piece of paper

the periods of 52 days each. Let us say a person or group of people started the manufacturing of a piece of machinery. Let us say that the business was born on the day when the partners came together and deposited their money in a bank and decided to go into business together and selected a name for their firm. Let us say that this date was approximately June 3, 1914. June 3 of each year would be the anniversary of the birthday of the concern.

Starting, therefore, with June 3, we would count off on the calendar given on the preceding pages 52 days from June 3. This would give us July 25 as the date of the end of the first period, and the beginning of the second period. Counting off another 52 days, we would write the end of the second period on the piece of paper and so on until we had written down the dates of the beginning and ending of the seven periods in each yearly cycle of the business.

Now in each of these seven periods various cosmic influences, urges, tendencies, and impulses would affect the affairs of the business, just as though that business were a human entity. Since the business itself depends upon the actions and reactions of human nature on the part of the public, and those officers and persons directing the business, so we find the business itself is reacting to the impulses, urges, and tendencies of the complexity of the human nature involved. This enables us, therefore, to analyze the trend of each business proposition, and to discover that it has certain favorable and unfavorable periods during which the best interests of the business may be protected, advanced, modified, or conserved.

Let me present, therefore, a brief analysis of what each business of any nature whatsoever may expect during the seven periods of its yearly cycle.

PERIOD NO. 1

During the first 52 days of the yearly cycle of each business, beginning with its birthday and covering the 52 days following, each business will find greater success in all forms of promotion that solicit or depend for their success upon the good will and the preferment of the public. It is not as excellent a period for the actual building up of sales and return of money as it is a period for securing approval, favor, recognition, and general good will.

This would be the period to solicit endorsements or high recognition by eminent persons and concerns that would either result eventually in sales through such persons, or in giving widespread publicity and advertising to the concern. It is also an excellent period in which to advertise a business widely, not so much for direct sales as to build up prestige and public recognition.

It is a good period for the sending forth of emissaries, representatives, or high members of the firm to meet other eminent persons in the business world and, therefore, secure recognition and high favor. For this reason it is an excellent period to deal with government officials, judges of the court, or senators, or congressmen from whom you desire preferment, special favors, or the passage of protective bills or regulations. This makes the period also good for the securing of political influence, political cooperation, and recognition. The thought of the concern during this

period should be not of money, but of name, reputation, and prestige.

PERIOD NO. 2

During this period any firm or business of any nature will find that it is a good time to make important changes of a temporary nature in regard to important employees, modifications in business practice, temporary locations, and for trying out short-time plans and propositions. On the other hand, it is a very unfavorable period during which to make any new agreements, any new plans of a definite nature, or to enter into any contracts or agreements of any kind unless they are reduced to writing, and properly sealed and signed so as to give them a long-time standing. Verbal agreements and arrangements entered into at this time are apt to be cast aside quickly and changed very rapidly or suddenly, and amount to nothing. It is also a good period for the building up of business friendships, and every business firm would do well to take advantage of this period to contact new and prospective customers in a friendly way, for business friendships of a very helpful nature have generally been built up during this period.

PERIOD NO. 3

Here we have a period of construction and great energizing power. It is during this period that any business proposition should be pushed to its utmost. Every facility and every means of manufacturing, selling, producing, advertising, promoting, and extending the business should be adopted and utilized to the utmost during this period. It is also a good period for the arrangement of plans for collections, or to send out collectors or letters intended to

collect money, but it is not a good period for attempting to fight any issues in court that have to do with the activities of business enemies, business rivals, or business competition. Other legal matters, however, may be pushed at this period, and will generally receive more favorable reaction than at any other period, especially if the matter is one that calls for the expenditure of a great deal of energy and of considerable fighting for the protection of certain issues or rights.

On the other hand, every firm and business should watch out for dangerous accidents, disasters, and troubles through enemies, through fires, or through sudden explosions of wrath, enmity, or hatred during this period. Manufacturing plants and other propositions should be careful of fires or explosions from fires, gases, and stored-up energies of any kind during this period. It is during this period also that personal enemies of the business will attempt to wreck it or even to injure the character or life of a person connected with a business, if the business has attained any degree of enmity on the part of competitors or others.

It is a very good period for dealing with army and navy matters, the military departments of the government, engineering, munitions, machinery, or firms or individuals associated with these.

PERIOD NO. 4

This is the period in which any firm or business would do well to enter into its largest campaign of widespread advertising, whether this be nationwide advertising or the mere solicitation by letter of customers in a limited area. Whatever writing, planning, and scheming of promotion a

business firm or individual may want to do in any year of its business, it will be found to be most successful during this period of the business cycle of each year. On the other hand, it is also an excellent period for the drawing up of new contracts, new agreements, papers of incorporation, documents, transfers, and so forth.

It is an excellent period to deal with newspapermen, diplomats, arbitrators, or others who can use their mentalities or printed or written words to further the interests of the concern. On the other hand, firms must be careful during this period to watch out for deception by word of mouth or writing, for forgeries, and for tricky agreements or plans cleverly presented and which are apt to have a serious reaction in many ways.

PERIOD NO. 5

Here is a period of growth and financial success for any concern or business proposition. This is the period in which to seek investment, or seek to secure credit and extend the time in which payments must be made or negotiations closed. It is one of the best periods in the business year for selling, and the actual distribution of material on a sales basis, if immediate results and a quick and fair return of money are desired. It is an excellent period in which to collect bad or old debts, and it is an excellent time in which to bring matters into court where the favorable decision desired hangs by a slender thread. For all things being quick and right, this period is favorable to a constructive and just decision.

It is an excellent period also for the promotion of the business into foreign lands or distant places or with large concerns that deal in international matters or have interna-

tional distribution and sales agreements. It seems to be an especially good period for business firms to promote their affairs with railroad, railway, and electric companies, and with all companies and concerns that deal in things that cater to the pleasures and happiness of the public.

PERIOD NO. 6

This is the period in each year when every business should relax its activities if it finds it necessary to relax at all, and should plan its periods for the vacation or absence of any of its important directors or operators. It is also an excellent period for the promotion of certain branches of business such as those that deal with the art world, or with music, poetry, sculpting, artists' materials, women's clothing, or articles of adornment, beauty preparations, high-grade shoes, hosiery, evening wraps, hats, luxurious automobiles, oriental rugs, antique furniture, fine books, expensive musical instruments, concerts, operas, and other things representing the luxuries, refinements, and clean and wholesome pleasures of life. Therefore, it is well to push the sale of things of this nature during this period, or to promote good will or interest among persons who are associated with such lines of business.

This is an excellent period for the heads of a concern or the individual owner of any kind of business to make the acquaintance of his customers, and to make such intimate contacts with persons as may be helpful to the business or the individuals of the business in the near future. It is also a good period for the collection of money, the buying of stocks and bonds, or the promotion of the finances of the company through investment in conservative stocks of other

concerns. Therefore, it would be an excellent period for the bringing about of partnerships, monopolistic corporations, and the formation of subsidiary associations and alliances of a similar nature.

PERIOD NO. 7

Here we have the reconstruction period for all business propositions, and during these last 52 days before the birthday of the concern or business, great care must be taken not to start any new line of activity or to go too heavily into advertising that is intended to build up a new department or a new phase of the business, or to do otherwise than cooperate with the cosmic tendencies to reconstruct. Since it is the period during which changes of a tearing down nature must be expected, it is a wrong period in which to plan to do reconstruction without the preliminary stage of tearing down. In other words, during this period no expansion must be expected unless it is associated in some way with a breaking down or tearing down process as a part of the reconstruction.

Since some form of breaking down and change is very apt to take place during these 52 days, every business concern or individual should see that any contemplated changes or tearing down processes that have been in mind are brought to issue during this time, and therefore permitted to expend themselves or manifest themselves while such a period is favorable. Certainly no new alliances, affiliations, partnerships, or agreements, contracts, or offers of agreement or contract should be made during this period.

It is an excellent time to consult with persons in retirement, or who have been in business and have retired, or with

judges, referees, or advisers of any kind. All acts must be guarded with a conservative attitude, and extreme caution and providence manifested in every line of activity. Great diplomacy must be shown in every act, and every business should take advantage of this period to conserve its activities, hold steady to its line of progress, and not allow anything of a radical nature in either advertising, selling, buying, or planning to occur.

* * *

Thus we have an outline of the favorable and unfavorable influences, urges, and tendencies from the Cosmic during the seven periods of the yearly cycle of each business or form of business activity. You may test the occurrences of this outline by going back over your business affairs for several years, and noting in what periods of each year you had trouble with your competitors or with enemies, or in what periods of each year you have had the greatest sales and the most success in promotion, or the most disruptive and tearing down conditions to contend with.

You will soon find, if you review your business activities over a period of ten or more years, that your business affairs have naturally divided themselves into periods that agree with the outline given above. You will also notice, if you are keenly analytical, that in certain periods of the past when you have attempted to do certain things with your business, your plans have failed or the scheme you had in mind or started did not materialize as you expected, and you will see that it was because you started these things or planned these things in a period that was not favorable.

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CHAPTER 8

HOW TO USE THE PERIODS OF THE CYCLES

IN the foregoing chapters, two distinct cycles have been outlined. Cycle No. 2, explained in Chapter 6, relates to your own personal existence, and explains what tendencies and conditions will be fortunate or unfortunate for you during each of the seven periods that come between your birthdays. Cycle No. 3, presented in Chapter 7, pertains to the career of your business or any venture or proposition which you have created or which has been brought into birth at some definite time.

Now if you are a business man or woman, or employed in business, or venturing into some business, or have some proposition which you wish to carry on to success, you will find that you have two cycles to deal with: first, the cycle of your own personal life; and second, the cycle of the business or proposition in which you are interested. Each of these two cycles has seven periods to the year, and it is not often that the periods of each of these two cycles are coincidental. If your business or your business proposition was created and started on one of your birthdays, then its periods each year would run coincidentally with the periods of your own personal life. Otherwise, two periods of different conditions will confront you.

For instance, let us assume that you who are reading this book were born around June 1. And let us say that

the business you are interested in is something that had its beginning around the preceding July 1. In trying to find out what you should do and should not do in your business and personal affairs during the next 30 or 60 days, you would find, if you tabulated the cycle of your business and the cycle of your personal life, that personally you are now in the first period of your yearly cycle, whereas your business would be in the seventh period of your business cycle.

In other words, your own personal tendencies, interests, and affairs would be affected by the conditions outlined in Period No. 1 of Cycle No. 2, in Chapter 6 of this book, and your business affairs would be influenced by the conditions explained in Period No. 7 of Cycle No. 3 outlined in Chapter 7 of this book. In trying to determine, therefore, what you should do at the present time, you would have to analyze and carefully study the conditions in Period No. 7 of Cycle No. 3, and the conditions in Period No. 1 of Cycle No. 2 pertaining to your personal life.

Whenever it occurs that the time in which you are interested, and about which you are consulting this system, brings your personal life and your business life into the same period, then you can easily understand what to do and what not to do. But, whenever the two periods are different, and you find opposing influences in each of the periods, you must blend them, analyze them, and decide for yourself what to do. It has been found that certain points will be helpful in this regard. If the business you are in is exclusively your own, then you may be guided by the conditions of your own personal life cycle, as more important and more dominating than the conditions in your business cycle, but the conditions

of the business cycle should always be carefully watched by you, and the things that are unfavorable therein carefully avoided, regardless of what may be stated in the periods of your personal cycle.

If the business you are in, or the business matter in which you are interested, is not exclusively your own, but is a partnership, corporation, or a combination of interests of a number of individuals, then you must bear in mind that to make the business the most successful, you must follow its individual cycle and periods, regardless of your own periods or the periods of the other persons connected with the business.

There are many times in the affairs of big business men, and all successful business men and women of any degree, when personal desires, ambitions, success and profits must be laid aside in order that the business which they control may prosper and succeed. In other words, all persons who have had any real success in business at all will tell you that very often there have been opportunities, temptations, and inclinations in their lives for journeys abroad or long vacations, or other things that would profit them personally, help their health, and increase their knowledge and wisdom.

And yet with all of these things coming at opportune times, and with every temptation to yield to them, they have had to pass them by and sacrifice their own personal interests and opportunities solely because business affairs had a different trend and a different set of conditions. On the other hand, it is known that very often when conditions in business are most unfavorable or seemingly so, there are certain conditions in the personal life of an individual connected

with that business that permit him to lay business aside and indulge in his own personal affairs with success and without serious injury to his business interests.

The important point to be considered always is whether your individual success, financial progress, and best interests in life are so related to your business affairs that both of them will suffer together, or both of them prosper together, or whether they can be so separated that you individually may prosper while the business may decline, and vice versa. Another important matter that must be considered is that in most cases your own personal cycle is of more importance to you and your connection with the business than the cycle of the business itself.

If you are merely an employee in business, then the cycle of the business with which you are connected is of little importance to you except insofar as you can work with it and help the business by taking advantage of its good periods. If, on the other hand, the only business you have is something that is owned and controlled by you and is your sole income, and you and your family are exclusively dependent upon it, then the business cycle becomes an important matter for your consideration.

If it occurs that in one period of your personal life cycle the conditions are such that it is indicated you should exert every possible energy to build and create more business, and push your business interests to the utmost, while at the same time the period of the business cycle indicates that you should let your business remain quiet and not push it too strongly, then the only thing for you to do is to use the conditions of your personal cycle to think, plan, and create

new and better things for your business, but do not put them into effect until there is a good period in your business cycle when such things should be done.

The use of the system outlined in this book requires the careful admixture of the indications given in both the personal and business cycles. It calls for a careful study and analysis of the periods in each of these two cycles and a proper blending of them until you come to a conclusion as to what you should do and which of the influences and conditions are the most important. Again I would remind you of the fact that in the average case an individual's personal cycle is of more importance than the business cycle, but for corporations or big business combines where there are a number of people owning and directing the business, and where the business is an impersonal one, the business cycle should be given more consideration than the personal cycle of any one of the persons connected with the business.

In all the affairs of the home, of social interests, personal finances, personal plans and progress, the personal cycle is unquestionably the one to be followed above all others.

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CHAPTER 9

THE PERIODS OF THE
HEALTH CYCLE

With Description of Cycle No. 4

FOR those who want to give special attention to their health during critical periods, or generally throughout the year, the following matter and that in Chapter 10 will be of considerable help.

The health cycle should be mapped out as are the preceding cycles, by starting with the birthday and dividing each year into seven periods of 52 days each.

The conditions in regard to health in each one of these periods of each year are as follows:

PERIOD NO. 1

During this period the vitality and constitutional health should be at its best and, if it is below normal, it will be more quickly and easily increased and strengthened by normal living and the avoidance of the violation of any natural laws. Plenty of outdoor walking, good air, drinking plenty of water and eating proper foods, avoiding foods that are overheating, especially the starches and raw or rare meats—this will yield results. The eyes should be guarded against overuse or use in bright electric lights or sunlight, and if any operation is planned, or system of health building is to be adopted, this is the period in which to start these things.

PERIOD NO. 2

This is a period in which many light and temporary physical conditions may affect the body, and passing emotional conditions affect the mind. In other words, during this period a person may have temporary trouble with the stomach, bowels, bloodstream, and nerves. These conditions seem to come quickly, last but a few days, and pass away quickly. None of these should be neglected; each should be given immediate attention, but there need be no anxiety regarding the continuance of such conditions if immediate attention is given, for all of the influences tend to bring rapid changes in the health and physical condition of the body during these 52 days. During this period there are apt to be days with headaches, upset stomachs, trouble with the eyes or the ears, catarrh, coughs, aches and pains through mild forms of cold, and with women occasionally aches and pains in the breasts and abdomen. During this period everyone should try to be cheerful and not permit the mind to dwell upon the temporary conditions that affect the body, but simply attend promptly to the checking of any condition that may arise and then cast it out of the mind.

PERIOD NO. 3

This is a period when accidents may happen, and often sudden operations come into one's life, of either a minor or major nature. Likewise, suffering by fire or injury through sharp instruments, falls, or sudden blows, is more likely during this period than any other. Persons should be careful of their food and not overeat, and the body should be kept normally warm because during this period there will be a tendency toward colds, often resulting from overeating or

overheating the body. The bloodstream should be kept clean and the bowels active, so that blood conditions will not result in sores, boils, eczema, rashes, or other more serious conditions of the skin and blood. The blood pressure also should be watched during this period, for there will be a tendency for it to rise, and overwork or strain should be avoided. Any abnormal strain upon any part of the body is very apt to bring a breaking down during this period.

PERIOD NO. 4

During this period the nervous system of your body will be tried to its utmost and there will be many tendencies toward nervousness expressing itself in the functioning of various organs or in an outer form of restlessness and uneasiness. Too much study, reading, planning, or use of the mind and nervous system will surely bring definite reactions during this period. More sleep and more rest are required during this period than in any other part of the year. Fretfulness and nervousness may also affect the digestion, the functioning of the stomach, and may also produce a nervous heart which may cause misgivings and inconvenience. Persons who have been laboring too long or too tediously with mental problems or work requiring mental strain should be forced to relax and rest during this period, or a mental breakdown is inevitable.

PERIOD NO. 5

This is another good period, when the health should be very good, especially if normal living is indulged in, and the great outdoors utilized for deep breathing, fairly long walks, and good exercise. There will probably be a tendency

during this period to overindulge in the things that please the flesh, such as the eating of preferred foods, elaborate meals and banquets, rich concoctions, spicy drinks, and so forth, and even overindulgence morally and ethically in many ways. All of this must be avoided during this period in order to prevent serious conditions. This is a good period in which to recover from fevers, chronic conditions, or other abnormal or subnormal conditions of the body which have been existing for some time. During this period, mental suggestions, metaphysical principles, and right thinking will have more effect upon the body and the health than at any other period.

PERIOD NO. 6

This period is another one in which overindulgence should be carefully avoided in regard to work, mental strain, eating, or any of the pleasures of the flesh. It is a period during which the skin, throat, internal generative system, and kidneys may become affected. Therefore, plenty of water should be drunk during this period, the bowels kept open, and rest with outdoor exercise should be indulged in more frequently than mental strain or overwork.

PERIOD NO. 7

This is the period during which chronic or lingering conditions are often contracted, and which remain a long time and cause considerable trouble in overcoming. Everyone should be especially careful of catching colds or contracting serious contagious fevers during this period by avoiding the places where such things may be contacted. The mind and whole nature is very apt to be despondent and below normal in the ability to ward off and fight an incoming condition.

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Even the bloodstream may be lowered in its vitality at this period and, therefore, is unable to fight even the normal amount of germs or unfavorable influences that generally come in contact with every human being.

It is not a good time, however, for taking medicine or having an operation performed, or for starting any new or drastic method of improving the health unless in an emergency or unless it is to be continued over a long period, so that its real effect will come into the next period of 52 days, which will be Period No. 1 of the next cycle. The eyes, the ears, and in fact any one of the five senses may become affected during this period, and care should be taken that colds or other conditions do not linger during this period or continue without proper expert attention. It is one of the most serious periods of the whole year for each person, in regard to diseases and chronic conditions.

SELF-MASTERY AND FATE

CHAPTER 10

THE CYCLES OF DISEASE AND SEX

AS stated in a previous paragraph, the laws and principles set forth in this book have naught to do with the art and practice of the system called *astrology*, and whether one believes that the planets have any effect upon life or not is immaterial in consideration and application of the system set forth in these chapters.

The influence of the Moon upon the tides and upon plant and animal life has been in considerable dispute and I believe that most of us have read many books arguing for and against such a claim. However, there are many observations which indicate that by noting the lunar cycles and the rhythm of the periods of the Moon, we cannot help coming to the conclusion that there is at least some influence measured by the periods of the Moon, which does affect animal and plant life.

Certain it is, we are able to notice a rhythmic periodicity in connection with diseases, fevers, and some normal functionings of the human body related to the psychic side of our beings, and which are coincident with the rhythmic periods of the Moon. Whether this relationship is merely incidental and of no importance, or whether it establishes and proves a great universal law, I will leave to my readers to determine. I must call attention first of all to the fact that the psychic and emotional sides of our beings are closely related to the origin, development, continuation, and final

ending of all diseases, abnormal, mental, and psychological conditions, and other so-called involuntary activities of the human body.

I need not call attention to the interesting fact that has always puzzled psychologists, psychiatrists, and others, that those who are suffering from a temporary or prolonged abnormal mental condition seem to have periods of stress, quiet, action, and reaction, in keeping with the periods of the lunar rhythm. The ancients noticed this so long ago that the term *lunatic* was brought into use under the false belief that the Moon, or *luna*, was responsible for the abnormal mental states of human beings. Many of the more subtle and vital activities of the inner or secret organs of the human body are unquestionably associated with the psychic nature of humans, and also associated in some way with the lunar system.

So true is the association of the lunar rhythm with the manifestations of many of the psychic and more subtle effects and conditions of the human body that the periods of these conditions are measured by the Moon periods of approximately 28 days each.

While all this is generally admitted by the masses and by medical authorities, and undoubtedly seriously considered by the student of nature's laws, the relation of such rhythm to the phases of the Moon is not generally known. Recent discoveries by science, however, have confirmed many of the principles known to the Rosicrucians and used by them in many ways.

The Moon as a planet has a very definite cycle of phases, the cycle covering a period of approximately 28 days and

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known as a lunar month or a lunar cycle. We will use the term *cycle*. Because this cycle is divided into phases and these phases are also divisible, we will proceed to divide the cycle into units, each unit being a rhythmic one, as we shall see.

One half of the Moon's cycle is 14 days; one half of this (or one fourth of the cycle) is 7 days; one half of this is 3.5 days. This 3.5 days equals 84 hours.

The full cycle of the Moon constituting one complete revolution from perigee to apogee, and back again to perigee, is the lunar month referred to above. This complete cycle is often referred to as the *long cycle* of the Moon. A *short cycle*, on the other hand, would be the ordinary tide cycle corresponding to the upper and lower transits of the Moon. This short cycle is, on the average, 12 hours. Hence, we have two Moon cycles to refer to: the short one of 12 hours, known as the Moon's tide cycle, and the long one of 28 days on the average. We can deal only with averages because of slight variations in time.

Because there are long and short cycles, we will also have long and short units of these cycles. Not as an arbitrary matter, but because of fundamental laws which you will recognize, we will call the 3.5 days, arrived at above, the unit of the long cycle, or a *long unit*. Taking the short cycle of 12 hours and dividing it, we will have 3 hours as a *short unit*.

First let us note that a *long unit* of 3.5 days equals 7 short cycles, or 7×12 hours.

The two units, arrived at above, one of 3 hours, and one of 3.5 days, manifest themselves in the rhythmic actions

of mind and body like waves or undulations of a rhythmic wave. Here is where we make important discoveries and can go beyond the findings of science, even, through our other knowledge of certain laws of nature.

In the case of diseases we find some very interesting and helpful facts by analyzing average cases and using the averages of units of the Moon's cycle. These averages betray the effect of anabolic and catabolic lunar phases or units of the cycle as shown in the incubation periods of the following diseases:

Typhoid Fever	7 - 21 days	(2 - 6 long units)
Varicella	14 days	(4 long units)
Smallpox	7 - 14 days	(2 - 4 long units)
Scarlet fever	3.5 days	(1 long unit)
Measles	10.5 days	(3 long units)
Whooping cough	10.5 days	(3 long units)
Dengue	3.5 days	(1 long unit)
Diphtheria	3.5 - 10.5 days	(1 - 3 long units)

In all acute fever cases of any name or nature the rhythmic period of these units is very pronounced and definite. Regular changes occur every seven days (as has been noted for years) or, in other words, after every two long units (one positive and one negative, as we shall see). The longer the disease continues, the more definite are the changes every seven days, and even the single unit, 3.5 days, is well marked and important.

The units of rhythm also manifest in the process of germination and gestation of life, and have the effect also of

determining sex. The average time in hatching eggs of many species is 3.5 days (one long unit). In many insects it is 1.5 weeks (three long units). The hen lays eggs for three weeks (six long units) and sits on them for an equal period.

In human beings and many other forms of life each sex possesses an equal number of chromosomes, but the sex chromosomes (XX) are alike in the female and unlike in the male. The female egg contains 22 autosomes plus 1 X chromosome. The sperm are of two kinds: half of them carry 22 autosomes plus 1 X; the other half carry 22 autosomes plus 1 Y. The Y chromosomes are diminutive. When two X chromosomes come together at fertilization, the offspring is a girl. When X and Y chromosomes come together, the offspring is a boy. The difference is in potentiality or polarity.

Returning again to the short cycle of twelve hours, called the Moon's tide cycle, we find that the action of the tides gives us the key to the potentials. The six hours of time preceding the maximum point of high tide are strengthening and the six hours immediately following the hour of high tide are weakening in their effect on the psychological and psychic or emotional processes of life. The first three hours before high tide point are positive hours, or constitute a *positive short unit* (or wave) of the rhythmic cycle; while the first three hours after the point of high tide are negative and constitute the *negative short unit*. Each positive unit is preceded by a negative and followed by a negative; hence in every 12 hours, or tide cycle, there are two positive and two negative units; in each day of 24 hours there are four of each of these units. But, to be able to determine when they are negative or positive we must take the hour of high tide as the key—taking the hour of high tide as it is known for

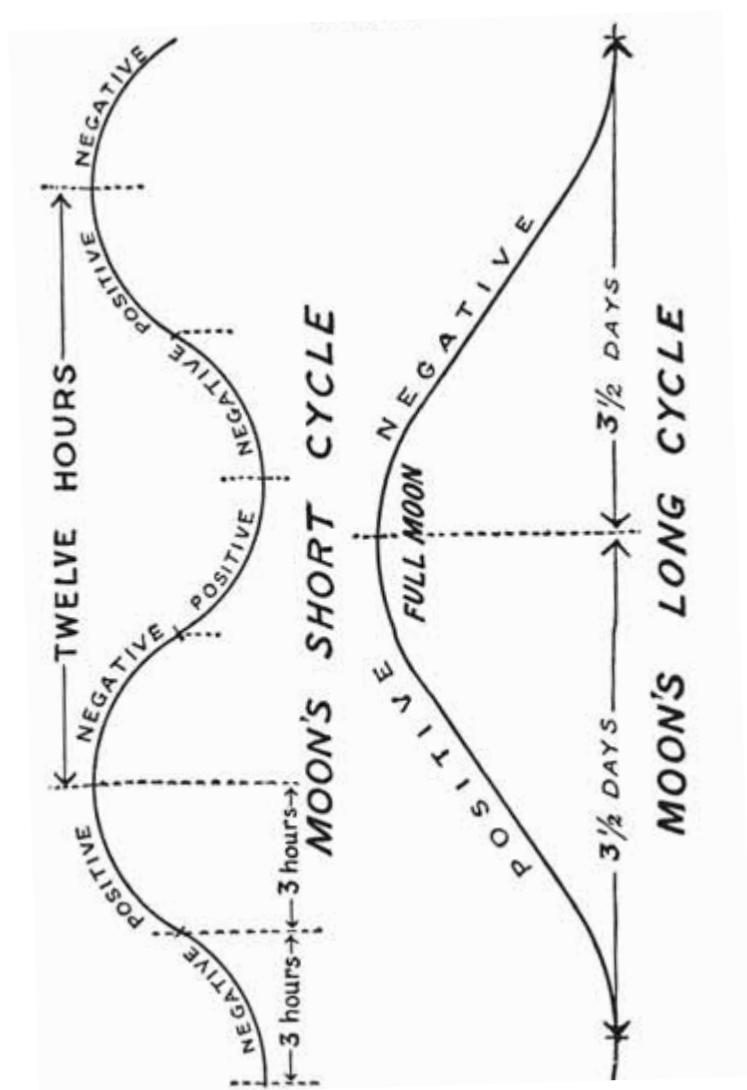
each locality on the face of the Earth, regardless of whether the locality is near a body of water or not.

Taking the long cycle or lunar month cycle of an average of 28 days, we have the long unit of 3.5 days. There are eight of these long units in each long cycle. We find that the first of these units immediately preceding the hour of full moon is a positive long unit and the unit following a full moon is a negative unit. Hence we have 3.5 days before full moon as positive in nature and 3.5 days immediately following full moon as negative in nature. There are four such positive and four such negative units of 3.5 days in each lunar cycle of 28 days.

It is easy to see that in addition to the cycles explained in previous chapters we are living under the influences of a very systematic, though strange, series of alternating psychic units of positive and negative rhythmic waves, some 3 hours long and others 3.5 days long. Therefore, while one of the long positive units of 3.5 days is in effect there will be 28 short units of 3 hours each, alternately negative and positive in effect also. A positive short unit in effect during a positive long unit will give a very positive effect; a negative short unit in effect during a positive long unit will give a neutral condition; a negative short unit in effect during a negative long unit will give a decidedly negative condition.

The long units of 3.5 days have their greatest influence on purely psychic functionings of the organs or psychic processes during disease or abnormal conditions of the body as a whole. The short units have their greatest effect on the mental, nervous, and biological functionings and processes of the body in either health or disease.

CHART C



It is for this reason that the long periods have an important effect on such diseases (fevers) as we have mentioned, and many others; while in such conditions as fertilization, fecundation, contagion, and similar processes the shorter units have a greater effect. A purely positive unit or period of time produces a strong life-giving, *masculine* condition, while a purely negative unit or period produces a weaker, *feminine* condition. The one is active, the other restful. The neutral period, as mentioned above, produces a passive condition.

We find the short units exerting their influence very strongly in the conditions relating to childbirth. Here the nervous system, the sympathetic processes, and the organic functionings, are very sensitive to the influences we have been describing. During the negative long unit of time, especially *the first three hours* after high tide maximum point, the body is at rest and the contractions are weaker and less helpful during labor, while the positive long unit, especially *the first three hours immediately preceding* the high tide point, produces an active condition as far as the contractions and other process conditions are concerned, and less wilful effort is needed by the patient, with no external or artificial assistance given by the physician.

If the birth does not occur during the first two units (six hours) preceding high tide, it will not occur without forced and painful conditions during the next three hours (the first unit after high tide) or without unnecessary suffering and weakness during the next three hours (the second unit after high tide). The patient should be permitted to rest during the negative units and become active and helpful only during the first unit before high tide.

It will be noted that the contractions through labor are rhythmic and become stronger during the positive units of time and passive or weak during the negative units. By taking advantage of such influences on the rhythm the patient retains much strength, the use of drugs become unnecessary, and artificial assistance is entirely avoided. Of 100 tests made by this method, 98 confirmed each principle involved and the other two were affected by other causes and conditions of abnormality.

In thinking or planning, in talking or doing any mental or functional act that requires strength of the nervous system, impressiveness or personal magnetism and good vitality, take advantage of the positive units of time. In the treatment of disease administer all help possible during the long positive units and the short positive units, but permit the patient to rest during the negative periods. If a crisis is due during the long negative period, keep the patient as quiet as possible until a positive unit is at hand, especially a long one. Then if the patient has not succumbed, the positive unit will assist in passing over it successfully.

To properly determine the units of time one should secure from an authentic source the daily or weekly schedule of tides for the city or locality where one lives; likewise a Moon table, such as is published in most almanacs, giving the revolutions or phase and cycles of the Moon for each month.

Important Notice

All that has been learned or revealed by experiment regarding the Moon's cycles is contained in the foregoing pages of this chapter. Neither the author of the book nor the publishers can attempt to give to individual readers any information regarding the lunar periods and influence upon tides for various localities, nor the Moon's probable cycle of influence in connection with various diseases and illnesses. Whatever indefiniteness or incompleteness there may be regarding the Moon and its influence in such matters is a problem that awaits further study and investigation at the hands of the new scientific age. Let us hope that the rising generation, becoming free of the bias and prejudices of the past, will undertake this great work.

CHAPTER 11

THE DAILY CYCLES OF SIGNIFICANT HOURS

THERE is another important cycle, which will probably be used by the readers of this book more frequently than the other cycles because of its timeliness and the ease with which it may be consulted in regard to many occurrences of the day. I know of thousands of business men and women who have used this cycle in an abbreviated form, supplied by me in the past as a guide to their affairs, and who consult it during the day in connection with every important matter that comes upon the horizon of their business or their personal affairs. We have tested this cycle in thousands of ways, and all who were fortunate enough to know of it report that it is one of the most dependable guides ever used by them.

This cycle divides the 24 hours of the day into seven periods. Each period consists of approximately 3 hours, 25 minutes, and 43 seconds. The daily cycle begins at midnight and ends at midnight; noon of each day is the center of the cycle. The first period of the cycle is from midnight to 3:25 a.m.; the second cycle ends at 6:51 a.m.; the third cycle ends at 10:17 a.m.; the fourth cycle ends at 1:42 p.m.; the fifth cycle ends at 5:08 p.m.; the sixth cycle ends at 8:34 p.m., and the seventh cycle at midnight.

These periods will apply in all parts of the world, but the time used must be the actual time of the country or the

city in which the person lives. If daylight saving time is used in any locality, or any other temporary variation of clock time or standard time, as it is called, these variations must be ignored and the standard time as it is measured from Greenwich must be used.

Standard time, of course, varies slightly from mean time, but the variation is only of a few minutes in most localities, and will not require adjustment for any particular use of this cycle.

As stated in previous pages, the use of the periods of the various cycles must always allow for variations of a few minutes, hours, or days, at the beginning of each cycle. In using Cycle No. 2 and Cycle No. 3, a variation of a day, or at least of a few hours, must be allowed at the beginning and ending of each of the periods. The full effect of the conditions pertaining to each period of any of these cycles does not become manifest until the period is fairly well established.

In the case of the present cycle, no matter where you live, you should allow five minutes or even ten minutes at the beginning and ending of each period for the conditions to become established. Therefore, although the first period of this cycle ends at 3:25 in the morning, and the second one begins at that moment, it is safer to consider that the first period ends at 3:20 and the second period begins at 3:30. This leaves a neutral period of five or ten minutes at the end and beginning of each period, when the full effect of the condition allowed to the period may not be manifest. This, therefore, will take care of any slight difference between standard and mean time in your locality. Standard time is

the time used by railroads, and by the government, and by it all clocks in each community are set.

The value of the daily cycles becomes apparent the minute one attempts to use the system. Testing it for a few weeks will give better warrant for its use than any argument I may present in these pages. Those who feel reluctant to guide their lives and their daily affairs by any mechanical or strange system like this need not feel that there are any superstitions connected with this matter. A superstition ceases to be a superstition as soon as the principle back of it becomes manifest, and the operation of the principle proves the existence of a fundamental law. While some may argue that the use of such systems as these is the result of faith or belief in them, the fact remains that such faith and belief are natural results from the discovery of the fact that the law is workable and *works*. As I said above, it hardly behooves me to take your time and my time to argue the benefits to be derived from this system, for it takes only a few weeks of test and trial to show the law that is in operation back of it.

Before attempting to use the daily cycle, the following chapter dealing with the complete instructions for its use must be carefully read. Once these instructions are understood, it will be a simple matter to refer to the periods of the daily cycle any hour of the day and be guided by the information given. It may be somewhat new in the lives of many persons—this regulating of their business affairs by such a schedule—but if stockbrokers and business men dealing with stocks and bonds and the fluctuations of Wall Street find it profitable to consult a system like this, and if the heads of

big manufacturing and selling corporations find it helpful to consult this system in their daily affairs, certainly every business man and woman will find it pleasant, interesting, and profitable to consult the clock and the periods in this book, just as the captain of a ship consults his maps and his various guides each hour of the day and night.

CHAPTER 12

HOW TO USE THE DAILY CYCLE OF SEVEN PERIODS

AS was stated in the previous chapter, this cycle divides the 24 hours of each day into seven periods. Each period has approximately 3 hours and 25 minutes in it. The periods begin at midnight and end at midnight.

Please note, however, that the periods of each day are not identical in significance. For instance, the first period on Sunday is quite different in significance from the first period on Monday. And the fifth or sixth period on a Tuesday is quite different from the fifth or sixth period on a Wednesday, or any other day but Tuesday. All the periods of Wednesday, for instance, are the same for every Wednesday, but they will not apply on the other days of the week. The same thing may be said of Thursday, Friday, or Saturday.

The charts which are given in this chapter make this very plain and easy to understand. The illustration given herewith of the 24-hour clock shows the day divided into A.M. and P.M., with the seven periods of the 24 hours marked on the dial of the clock. Please notice that midnight is at the top of the dial and noon is at the bottom of the dial, and that all of the hours on one side of the dial are P.M., while the hours on the other side are A.M. This clock enables you to see at a glance the hours in each one of the seven periods, from midnight to midnight.

We are going to name these seven periods by the letters A, B, C, D, E, F, and G, just like the notes on a piano, or any other musical instrument. I suppose that most of my readers know that the letters of the musical scale run from A to G and begin with A again. The seven periods of the 24 hours of the day run in the same manner.

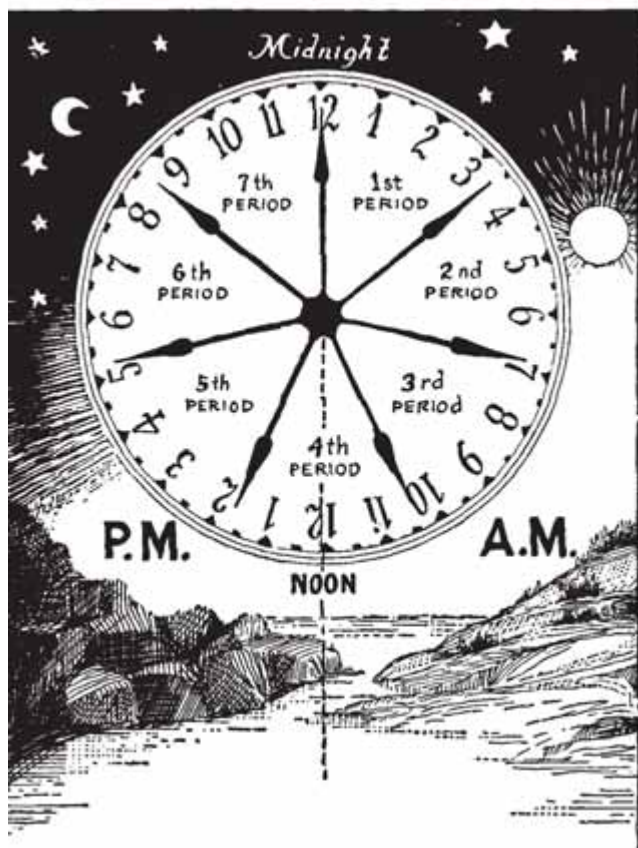
In using this daily cycle for any day of the week, merely turn to page 105 and look at Chart E (Periods for Each Day of the Week), and note what periods for the day you are to consult. Then turn to the list of daily periods and read the description which fits.

For instance: Let us suppose that it is Monday, and that you want to know what are the best things to do and what things you should avoid doing during the early business hours of Monday. By turning to Chart E, you will see that 8:00 Monday morning is in the third period of Monday; therefore, it is in Monday's "E" period, while noontime on the same day is in Monday's "F" period. By turning then to Chapter 8 and reading the description of these day periods, we look at the period for "E" and note what conditions are propitious at that time and what conditions or tendencies should be avoided. We may do the same thing for the "F" period of Monday.

Let us take another example. You may be planning to visit some person on a Monday evening around 8:00 to discuss business matters with him. By turning to Chart E you will see that 8:00 on Monday evening is in the sixth period of the day, and that it is Monday's "A" period. By referring to the description of the "A" period, you will notice that it is an excellent time in which to ask favors, and to solicit aid

WITH THE CYCLES OF LIFE

CHART D



The Seven Periods of the Daily Cycle

and help from prominent persons of high positions, and so forth.

But you will also notice that this sixth period of the day ends at approximately 8:34 in the evening, and that unless you can present your proposition and get action on it before 8:34 in the evening, your discussion of it will run into the seventh period. This period, which is the “B” period of Monday, is good for visiting and social affairs and pleasantries, but not so good for the business purposes you have in mind. Therefore, your business proposition may be postponed or set aside until some other day. This warns you to try seeing your important friends earlier in the evening, but not before 5:30; that would be too early for the sixth period.

You will note, however, that although 5:30 to 8:30 is the “A” period for Monday, it is the “D” period for Tuesday, and the “G” period for Wednesday, and that if you wanted to find another good “A” period during which you might bring your business solicitation before some important persons, you would have to wait until the third period of Tuesday morning, between 7:00 and 10:00, or the “A” period of Wednesday, which would be between 8:30 p.m. and midnight.

As another illustration: Let us assume that you are anxious to find the proper period or periods of the week in which to collect some money or invest some money where it will eventually bring good returns, or you wish to start a new move or plan or proposition which you hope will be a financial success. By reading the descriptions of the day periods, you will discover that the “F” period of the daily cycle is a good one in which to do the things you are planning to do in

WITH THE CYCLES OF LIFE

CHART E

PERIODS FOR EACH DAY OF THE WEEK

TIME PERIOD	SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
No. 1 Midnight to 3:25 a.m.	G	C	F	B	E	A	D
No. 2 3:25 a.m. to 6:51 a.m.	A	D	G	C	F	B	E
No. 3 6:51 a.m. to 10:17 a.m.	B	E	A	D	G	C	F
No. 4 10:17 a.m. to 1:42 p.m.	C	F	B	E	A	D	G
No. 5 1:42 p.m. to 5:08 p.m.	D	G	C	F	B	E	A
No. 6 5:08 p.m. to 8:34 p.m.	E	A	D	G	C	F	B
No. 7 8:34 p.m. to Midnight	F	B	E	A	D	G	C

connection with financial matters. Now, by consulting Chart E you will note that there are seven “F” periods in the week.

The first one is during the seventh period of Sunday from 8:34 to 12:00 p.m.; the next one is during the fourth period of Monday, which is from 10:17 a.m. to 1:42 p.m.; the next one is in the first period of Tuesday morning, midnight to 3:25; the next one is in the fifth period of Wednesday, from 1:42 p.m. to 5:08 p.m.; the next one is the second period of Thursday, which is from 3:25 a.m. to 6:51 in the morning; the next one is during the sixth period of Friday, which is from 5:08 p.m. to 8:34 p.m.; and the last one is during the third period of Saturday, which is from 6:51 a.m. to 10:17 a.m.

In picking out the best of the seven “F” periods, or any other of the lettered periods of the week, two points should be kept in mind. First, those that are late at night or very early in the morning must be eliminated because of the impossibility of using these midnight hours for general purposes. Second, one should be guided by the best periods for the particular thing to be accomplished, bearing in mind that several of these lettered periods may serve the purpose, rather than only one. In the illustration just given above, of the “F” periods, we find there are seven that you can use for your financial purposes, and of these seven, the best ones to use would be the “F” period of Monday, which is during the early business hours of the morning, or the “F” period of Wednesday, which is early afternoon, or the “F” period of Friday, which is between 5:00 and 8:00 p.m.

The next important way in which to use these daily periods is as follows: Suppose that someone comes to you

with a business proposition, a plan, a request, a demand, or a suggestion of some kind, and you find yourself becoming interested in what is proposed or required. Before taking any action on the matter, you should immediately turn to the description of these daily periods and to the table of these and see what period of the day you are in, and note whether it is a propitious time for the matter in hand.

Let us say that the person who has come to you has a contract or an agreement, or a lease, or some paper to sign, and glowing terms and promises are being expressed to you, and you have been swayed by oratory, fine words, and fine arguments. Suppose that when you turn to the charts in these pages, you find that this matter has come before you on a Monday morning, at 9:30. You find that this is an “E” period for Monday, and not a good period for signing papers, signing contracts or agreements, and not a good period in which to place any faith in the spoken promises and glittering word pictures of anyone. In this way you will be warned not to enter into the matter but to dismiss it.

Even if you attempt to hold the matter off until the next period, which is an “F” period, and therefore fortunate for financial matters and for contracts and papers, you will not help matters, since the matter actually had its birth and its start in your interests during the “E” period. By your voluntary postponement of it, you will not help yourself, for that would be establishing an artificial condition. If, on the other hand, the person who proposed these things to you had come to you during the “F” period instead of the “E” period, you could have felt that it was safer and more dependable.

On the other hand, suppose that these matters had been presented to you by this man on Friday at the same hour, 11:30. By reference to the description of the lettered periods of the day, you would find that this "D" period of Friday at 11:30 is not a good time for the making of agreements, contracts, or investments that are to last for any length of time or have any degree of permanency to them; therefore, you would refuse to enter into the proposition and would dismiss it.

Bear in mind that once a matter is dismissed by you or dropped by you because it has come to you in a period that indicates that it is not safe or good, it should never be taken up again at any other period. To attempt to do this would be to frustrate the principles of this system, and set them aside entirely. If a proposition comes to you at a period that indicates that it is not a good thing for you to enter into, its merits will not be changed by having it come up again at another period. One cannot imagine a mining proposition that is thoroughly unsound, or a speculative business proposition that has no foundation to it, being radically changed and made safe and sound overnight by delaying the presentation of the proposition a few hours.

The significance lies in the period in which it comes to you for the first time. A proposition may be perfectly safe for others to invest in or to consider or cooperate with, but for you, it is not safe, or good, or propitious, or fortunate, and this is signified by the time in which it first comes to your attention. Therefore, you will be justified in setting it aside permanently, even though others who hear of it at a more propitious time may find it good for them and go into

it. If you are to get any benefit out of this system at all, it must be remembered that the system in each application is representing you, and your best interests, and not all humanity.

A person may come to your home or to your business office, with some proposition, at 10:00 in the morning, and because of the hour and the period, you find it advisable to reject it as being unfavorable or unfortunate. The solicitor, however, may walk a few blocks and present the same proposition to one of your neighbors. During the time of his walk, the third period of the day has ended, and the fourth period has begun, and so the solicitor approaches your neighbor in an entirely different period than the one in which he approached you, and the fourth period may be a propitious or fortunate time for the proposition he submits. Therefore, your neighbor would be warranted in accepting it, whereas you rejected it.

This does not show a weakness or an inconsistency in the system. We all know that there are propositions which are fortunate, helpful, and worthy of consideration on the part of some persons, while the same things are unfortunate and inadvisable for other persons. We know that one man can invest money in a certain proposition and make money out of it, while others who invest in it realize later that it was not a fortunate thing for them. This system, therefore, is consistent with the varied conditions which surround each individual, and helps to explain why there are such inequalities and unequal opportunities and advantages for human beings.

By carefully studying and analyzing the matters set forth in Chapter 13, describing the lettered periods of the day, you will become familiar with those things which should be undertaken, planned, or started and those things which should be avoided or dismissed during the different periods. Therefore, you should watch the hours of each day in your office, business, or home affairs, and act accordingly.

Perhaps one interesting point should be emphasized here. It appears from a long test of this system by persons who have kept accurate statistics and records of the results, that the more urgent the proposition which a person is considering, and the more vital it is to his personal or business affairs, the more important it is to him to consider the period and act accordingly. In other words, the more trivial affairs of social and business life, or the mere routine matters of daily business and social affairs may be carried on safely without consulting this system.

But to the same degree that any matter is of vital moment and calls for careful judgment, careful analysis, and considerable thought, an intense consideration should be given the system and the period of the day. Surely in any matter that is of utmost importance, where the decision or choice will bring lasting and serious results for either good or bad, it is far better to consult this system and be guided by it than to depend upon hasty judgment, a toss of the coin, or the acceptance of an urge that may be a temptation and an external suggestion from some other mind.

As has been stated in an earlier chapter of this book, urges, inspirations, temptations, and impulses to do things or to hesitate in doing things come to us from the Cosmic and

from the minds of persons around us, and very often there are two impulses or two urges, two arguments, two tendencies, and we must choose between them and accept one or the other. Here is where we exert our privilege as a free agent, but we must ever abide by the result of our decision. It is far better, therefore, to place dependence in a system like this than in our objective analytical ability, or in any rational system of thinking or superficial analysis.

This system has been tried and tested and proved to be in accordance with some higher laws that you may not understand, or which may not even interest you. Yet here is the system, and its simplicity, wide range of adaptability and power to beget confidence, warrants its use. You can make of it a real silent partner in all your personal, private, or public affairs.

SELF-MASTERY AND FATE

CHAPTER 13

DESCRIPTION OF DAILY PERIODS

“A” PERIOD

THERE are many things which may be done during this period of the day, with the hope of fortunate realization and cosmic cooperation. For instance, one may concentrate or meditate upon any plan for the purpose of evolving its details; he may ask favors from persons in high positions, especially when such favors relate to a promotion in position, in political power, or in social position; he may ask for stays or delays in legal procedure, the loan of money, the endorsement or recommendation of a proposition, the introduction to a person in high position.

This is a propitious time for dealing with public officials, or persons of high rank; the signing of wills, deeds, or transfers, the writing of important letters that seek favors, promotions, or recommendations, or which carry to the mind of another person a high regard of one's self, his business, or any plan he is proposing. It is a good time in which to talk to bankers or financiers for the purpose of building up personal credit or the credit of a business, the making of a public appearance or address for the purpose of bringing esteem and honor to yourself or your business, or for building up your reputation or the reputation of your affairs.

It is not a good period to deal with criminals or evil matters, even as a lawyer or adviser. It is a time filled with energy which must be controlled. It is also a period filled

with fiery impulses which must be governed, just as all words and acts must be cautiously controlled. It is not a good period to start a new business, a new plan, or a new proposition of any kind; it is not good for the buying of livestock; neither is it good for the signing of contracts or agreements.

It is not a good period in which to start short journeys of several days' duration, nor is it a good period in which to deal with marital affairs or to marry, or to go courting. It is a bad period in which to loan money, to move into a new location for either home or business, or to start the erection of a new building of any kind. And it is not a good time in which to make the first financial investment in a new business. It is not fortunate for buying real estate or even for selling or renting it. Nor is it a good period for surgical operations.

“B” PERIOD

This period is fortunate for the following things: Matters dealing with art, music, the beautifying of the home or person, or with matters pertaining to purely material and sensual affairs. It is an excellent period for starting any new undertaking; for the enjoyment of art, music, and drama; for the buying of livestock; for the collecting of accounts; or for dealing with the public in connection with public administration, public affairs, and public utilities, or soliciting business from the public. It is also good for the hiring of agents, collectors, traveling representatives, salesmen, and employees for important positions in the business or home.

New acquaintances made during this period are generally dependable and worthy of friendship and trust, if they come

into your life purely in a social way. It is a good period to start short journeys, lasting for two or three days, or less than a month; a good time for marriage and courting, for loaning money or borrowing money; to put into material form any new plans for business or pleasure; for indulging in recreation and social function. It is also a good period for seeking favors in a social way, or business favors in social circles. It is also good for speculating, for games of chance, and for investments of a speculative nature; also a good period for dealing with women in either business or social matters.

It is not a period of great ambition, and while it is changeable, it is easily adapted to many conditions. It is a fruitful period inasmuch as most things started or culminated during this period will be more prolific than one may anticipate. It also brings its impulses of an intellectual and social nature, which must be guarded against. It is not a good time for hiring servants or persons for menial positions, and is not a good time for starting long journeys, especially those which either by train or water take one far from home.

“C” PERIOD

This period is especially fortunate for dealing with the fine arts, or the intellectual things of life, especially education, scientific research, publishing, printing, instructing in schools, colleges, universities, and in the promotion of campaigns involving an educational element. It is a good time for study, memory work, and absorption of special knowledge, analytical examination of documents, books, papers, and propositions, or to deal with legal arguments in court requiring the use of the intellect and logic. It is an

especially good period for mental activity of any kind, including writing, thinking, speaking, and self-examination. It is also a good period to indulge in the drama, music, and art.

The buying of livestock, or dealing in cattle or the livestock market, is fortunate during this period. It is a good time for the making of contracts providing same are not for long periods but of short duration, collecting of accounts, making of new acquaintances that are dependable, the hiring of business employees and servants of all kinds and classes. It is also a good time to start short journeys, to do literary and newspaper work, prepare advertising, start new advertising campaigns, or to send out literature to the public pertaining to business or social affairs.

It is also a fortunate time for the taking of medicine or any system of therapeutics which is to benefit the physical body. It is a good time to lend money, but it is questionable whether it is a good period in which to borrow. It is a good time in which to erect new buildings, or to plan new undertakings; and students of the occult, the philosophical, and metaphysical will find that this is an excellent period for study and objective realization of great truths.

It is a good period in which to take a chance with undertakings that are highly tricky, or questionable from a financial point of view, for one who has the means to do this without bringing financial embarrassment should the result not be all that is expected. It is a good period in which to have a few minutes of recreation or social intercourse, and for signing important papers of all kinds, and it is likewise the best period for traveling salesmen to call upon the most

difficult of prospective customers. It is also a good time for writing important letters.

This period is not good for dealing with private or public enemies or bringing them into court, or attempting to adjust matters with them, for this period will bring endless discussions and arguments without any beneficial results. It is a period that is quite changeable in many ways, giving great mental activity, but is not good for prudence and caution, and, therefore, no dependence should be placed in one's usual cautiousness. It is not good for marriage, and it is a questionable period to deal with lawyers in regard to any problem, or to deal with inventions and mechanical problems, or to seek promotion in business, or to ask for the favor or recognition of public officials or prominent persons. It is not a good time to buy real estate, and it is questionable whether it is a good time to sell real estate. It is a doubtful period for seeking favors, or for spiritual development or concentration, and is a very unfortunate period for dealing with surgeons or having a surgical operation of any kind.

It should be remembered that during this period one comes in contact with the nimbleness of mind and tongue. Any person presenting a proposition or plan to you at this time is very apt to exaggerate or mislead through his statements or his evidence. Forgers, blackmailers, and persons who are deceitful, lying, and too nimble with their expert fingers, are apt to present themselves during this period. Therefore guard yourself accordingly.

“D” PERIOD

Here we have a period that is especially fortunate for all general material affairs of business, dealings with the public in any general capacity, educational work of any kind, planting or farming operations, the making of new acquaintances, and the hiring of servants of all classes.

It is also a good period in which to start short journeys or long journeys by water, and for writing, supervising, or dealing with literary or newspaper work. It is also a good period for marriage or for courting, for all marine affairs, for the taking of medicine or any system of therapeutic help for the body or mind, for metaphysical study and analysis, or for dealing with shipping interests, transportation interests, or the actual shipping of goods to places out of the city in which you may live. It is also good for dealing with surgeons or for surgical operations, and it is one of the good periods for salesmen, traveling agents, and others to solicit and sell, and for dealing especially with women. It is a period in which the ambitions may be highly aroused, and while these ambitions may be very impulsive, they will generally prove fruitful.

It is not a good period for commencing any new undertaking, the buying of livestock, the making of contracts, or the signing of legal papers of any kind, or starting lawsuits or court actions. It is not a good period in which to borrow money or attempt to borrow it, nor sign any papers or notes pertaining to money matters, nor speculate, nor take part in games of chance of any kind. It is also a bad period for writing letters, pleas, or requests of any kind asking for

important favors or aids in connection with business, personal, or social life.

“E” PERIOD

This period is particularly good for aggressive pursuits, or those activities that require deep thought followed by a long campaign or a long period of steady action. It is good to begin these things during this period. It is an excellent time to have one's affairs come before judges, referees, magistrates, police authorities, senators, governors, mayors, or the presidents of large corporations, or those persons who have within their power the privilege to decide or render decisions in any matters of dispute. It is a good period for bringing permanency to anything started or finished during it, and gives great persistency and endurance to all activities.

It is also good for literary or newspaper work or advertising, or sales promotion by mail through the use of letters or brief printed communications. It is good, too, for starting any legal action in court, or for the submission of briefs or arguments, and for all inventions or mechanical problems or matters dealing with them, also for matters pertaining to metallurgy, or affairs with metal workers. It is a good time to move into a new house or to buy and sell real estate or to move into or transfer real estate. It is an excellent period for starting or indulging in scientific pursuits, and for spiritual meditation.

This period, however, is also unfortunate for certain things, and these are quite definite; it should be noted that the unfortunate things will prove to be unfortunate indeed. They are: The making of contracts or agreements of any

kind, other than the purchase of homes; attempting to collect money; the planting of seeds, or starting of farm operations; making new acquaintances for the first time; the hiring of servants, agents, salesmen, or collectors of any class or for any position.

The period is also very unfortunate for starting long journeys especially by water; for marriage; the taking of medicine or any method of mental or physical cure; borrowing or loaning money; erecting new buildings; dealing with public officials or prominent persons from whom you seek personal favors or special recognition; starting any risky business; indulging in recreational or social affairs; speculating in business, in the stock market, or otherwise; being operated upon by a surgeon; or for writing letters of an important nature.

“F” PERIOD

This is one of the most fortunate periods in each day. It might be called the lucky period, just as the preceding one is generally considered the unlucky period. During this period of each day, we find conditions are fortunate for the starting of any new undertaking, such as the buying or marketing of cattle or livestock, either in speculation or for actual business purposes; for making contracts or signing contracts, agreements, and all papers of specific stipulation; for collecting accounts or raising money; for educational work and educational interests; or for making new acquaintances.

It is also a good period for starting long journeys, either for business or pleasure, and also for short journeys by water

and other means, and for literary and newspaper work, or for dealing with lawyers, or the submission of briefs of papers to court, or the actual starting of court procedure. It is also good for marriage or courting, for borrowing money, erecting of new buildings, working out the plans of new undertakings, and holding directors' meetings for the discussion of business conditions or new ventures, for seeking promotion in business, or the building up of trade and credit reputes, dealing with public officials, or with the public mass in all affairs, or with prominent persons. It is a good time for the buying or selling of real estate, for all social affairs and recreations, for seeking favors and for signing papers dealing with important matters of any nature. It is the fortunate period for all forms of speculation, and for the writing of important letters.

There are a few things that should be noticed in regard to this fortunate period, however. It is a period that brings a great deal of energy to the body and mind, and tempts one to overdraw in many ways. And yet with all the impulsiveness of this period it is generally fruitful, and, therefore, fortunate. It is a more fortunate period for men than for women in business affairs, but more fortunate for women than men in social affairs. It is a period of positiveness, and yet with a natural tendency toward caution and prudence. It generally gives and begets the spirit and love of justice, and the period makes for permanency. It is not a good time for hiring servants for any menial position, nor is it good for marine affairs.

“G” PERIOD

This period is especially good for mastering those affairs which require considerable energy and aggressiveness, endurance, and persistency. It is an excellent period for dealing with those matters that require the expenditure of more physical energy than mental energy, and require real labor and muscle. Therefore, all material and sensual affairs will be fortunate during this period, as well as the collecting of money, the hiring of traveling salesmen, agents or collectors, or the soliciting on their part. It is also fortunate for martial affairs, marine affairs, the working out of mechanical problems, inventions, or building plans, or matters dealing with metal and metal workers. It is also good for scientific pursuits.

It is not a good period for any beneficent matters, or matters dealing with the receipt of gifts or favors, or public humanitarian activities, nor is this period fraught with much prudence and caution. It is an unfortunate period for the buying of cattle or livestock, or speculating with them, or for dealing with enemies, or for starting long journeys, or for legal actions, or dealings with lawyers or matters in court. Naturally it would be a bad period for marriage or for courting, and for seeking favors generally. It is very questionable whether it is a good period for surgical operations, or for dealing with women. This is the period in which accidents are apt to occur; therefore, one should be careful about being in any place of hazard or being near firearms, fire explosions, or other things that would affect the physical body. In illness, fevers are apt to be high during this time

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and the temperature of the body is naturally warmer during this period than at any other.

SELF-MASTERY AND FATE

CHAPTER 14

THE SOUL CYCLE

IN preceding chapters we have spoken of the cosmic vibrations and emanations throughout the universe, and the effect that these have upon the personal affairs of human beings through the tendencies, urges, inspirations, and conditions they create or stimulate in our daily lives. It should be apparent to anyone who analyzes the principles involved that these cosmic vibrations and cosmic periods of rhythm would have some effect upon the soul, personality, and character of each human being.

As was stated before, the ideas contained in this book and the various systems presented herewith have no relationship with the postulations and principles of the so-called art of astrology. However, if the soul entering each human body at birth is an essential part of the cosmic energy or cosmic vitality and if this energy or vitality reaches the Earth's surface in rhythmic pulsations of various combinations of rates and resulting tendencies, then a person born at any rhythmic period of the year should have natural tendencies different from those possessed by a person born during a different rhythmic period. It is not my intention to enter into a scientific explanation of how this is so, and why, but merely to present the effects of such rhythmic pulsations upon the soul and character of classes of individuals, and let these facts establish the existence of the law. Those who wish to devote their time and study to a deep investigation

of the principles involved may do so, and they will find in the work much knowledge and happiness.

Passing over the laws or principles, therefore, we come to the *observed facts*, and note that the *solar year* of 365 days may be divided into seven distinct periods, which constitute the *soul cycle*.

It must be borne in mind that the solar year begins on or about March 22, when we have that distinct astroph phenomenon known as the *spring equinox*. In all countries, as in ancient times, the birth of the new year occurs on or about March 22. The establishment of January 1 as the beginning of a new year is a purely arbitrary thing and has no foundation in natural law. The solar year is approximately 365 days in length, and for all general purposes we may figure the year as being 365 days long. If divided into seven equal periods, we find that once again we have a periodicity of 52 days and a few hours. We may ignore the fraction of a day in each period, and make each period an even 52 days, as we have with the other cycles.

Therefore, we begin the soul cycle on March 22, and divide it into periods of 52 days each as follows: From March 22 to May 12; May 13 to July 3; July 4 to August 24; August 25 to October 15; October 16 to December 6; December 7 to January 27; January 28 to March 21. Each of these periods has a dual polarity, and we find that the first half of each period produces a slightly different effect from the last half of each period. Therefore, we have seven periods, each having two natures, and producing a total of fourteen distinct natures or combinations of conditions.

Now everyone who is born takes the first breath of life and breathes into his system that cosmic energy which starts his soul consciousness in attunement with the cosmic vibrations and rhythm existing at that time, and, according to the ancient observations which have been verified through centuries of careful examination and scrutiny, each person *continues to vibrate in attunement with the rhythm established at the moment of birth*. It is as though each person becomes an affinity of the rhythmic conditions existing at the time of birth, and, therefore, is continuously more sensitive, receptive, and responsive to the effects of that rhythm than to any of the others. It is as though various notes on a perfectly tuned musical instrument were being played at different hours of the day, and that a person who was born just as the note "A" was being played would ever after be responsive to and affected by the sound of "A" or the vibrations of the note "A" to a greater degree than to any of the other notes played in the entire octave.

As a matter of fact, we are, as individuals, attuned to certain musical notes or musical rates of vibrations, and that is why some pieces of music which have our natural note more predominant than other notes affect us strongly. Every created material thing has its musical note, whether it be a glass pitcher or goblet, a chair, a mechanical device, or a copper pot. The note with which it is attuned is its natural note, and, therefore, there are certain harmonics of this note which have effects upon it also, to a lesser extent and in a different manner. If a harmonic of the true natural note of a glass vessel can be properly played upon a violin string, for instance, it may either cause the glass vessel to shatter to pieces, or it may have some other effect upon it, according

to which harmonic of the natural note is played. All of this, however, deals with other principles than those covered in the present volume, and may some day be presented in another volume dealing with natural harmonics in human life.

In outlining the system of the soul cycle, we observe that the seven periods with two polarities to each of them give us fourteen combinations of notes or rhythmic pulsations which produce certain definite characteristics, tendencies, and elements in the personality or *soul consciousness* of each individual. It is my purpose to outline each of the fourteen periods, so that the reader may have a true character analysis of the *inner nature* or *soul personality* of every person he contacts.

Before beginning to outline this system, with the various descriptions, I must call the reader's attention to the following important points. It must be kept in mind that the cosmic effect upon the *soul consciousness* of each person does not always manifest itself in the *outer, objective nature* of an individual. The inner personality of people we meet may be very different from the outer individuality or character. In many cases only intimate, friendly relationships over a long period of time will reveal to us the true inner nature of a person whom we think we have understood very thoroughly.

The outer, objective mind and character of a person may clothe him with certain tendencies, habits, expressions, and mannerisms which he may have assumed or acquired, or even affected for various reasons, and which may not be truly consistent with the inner self. The various systems of character reading, such as palmistry, physiognomy, phrenology, handwriting, and so forth may be a fair index

to the characteristics of the outer self, with occasional points relating to the inner self, but all of those systems fail in giving us a true picture of the inherent, deep-seated *soul personality*.

Very often we find through character analysis of the outer self that persons whom we meet are in different occupations, professions, avocations, or social positions than we expected or anticipated to find them. We discover, then, that the system we had used for such character reading was only an index to the changing objective self, and because this outer self is vacillating and has the power and privilege to assume and affect *temporary* conditions, mannerisms, choices of professions and occupations, that we can place no dependability upon the system we have used. Whenever we use the system, however, that gives us an index of the *inner nature* of any person, we find upon close questioning and intimate association that, regardless of the outer life and characteristics of the person, inwardly, privately, and in seclusion these persons live true to the inner index and cosmic soul nature.

Furthermore, it avails us very little to become thoroughly acquainted with the outer character and nature of any individual. As far as any benefit being derived from a knowledge of the outer nature of a person is concerned, it is just as safe and serves just as much purpose to take persons as we find them outwardly and casually. Very few persons are capable of concealing their true outward natures. An acquaintanceship with anyone for one day, which would include casual conversation with him and an observation of his activities in business or home life, will tell us as much about his outer

habits and outer characteristics as any involved system that has ever been devised. I mean, of course, that to the student of human nature and to the analytical mind this would be so.

Knowing the general outer, objective, material traits, habits, and characteristics of a person does not in any considerable way give us an advantage, benefit, or protection. The man who is a thief outwardly and in all of his habits cannot conceal that from the careful observer. It is the man who is inwardly a thief, cheat, and deceiver, while outwardly posing as honest, dependable and reliable, that must be guarded against, and against whom we must be protected and warned.

In all social and business relations, the real value of character analysis or intimate acquaintance with personality must relate to the *true self within*, and not to the fictitious, temporary, vacillating, inconsequential outer self. If we would know whether it is safe to trust another person with our secrets, money, confidence, or association, then we must know the real nature and personality within, regardless of the artificial or temporary characteristics of the outer self. If we would know whom to select for a partner in business or marriage, whom to select as a friend or companion, or to perform an important errand or commission, or to fill an important position or place of authority, we must judge by the true inner nature and not by the temporary nature of the outer self.

If we would know our friends better, and understand their moods with the resulting fancies, foibles, and tendencies, we must know the real inner selves of those friends and disregard the outer selves.

If parents want to understand their children and help them to develop along the lines that originated as natural cosmic tendencies, and which will keep them in attunement with the cosmic personalities born within them, and result in greater happiness and success in life, the parents should have an intimate understanding of the *inner natures of the children*, and disregard the passing characteristics that impinge themselves upon children as a result of casual association, imitation of another's habits, and similar external influences of a temporary nature.

And above all else, if we would know our real self and learn *why* there seems to be a constant conflict between the changing desires and wishes of the outer self, and the natural tendencies that urge from within, and thereby make the best of our life in all affairs and in every situation, we should know with what tendencies, abilities, characteristics, and strong points of personality we are born, and thereby become acquainted with the inner self in a surprising manner.

The following index to *soul character and personality* will do all these things in a different manner than any system of character reading has ever done heretofore. But just because the indications and index of characteristics given herewith pertain to the inner self, the reader must be warned against what may seem to him to be contradictions or inconsistencies.

You may be tempted to use your own life as the first example with which to test this system. You may select your birthday from the table of periods published herewith and discover in what period and what polarity of the period of

the solar year you were born. Then turning to the descriptive index for that period, you may read that you have characteristics, tendencies, faculties, and abilities that seem different from those that you have been using, manifesting, and exhibiting outwardly to yourself and to your closest acquaintances.

Here, then, will be the temptation for you to feel that this system is either unreliable or incomplete. You may say to yourself, or to others, that you do not have the tendencies and characteristics indicated in these pages. The experts who have used this system, however, would say to you, "How do you know whether these are your real, inner characteristics or not?" You may say that you have often thought of yourself, noticed your natural habits, and carefully analyzed your inner wishes and desires. But the expert will say to you that until you have carefully analyzed yourself over a period of many years, and have carefully tabulated, without bias, prejudice, or personal interest, the strong and weak points of your character, *you cannot be a proper judge* of the real nature that was born into you at the time of your birth.

You will find that you will do better in testing the system to read the inner characteristics and nature of *someone with whom you have been acquainted* over a long period, and with a few of whose inner, personal traits you have become acquainted. If you are able to judge the other person without personal interest, and without personal bias or prejudice, you will be able to discern his subtle and minute traits of inner character better than you are able to judge your own.

The real value of this index is that it enables the honest investigator of his own inner self, or of the inner selves of

his children and friends, to help strengthen the inherited birthrights that are good, and overcome those which are unfortunate or undesirable. In other words, this index should become a guide to character building, and the molding of a more ideal and perfect personality.

Granting that each one of us is born with certain tendencies, with certain natural abilities and special faculties, it is certain that the best of these, or those which are good and useful, will become a greater asset to us if developed than any abilities or capabilities which we may arbitrarily assume to be ours, and artificially create in our own lives.

Let us say, for example, that a man's inner nature is revealed in the index as being that of a natural healer or *physician*, and that he has certain cosmic tendencies and abilities for healing which, although part of his inner nature, remain dormant awaiting development, application, and usefulness. Let us assume also that not knowing of this natural tendency of his inner nature, he arbitrarily selected as his profession that of architecture, because of acquaintances he had in that profession, and because of another inner, natural tendency toward art and drawing.

To become the proficient architect that he wishes to be, he has to create and build up a faculty or ability that was not naturally born in him, and this effort requires years of study, along with years of patient practice. Even so, he cannot attain in his profession of architecture that success, prosperity, and renown which would come to him if he had become a physician. He would find that to become a proficient physician he would have had to do less studying, less

concentration upon the development of his ability, and less striving after the success and fame that he sought.

As an architect, he might attain a reputation as a careful, conscientious, and mechanically exact worker. As a physician, however, he would have attained the reputation for being an inspired, natural, prolific, and wonderful healer. There would be that difference between his work as a physician and his work as an architect that is noticeable in the work of the great masters in art, music, and the sciences, which comes from inner inspiration and so-called fortunate inheritance.

Another person may have an inner, natural ability for writing and for the beautiful expression of thoughts in impressive language. Not conscious of this natural tendency, he may become a painter or a musician by arbitrary choice, or because within him there was also the cosmic urge to express himself in the finer arts. To become a proficient musician or painter would require for him many years of study and practice, accompanied by many years of suffering and privation, bringing fame and fortune to his name only after he had passed to the great Beyond.

As a writer, however, he would have found his pen and mind becoming more facile and prolific in expression, with less study and less practice than art required, and he would have found fame and fortune early in his life and would have lived to enjoy the fruits of his divine inheritance. As a writer, he would have been recognized as an inspired thinker, but as an artist or musician he would have been classified as mediocre, or perhaps simply as a successful one who had battled against the odds of life to attain recognition.

In other words, the faculties and tendencies which are our divine inheritance through cosmic direction at the time of birth are the things which we may easily develop and apply in our lives to attain success, happiness, prosperity, and at the same time contribute to the needs of humanity and the benefits of civilization.

It would appear, therefore, from all of the observable facts, that each one of us is born to fulfill certain niches in life and to carry on definite missions in connection with certain lines of work in our earthly lives. We hear so often of the *born* musician, the *born* artist, the *born* business man, the *born* creator and thinker, and others, who seem to have come into this life with certain abilities well established and well developed. Such persons are those who have learned, or discovered in some way, their true inheritance and natural birthright, and have been permitted to develop along these inherited lines and to become successful in expressing them for the benefit of others.

A musician may be born in a family of carpenters, and a great architect may be born in a family of farmers who have never had even a primitive realization of architectural design. A great musician may be born in a family of persons who have never heard good music and had no opportunity of judging between good music and that which is otherwise. Nothing can explain this great diversity of natural tendencies, except the cosmic law of divine inheritance. That in some cases a carpenter may have a son who becomes even more successful than himself in that trade, or an artist or musician may have a son or daughter who follows successfully in the same line, in no wise warrants the belief that

physical inheritance determines the natural tendencies and attributes which we find in all human beings.

Therefore, in the following chapters a complete system is offered to you whereby you may analyze and study the inner, natural, inherited tendencies, abilities, and traits of character of any man, woman, or child. Again the note of warning must be sounded in regard to the differences in the stages of evolution to be found in the human race.

It has been proven that there is truly no racial supremacy. Those of any race given equal opportunity and advantage will display in one or more generations an intelligence equal to any other. This has been shown in the case of individuals whose parents and grandparents lived under the most primitive conditions. When the offspring were reared in a higher civilization and given an advanced education, they attained success in intellectual capacities.

Remarkable accomplishments, however, on the part of what once were erroneously called inferior races, when given the opportunity to develop their natural tendencies, plainly indicate that neither race nor color have any bearing upon the blessings which each human being may receive from the Cosmic. And this should make all of us more tolerant and sympathetic in our thought of those in other lands, and among other races, who may not have the advantages we may have, but are nevertheless equal with us as sons of God and recipients of the cosmic benedictions.

CHAPTER 15

HOW TO DETERMINE THE PERIODS OF THE SOUL CYCLE

IN the following pages you will find an outline of the seven periods of the soul cycle for the solar year. Every person's birthday comes within one of these seven periods. You will also note that each of the seven periods is divided into two polarities, an A and B polarity.

For instance, the first period in the soul cycle is from March 22 to May 12. This period is subdivided into two polarities: the A polarity from March 22 to April 17, and the B polarity from April 17 to May 12. A person born on April 20 would be in the B polarity of the first period of the soul cycle. A person born on December 3 would be in the B polarity of the fifth period of the soul cycle. A person born on March 21 would be in the B polarity of the seventh soul cycle.

Persons who are born at midnight on the division of any period will have to be judged by a combination of the indications given for both periods. For instance, a person who was born at midnight on October 15 would have his birthday on the precise division between the fourth and fifth periods of the cycle. Therefore, to judge the inner character of this person, a blending of the B polarity of the fourth cycle and the A polarity of the fifth cycle would have to be taken into consideration. All of the seven periods end at midnight

and begin at midnight of the days indicated, and the same is true of the A and B polarities. A person born at midnight on June 8 would be in the second period of the cycle, but in reading the description of the character and personality, a blending of both the A and B polarities of the second period would have to be taken into consideration.

The hour of birth has naught to do with this system, except as it pertains to the midnight hour as stated above. The *place* of birth has naught to do with this system, unless the birth occurred years ago in some country like Russia, where the calendar has been changed and the true day of birth is not definitely known. The *year of birth* is of no importance, for the periods in the cycle are the same year after year. It is better not to attempt to analyze the characteristics or personality of a person when the precise birthdate is not known, unless, of course, it is known to be within two or three days of the center of one of the polarities of the periods, when a variation of a few days will not make any particular difference.

Perhaps one other little word of advice or recommendation may be accepted by you. Personally, I would appreciate it if all those who are using this system and who may, from time to time, copy from this book a description of some person and give it to him as a helpful guide, would when doing this, call the written description not a life reading or a horoscope, or any similar term that may be misleading, but a *Soul Reading from the Cycles of Life*.

This will distinguish these descriptions from so-called life readings or astrological readings with which they have no connection, and with which they should not be related

CHART F

PERIODS AND POLARITIES OF THE SOUL CYCLE

Period No. 1 March 22 - May 12

Polarity A March 22 - April 17

Polarity B April 17 - May 12

Period No. 2 May 13 - July 4

Polarity A May 13 - June 8

Polarity B June 8 - July 3

Period No. 3 July 4 - August 24

Polarity A July 4 - July 31

Polarity B July 31 - August 24

Period No. 4 August 25 - October 15

Polarity A August 25 - September 20

Polarity B September 20 - October 15

Period No. 5 October 16 - December 6

Polarity A October 16 - November 11

Polarity B November 11 - December 6

Period No. 6 December 7 - January 27

Polarity A December 7 - January 1

Polarity B January 1 - January 27

Period No. 7 January 28 - March 21

Polarity A January 28 - February 23

Polarity B February 23 - March 21

even in the mind of a person who is not familiar with any of these systems. It is the wish of the author to keep the systems in this book distinguished from all others, as they have been in his own personal use for so many years. You will find generally that your friends and acquaintances will appreciate the knowledge that the reading or description you give them is from a different system, and resulting from a unique method that is free from any superstitious beliefs or any principles that may be undesirable in their minds.

CHAPTER 16

DESCRIPTION OF THE PERIODS OF THE SOUL CYCLE

PERIOD NO. 1

March 22 to May 12

THOSE in this period inherit from the Cosmic a very lofty nature, with a deep-seated desire to achieve a high place or a high position in the esteem of the public and in the hearts of their closest acquaintances. They carry over from their previous incarnations the lessons and tribulations which have taught them the necessity for looking above and beyond the commonplace things of life and holding a vision of the highest ideals as their goals. They also carry into this life recollections of the experience of having achieved a notable place or position in life in some foreign land, and having tasted of a full cup with many of the luxurious and beautiful things of earthly existence.

Therefore, in this incarnation, no matter in what station socially, racially, or financially they may be, there is always the inner urge to try to live a noble life, or at least one that will be above the commonplace, and that will bring them the respect and perhaps the adoration of the multitude. There is not just the desire for wealth, or the material luxuries of life, although there is a taste for these things slightly beyond the average; but the great desire, the great longing, that actuates these persons in their subjective thinking and planning is the attainment of public renown and approval.

For this reason, these persons reluctantly deal with sordid things and constantly struggle against things that are mean, lowly, or objectionable to good taste and high ethical standards. This means that if these persons are starting this incarnation or the lessons of this life in a lowly social or financial position, there is a continual restlessness and dissatisfaction that urges them onward and upward. They always sense the nobility of their last life. They are generally trustworthy, for they have learned in the past that deceit, falsity, underhandedness, and unethical practices hold them back in the progress they wish to make. Their words are generally their bonds, and their aspirations are not dreamy or mystical, but practical, and adhere to a straight line of progress.

There is, of course, the natural tendency carried over from the past to want to rule and dominate, and, therefore, be the heads or be the leaders of any plan, organization, or group of interests with which they may be connected, and in such capacities they will succeed because of the other inherent qualities. They are generally careful in the selection of their words, and the use of language in writing, and have commanding personalities when they are allowed to develop properly, and well-developed dramatic faculties. Such persons are usually affable among their peers, with perhaps a slight tendency to be impatient with those who do not aspire to rise, or who may be classed in their subconscious minds as the lowly serfs of a past kingdom.

These persons can always be reached and appealed to through suggestions of sumptuousness and magnificence, and whatever may be honorable. They will succeed best in business matters wherein they may be managers, directors,

WITH THE CYCLES OF LIFE

controllers, or overseers, mayors, governors, or any high governmental officers, or holders of important positions in the courts of law. In more humble positions they will succeed as sheriffs, magistrates of small courts, or executive positions of a similar nature.

They have an excellent preparation and faculty for the study of law, and in an artistic manner they are fond of metals and working in metals, not as jewelers, but as designers and creators of beautiful and magnificent things of metal. As second choice, they would succeed as designers and creators of magnificent buildings or arrangers of beautiful homes, or the creators of beautiful costumes, and articles of adornment.

The physical weakness which they have inherited in this life are affections of the heart and brain, perhaps through overwork mentally, and tendencies toward weakness of the eyes, and toward fevers. They will find joy and recollection of familiar things from the past in traveling in such countries as Chaldea, Phoenicia, Italy, Sicily, Switzerland, and Scotland.

Polarity A **March 22 to April 17**

Persons born in the first half of Period No. 1 will be more active in fighting their way to the top of the ladder of their ambitions than those in the B polarity. They will use all of their vital energy and power, and every physical means to achieve leadership and dominating positions, and they will be like warriors in mastering and controlling any situation or any line of work with which they are connected. Their constitutions will be fiery and strong, and their personal

magnetism well developed, with excellent speaking voices and commanding style in writing.

Polarity B

April 17 to May 12

Those born in the last half of Period No. 1 will have greater tendencies to seek the goals of their ambitions in the fine arts or in the more refined and delicate places of life. They will be more genteel than those in the A polarity, if given the opportunity to develop their inherent tendencies, and they will be more subtle, more smiling, and more quiet in their achievements of success than those in the A polarity. Nevertheless, there is the same determination, with an additional characteristic that some may call *bull-headedness*. These persons will be found associated with art, drama, and music, either as hobbies or as professions if they have the opportunities to allow their natural tendencies to guide them.

PERIOD NO. 2

May 12 to July 3

Persons born in this period come into this life carrying from the Cosmic and from their last previous incarnations memories of many peculiar experiences and tendencies, characteristics, that make strange combinations. In the first place, they bring into this life from the past a deep-seated desire to travel and move about, or they have been successful and happy in this in a previous life. The continuation in this life in any one place or in any one line of thought, or in any one hobby for a long time spells monotony to these persons, and however they may try outwardly to associate themselves permanently with some place or set of conditions, the inner

restlessness causes them to feel uncomfortable and to seek a change. In one of their incarnations they have been not only experienced in journeying, but in exploring, investigating, and in trying to taste all phases of life.

Everything that they associate themselves with is of the more delicate, refined, and temperamental nature. They have inherent desires to be well-mannered, thereby expressing tender natures, and the wish to be well-received and well-considered. There is a cosmic desire to search for novelties and the passing pleasures of human life that are wholesome, and yet filled with joy and happiness. Yet there is another equally strong desire, carried over from an old incarnation by each of these persons, to delve occasionally into the sciences and the more practical things of life, and these two desires constitute the strange complex that occasionally manifests itself in the lives of these persons.

They are practical, saving, conservative in many ways, and yet their lives are of the present hour always, and they have a tendency to let the future take care of itself because of their faith in the just reward that will come. They prefer to live free of the cares of this life, seeking peace and quiet whenever they are troubled; they are not easily led into quarrels, arguments, or disagreements. They love to spend much time in meditation. In many affairs there is a tendency to be fickle, or we may say that those judging them outwardly would believe this to be so, whereas in truth it is only another form of the expression of the desire for change and for new experiences.

They are honest, careful, ethically precise in many ways, and clean and wholesome in character, but are very apt to

be misjudged because of their changeable natures. These persons must guard against being led into the company of those who seek only the pleasures of the flesh, for once they are started on a downward path, they become heavy drinkers, and are beggarly, careless, and given to disregard the niceties of life.

In the trades and professions, these persons will succeed well as traveling representatives, or persons connected with business affairs that require changes of location, changes of contact, with many branches, and fluctuating interests. There are inherent faculties and abilities which will make them excellent secretaries, designers, artists, saleswomen or salesmen, actors or actresses, concert entertainers, newspaper reporters, or servants in fine homes. A peculiar tendency on the part of these persons is that of marrying persons who will bestow titles upon them or will bring changes of position into their lives. Very often the women marry men who look upon them and treat them as queens or as countesses, and pay continued adoration to them, whereas the men often marry women who are well-to-do, and who look upon their husbands as kings in the homes.

Inherited physical weaknesses give a tendency toward troubles with the bladder, and toward rheumatic diseases, colds, and coughs. Often these colds will manifest through disturbance in the stomach or in the feet or eyes. These persons will find joy and interest in traveling through such countries as Norway, Denmark, the Netherlands, and Belgium, where they will contact sights and conditions familiar to them from the past.

Polarity A

May 12 to June 8

Those born in the first half of Period No. 2 will have very quick intellects, and will be more apt to enter into businesses that permit them to use their minds and fingers rather than all of the muscles of their bodies. In other words, quick minds, quick tongues, and quick hands will serve them usually well, and they are very apt to be employed in two occupations or have two hobbies and interests at the same time, and to give the impression to others that they are almost dual in their manner of living and expressing themselves. They should do everything that is in their power to develop the intellectual and mental side of their lives, because of inherited mental faculties. Persons in this polarity will make themselves known by their intellectual pursuits and will be credited with excellent education and excellent training, even if they have not actually had them in any school or academy.

Polarity B

June 8 to July 3

Those born in the last half of Period No. 2 are generally outstanding characters in the intellectual world, for they continually associate themselves with those interests or industries that deal with education, the fine arts, or the law. Their intellectual capabilities are more reserved and must be discovered, and they usually manifest in excellent memories, fine appreciation of language, intuitive senses that enable them to foresee and prophesy or perhaps sense oncoming conditions before anyone else may think of them. They are somewhat more stable in their physical changes of location,

although the love of travel and of change of residence causes them to move occasionally. They will vacillate more in their intellectual pursuits and in their reading and studying than in their physical environment, however. These persons are able to serve as secretaries or associates in business to a greater degree than those in any other period or polarity.

PERIOD NO. 3

July 4 to August 25

Persons born in this period carry from the past into this life the experiences of great struggles and achievement through determination and self-mastership. In other words, we have in this period those who are already potentially self-masters and masters of fate. And they have a strong constitution, a fiery, impetuous nature, and the will power and ability to accomplish against great odds, if there is sufficient motive and some encouragement.

In addition to this inner nature, which is a part of their soul consciousness, their births during this period have given them from the Cosmic other related faculties and abilities which will enable them to be bold, confident, invisible characters in the achievement of any great purpose. These persons will challenge any obstacles that may arise in their lives, even though outwardly they may not realize that they have been stirred to action or aroused to a fighting spirit by obstacles that others may have looked upon as insurmountable or perhaps insignificant according to their natures. In other words, this is the type of person who can be encouraged and led into action by presenting an obstacle to him, as being one that others have failed to overcome. Naturally these persons are lovers of contest, and seekers

of honors in contests, not merely for the aggrandizement, but because of the mastership it will establish.

They are apt at times to be boastful of their abilities and in this thing demonstrate a weakness that must be overcome. They never hesitate to risk lives or limbs, or their best interests, to achieve anything that they believe was destined for them to master, whether it is in association with their own personal interests or not. Naturally these persons, if properly placed and properly trained, become great leaders in movements or employments calling for the use of strong will power, strong hands, and strong principles. If allowed to have their own choice in professions, they will most generally succeed as captains or officers in an army, or as leaders in great movements calling for strong, masterful leadership.

In more conservative positions they will succeed as surgeons or chemists, or even as carpenters and contractors. They have an inherited inclination and liking, brought over from the past, for the making of small things that are intricate and of a mechanical nature. Therefore, they often are inventive and are successful in such lines as watchmaking, electrical designing, or the making of small mechanical devices of a very important nature.

Their physical weaknesses may manifest in the tendency toward diseases of the blood, such as carbuncles, ringworm, eczema, sores of the skin, yellow jaundice, and similar conditions. There is also a tendency toward trouble from gallstones or burning fevers, and these persons should be very careful of their diet, for they are apt to eat highly seasoned foods and too much meat. We will find these per-

sons attracted to and interested in such places as Lombardy, Bavaria, northern France, and Paris, for there they will recall conditions that seem familiar.

Polarity A
July 4 to July 31

Persons born in the first half of Period No. 3 are very apt to be adventuresome and to travel a great deal seeking adventure and the doing of things that call for the risking of life and limb, and they are, therefore, natural explorers and investigators. If unable to travel considerably, they will explore even in their own immediate country, and be known by their restless desires to delve into the mystery of conditions that baffle the conservative nature of a person who is not so ready to risk his life. These persons make good leaders of armies, or leaders of naval forces, and they are often associated with political or reform movements, for they love conquest and can carry an issue to victory. These persons often lead double lives in many ways, for they will have many interests and two outstanding occupations or methods of applying the faculties of their natures.

Polarity B
July 31 to August 24

Those born in the last half of Period No. 3 generally succeed in achieving the attainment of some position that places them at the head of some great organization, as in some high political office equivalent to that of a governor, mayor, judge, or president. They are naturally kingly and queenly by all of their instincts and habits, and they love pomp and ceremony, limelight, and adoration and approval

of the public. They live their lives in keeping with these desires, and, therefore, carefully guard their weaknesses and those habits which might jeopardize the high positions they seek, or which they attain, for they learned this lesson in a previous life. In any occupation, whether on the stage, in literary work, in business, or in social affairs, the persons in this polarity are leaders or outstanding characters, and the mediocre positions in life will not satisfy them. Children born in this polarity should be given every form of education and training that will enable them to hold high positions with efficiency and with honor to themselves and their parents.

PERIOD NO. 4

August 25 to October 15

Persons born in this period carry into this life from a previous incarnation the attainment of high personal powers, the positions of leadership that have to do with education, the fine arts, and especially the development of civilization, and the best interests of the public. Together with these characteristics, such persons have received from the Cosmic the additional benefits of wonderful faculties for study, and the attainment of knowledge, and the ability to express themselves in words or writing together with very fine memories, the ability to reason logically, and to live a life of estheticism if the opportunity is afforded.

These persons are hard to become acquainted with objectively, for their intellectual abilities and knowledge enable them to clothe themselves with the colors of their environment and to meet persons on their own level. We may find these persons in the most humble positions of life, seemingly occupied with pursuits and affairs of a lowly type,

and yet we will discover through acquaintanceship that they are truly prepared and trained for higher and better positions than those in which we find them. On the other hand, we may find these persons in the highest positions of the literary world, or at the head of educational institutions where they give more thought to the advancement of humanity than to their own advancement.

The cosmic rhythm has created in them a natural desire for learning and for research, and they are very fond of mysteries, whether in fiction or in actuality. These persons also have the tendency to appreciate the power of words and the fine points in law and scientific knowledge. There is a tendency toward searching into the occult and into the secret and arcane wisdom of all ages, as well as into philosophy and religion, but in the latter sense the tendency is toward nonsectarianism and the building up of universal brotherhood and love.

These persons are very capable in trade or business, and make excellent merchants because of their ability to read human nature and to understand the desires and wishes of others. For that reason they would make good salesmen or saleswomen, or good instructors of sales forces, or writers and preparers of advertising and sales literature. Their ability to reason logically and to express their ideas with logical arguments makes them qualified for many positions where this natural ability can be used. Very often their abilities lead them into politics, where they succeed well, but not to the same extent that they would in some truly humanitarian profession.

These persons have usually acquired considerable advancement in metaphysical and occult illumination in

a previous incarnation, and very often they were formerly adepts in one of the arcane brotherhoods, most often the Rosicrucian Order. There is something about their soul personality development and spiritual attainment that makes them truly great masters inwardly, and they are restless and unhappy until they contact in this incarnation that place or point in their soul progress where they left off in the last incarnation.

These persons should be guided to the Rosicrucian work or some similar course of study and development at an early age, for that will be the beginning of another phase of rapid progress and development for them. Honor, temperance, and mystical idealism, accompanied by an unusually wonderful imagination, are the keynotes of their real inner characters. We find these persons very often occupied in the present incarnation as literary workers, mathematicians, secretaries, writers, sculptors, poets, orators, school teachers, college professors, bankers, clergymen, or ambassadors.

The physical weaknesses, which are subtle physical tendencies of their natures, generally express themselves in so-called vertigoes, dizziness of the head or brain fatigue, accompanied sometimes by a slight degree of stammering or imperfection of enunciation, due to the rapid thinking and the attempt at rapid expression of thought. There may also be a tendency toward hoarseness, dry cough, or colds in the head. These persons will find great joy and happiness in visiting or traveling through such places as Flanders, Egypt, India, and most of all, the southern part of France.

Polarity A**August 25 to September 20**

Persons born in the first half of Period No. 4 are generally shining lights in the educational and intellectual world. More women than men come into this period and become teachers of music, fine arts, or in a more humble way creators of costumes or workers at fine sewing and other trades or arts requiring nimbleness of finger and hand. On the other hand, the men of this period have a natural tendency toward the spiritual things of life, and would be excellent clergymen or teachers of ethics, philosophy, and morals, if they could express themselves freely and *outside of the limitations of sectarianism*. Persons in this polarity are generally very genial, good-natured, polished, cultured, and artistically and musically inclined. But this polarity also gives great strength of character and a dominating magnetism that would make them well qualified as physicians and surgeons, or judges and magistrates.

Children born in this polarity must be directed very carefully, because the imagination is highly developed and this may create in them imaginary ideas which they will represent as truth and thus fall into the habit of making false statements. They, too, much be guarded against a restlessness of nature, ever seeking the strange and peculiar things of life and ignoring the practical. Overstudy on the part of such children must be guarded against, because the nervous and mental systems will not stand the strain during childhood and early youth.

Polarity B**September 20 to October 15**

Persons born in the last half of Period No. 4 are particularly well adapted to the use of their mental abilities

and logical reasoning in making decisions and in coming to reasonable conclusions. They are well balanced in all of their faculties and have a great desire to balance all their thoughts and all their knowledge. In examining the evidence or the statements on any subject, or in any matter of dispute, they are sure to seek for the balance and to want to establish an equality in all things. The tendency in their lives is to be more or less esthetic, with a great love for the pretty, beautiful, luxurious, nice, and comfortable things of life. They are generally supporters or patrons of the arts and music, as well as drama, and make good artists and writers, especially of happy and fantastic tales with good moral principles involved. These persons are seldom ruffled or upset, and go through life with a tranquility and evenness that is a great help to others as well as themselves. They, therefore, should occupy such positions as enable them to hold conditions in certain bounds, or to direct the lives of children and young people along the lines of peace, harmony, and beauty.

PERIOD NO. 5

October 16 to December 6

Persons born in this period are generally those who attain great success and fame in their particular callings, although this success may not always be measured in worldly things or in a financial way. These persons carry over from the past incarnation one lesson which they have learned well, and which becomes the keynote of their inner, secret natures, and that is, that as one *gives and does for others*, so one attains and succeeds in life. Therefore, these persons are fundamentally generous, good-natured, kindly, and often free in their actions and lives to such an extent that their own success and progress seems to be nil from a material

point of view, and for this reason they are often misjudged as failures in life.

On the other hand, they do acquire an unusual amount of knowledge, a great deal of culture and polish, an extreme amount of happiness and pleasure, and withal are comfortable and satisfied with their lot in life, even though it may be in poor circumstances or in humble position. In every crisis the Cosmic comes to their rescue and brings about satisfactory conditions. This, however, does not prevent them from seeking greater things and a greater abundance of this life's blessings. But they are philosophically inclined through the lessons they have learned in the past, and believe that they should give thanks every morning for life itself, and not complain if they have the least of the worldly blessings, for they realize that they have in their knowledge and in their mystical powers a greater asset than most other human beings, and for this they are eternally thankful.

These persons also bring into this life from the Cosmic, through the vibrations of the period in which they were born, an unusually philosophical nature, accompanied with the ability to acquire languages and to understand the spiritual and natural laws of the universe to an unusual degree. This makes it simple for them to acquire and master the principle of harmony in art, music, writing, and even in chemistry.

Being capable, therefore, of expressing themselves in so many different ways, these persons are really in possession of more hobbies throughout life than those born in any other period. Whenever they seek relaxation or a change from occupation, they can turn their hands to music, to

mechanics, to art, or to the sciences, and dabble in any one of these things to a degree that almost borders upon professional expertness. For this reason they may enter into various occupations in their youth and change often as they go through life. They finally settle into positions where their complex abilities can be used, one by one, throughout the weeks and months, and thereby hold unique positions which other persons could not fill.

Fundamentally, there is a great love for animals, for outdoor sports, and for nature itself. They are open, frank, honest, and cheerful, and deplore deceit and underhandedness. They have carried over with them a very high degree of mystical development and of religious and spiritual attunement, and are often thrown into deep spells of spiritual meditation that others may look upon as despondency. They seem to sense the sufferings of the world as well as the pleasures of the world.

These persons would make excellent directors of organizations, where they are concerned with the scope of larger plans and things of a national or international importance rather than with the smaller details of executive management. They are capable of planning great schemes and carrying them out successfully, and for this reason they may enter the profession of advertisement writing and planning, sales organization work, or the control and management of schools, colleges, and universities. In business methods, however, their generosity, charity, and liberal nature does not bring them personal fortune, nor help to build up the financial end of their plans, but it does bring success in every other direction, which eventually leads to financial success. We are more apt to find these persons in the positions of

judges, senators, lawyers, priests, doctors of law, professors in universities, newspaper editors, or magazine editors, or conductors of shops or places of antiques, or dealers in the arcane and mystical things of life.

In physical weaknesses the most common manifestation is in connection with inflammation of various parts of the body though colds or overwork, accompanied by conditions of the blood due to overeating or irregular eating, or the eating of rich foods. Skin diseases, rheumatic conditions, quinsy, and apoplexy are general conditions found with these people. These persons will find great joy and happiness in journeying through or visiting Babylon, Persia, Egypt, Palestine, and the strange byways of the Orient where they may come in contact with ancient familiarities, especially in Egypt, China, and Japan.

Polarity A

October 16 to November 11

Persons born in the first half of Period No. 5 are very aggressive in their business affairs because they have a nature that is filled with determination and energy. They do not rise to heights in the same channels as those in the B polarity, because those in the A polarity have a feeling that they must fight their way through life and must be everlastingly at something in order to keep themselves from slipping back into a mediocre position. The aggressiveness of the persons in this polarity leads them into many unique positions and makes them outstanding characters in their ability to accomplish difficult things. They have a tendency, however, toward accidents and toward delays through their own rash exertions. These persons will find themselves best fitted for

positions in connection with the government, or as attorneys, occupied daily in arguments and dissensions, fighting for certain principles with considerable success.

Polarity B

November 11 to December 6

Those born in the last half of Period No. 5 are almost the opposite of those born in the A polarity in regard to aggressiveness. The warlike spirit of their nature is greatly subdued and they would rather stay away from a quarrel or argument than take any part in it. They believe that everything will eventually adjust itself successfully and properly without contention. They are more happy, cheerful, and free in their living than those in the A polarity, and while not seeking positions or labors or problems that call for strenuous physical effort, they do love to tackle problems that call for mystical understanding or intellectual mastership, and careful, logical reasoning for a solution.

These persons make very dependable friends, are often leaders of humanitarian movements, and occupy themselves more in helping others than in helping themselves. They enjoy the nice things of life, but always have an inclination to seek places that are covered, secret, or out of the way, and to associate with the persons who are of lowly or humble station and try to help them. On the other hand, these persons live an open, noble life, and constantly try to rise to greatest of mystical heights and become spiritually attuned with the highest forces in the universe. Great masters, great adepts, and those ready for the highest forms of mystical initiation are generally found in this polarity.

PERIOD NO. 6

December 7 to January 27

Those persons born in this period bring with them from the past incarnation a benediction which they have earned through suffering and much trial and pain. This benediction is in the form of a reward, and brings to these persons that happiness, joy, and indulgence in the pleasant things of life which they have not had before, but which they may have had an opportunity to enjoy, but discarded or cast aside in some previous incarnation, and then had to do without for a long time to learn the great lesson. However, being born in this period brings the benediction and blessing of attainment, peace, and attunement with the pleasant, cheerful, lovely things of human life.

As they use these pleasures, however, in this incarnation, so will they determine for themselves what their fate will be in their next incarnation. If they abuse the benediction that is theirs this time or cast it lightly aside in any way, it will be denied to them at the close of this incarnation and in a future one. To carry out this benediction, the cosmic vibrations of this period have given them certain faculties and functions which, if developed and applied properly, will bring them the joy and happiness they should have. Therefore, these persons have a natural tendency toward music, toward merriment, amusements, singing, pleasant voice, pleasing disposition, and a cheerful aspect of life.

There is a distaste born in them in this incarnation for anything sordid or deceitful, and virtue and honor are constant urges of their present, inner dispositions. For this reason, these people are not usually given to quarrelling or wrangling, nor to viciousness of any kind. Early in

childhood and all through life they will show a tendency toward cleanliness in health, cleanliness in habits, and even a conservative attitude toward all indulgences. This makes many of the persons born in this period of the esthetic type, and we may easily recognize most of them by their physical appearance, for they seem to be of the mental temperament, and what one would casually call the artistic or musical type.

Seldom are they of very robust build or even of really robust health. Naturally, they tend to become musicians, artists, sculptors, actors, actresses, designers, or teachers of these arts and professions. The men make excellent jewelers, when they are not engaged in music, art, or drama, or dealers in silks and fine dress materials, embroideries, and things of this kind; for while they may go into these lines of business for the money there is in them, the real instinctive reason is their desire to be with and around fine materials and artistic creations. For the same reason they may go into the business of manufacturing and selling perfumes, or works of art, and become engravers or dealers in commodities that are for personal adornment or the decoration of homes.

These characters are ones which need sympathy and understanding if one is to become well acquainted with them, and they should never be forced to go into lines of business that deal with mechanics or heavy machinery, or coarse and muscular occupations. They are easily frightened and easily annoyed, and should never be placed as children or young people where there is great disturbance and a lack of quiet and peace. For such persons to be driven into war or into the melee of Wall Street or conditions of this kind is to be

forced into an early annihilation of their best faculties and abilities, and to bring about a gradual breaking down of the body leading to early transition. These persons are really the makers of the mirth in life, and are usually the wholesome, sweet characters that we love to idealize.

In physical weaknesses, they generally suffer from nervousness due to overstudy or unpleasant environment, or very often from the suppression of natural functions due to an extreme moral viewpoint. In fact, this moral viewpoint may lead some of them to refrain from marriage until late in life, and in this repression they bring about a weakening of the constitution. Most of their physical suffering will be in parts of the body located in the abdomen, and especially in the bladder, kidneys, and bowels. These persons will find great joy and happiness in traveling through or visiting Arabia, parts of Austria, especially around Vienna, along the Mediterranean coast, and England and the New England states of America.

Polarity A

December 7 to January 2

Persons born in the first half of Period No. 6 are a little more serious in life than those in Polarity B, for they generally have a tendency to want to teach and promulgate their esthetic ideas and to help establish these things in their own community or nation. For this reason they may become associated with reform movements, or with educational movements, promulgating philosophy and ethics. Very often these persons become critics of the drama or of art and music, for it is their desire to separate the bad from the best in life. Even in all that seems perfect to others they see flaws, and can constructively and helpfully analyze and point out the errors that others do not see.

For this reason we find these persons in this polarity occupying very definite positions, generally as critics or teachers of a distinct class or even as judges in competitions, or as readers for magazines and newspapers, where they may pass judgment upon matter that is submitted for use. Their analytical minds enable them to accomplish a great deal of good for humanity, and especially in all of the arts and sciences, where they are more successful as analytical experts than as real developers of any one of the principles involved in any of the sciences and arts.

Polarity B

January 2 to January 27

Persons born in the last half of Period No. 6 are critical to an extreme extent, and while they do not allow this criticism to be applied for the benefit of others (for they hesitate to become known as reformers or to be identified with the criticism of matters of any kind), they nevertheless become critical of their own lives and of their own actions. This causes them considerable unrest and often makes them of that type which we call *Aquarian*. In other words, they often find themselves changing their opinions and doing things hastily and impulsively because of a sudden impression or a sudden critical attitude, and after the act is completed or the words spoken, they again analyze and criticize their actions and wonder why they did or said the things that have passed.

These persons also become antiquarians and love to delve into old bookshops, museums, and places of research, for they find pleasure and happiness in analyzing and criticizing, examining and studying the unusual things of life.

They make wonderful friends and are good entertainers, for they can talk well and long of unusual experiences and things which they have witnessed or enjoyed in life. There is the ability to build up stories and fictitious pictures and situations which enable them to become excellent writers of plays, dramas, or scenarios.

These persons enjoy life in a peculiar way through indulgence in their own unique forms of pleasure, and are often looked upon as being Bohemian, queer, or unusual in life. They are never accused, however, of being peculiar in their mental equipment, or of being irrational in any sense. They are always greatly loved by a large number of friends, and in all parties, entertainments, and associations are far from being *wallflowers*, or undesirable elements. These persons often attract to themselves an excellent companion for life in either marriage or business, and are really one of the important types making up the complex nature of humanity.

PERIOD NO. 7

January 28 to March 21

Those born in this period carry from their previous lives into this one the necessity for accomplishing very serious and important work in connection with the evolution of humanity. They are those who have brought into their lives through their own actions in the last incarnation, the need for learning, first, the serious aspects of life and, second, teaching these things to others through their own living or through their instruction.

They are usually those who have gone through a great many incarnations and are highly evolved and experienced in the lessons to be learned from all the experiences that life

has to give in many foreign lands. For this reason, early in life these persons as children, or even as little babies, would be called *old souls*, and considered older than their years. From the Cosmic they have also inherited as a gift the ability to recall much of their past instruction, and most of the experiences they have had in life along with the additional faculty to systematize their knowledge and to acquire readily new knowledge and relate it to that which they have already stored up in the inner consciousness.

Therefore, it is not surprising to find that these persons in this period have an unusually deep imagination that seems to be prophetic and capable of imagining things which occurred in great antiquity, or which will occur in the future. They also have the ability to argue, to explain logically, and to present their thoughts and pictures systematically. They are, however, reserved in their utterances and reserved and dignified in all of their actions. They give one the feeling constantly of a person who feels that he or she is being observed and watched and analyzed, and, therefore, must be on guard in connection with every thought and act.

In judgment, they are severe because they are strict and careful. Unlike those in the fifth period, they do not allow their hearts to influence their judgments. To these persons *the law is the law*, and is both merciful and just, and no exceptions and no variations of the law must be allowed because of sentiment. Therefore, being stern and just they are generally greatly honored and respected, and seldom accused of being too severe or unfairly strict.

These persons believe that the great things of life are attained through study, and the careful building up of acqui-

sitions along definite lines. They are extremely systematic, and take advantage of every principle of natural law and of man-made laws to assure themselves of the things they want in life and to protect what they have. They are not mercenary, but on the other hand they are not overly generous. They are, of course, naturally honest and more severe in regard to the exactness of statement and precision of things than those in any of the other periods. For all these reasons, these persons would make excellent judges, magistrates, or heads of large corporations and big business propositions.

A peculiar thing, however, is that in moderate circumstances and when born in mediocre positions, they often become employed in connection with such lines as plumbing, bricklaying, plastering, building, gardening, dyeing of cloth, printing, or in one of the other trades or businesses that are usually united in unions or under define wage scales as labor-trades. If these persons only knew that their inherent desire for exactness, precision, and truthfulness could lead them into higher occupations, such as magistrates and judges, they would seek education and training for such positions early in life and succeed well indeed.

On the other hand, their firm belief that the benefits of life and the necessities can be acquired only by slow acquisition and the careful attainment of them leads them into occupations that are well established, protected by union laws and government laws, and which seldom fluctuate in hours of employment or in salaries. Thus they hamper their own progress by a false understanding of the principles of life. Many of these persons also become nuns, monks, or members of monastic organizations or bodies, and live secluded

WITH THE CYCLES OF LIFE

lives where they can labor in their definite systematic manner to bring into their lives that which they feel is right.

The diseases which are natural to them through the vibrations of their period are impediments of the ears, teeth, or eyes, and sometimes of speech, and such conditions as proceed from colds, such as tuberculosis, and often pneumonia. On the other hand, their excellent constitutions enable them to live to a very old age, and they suffer only from jaundice or dropsy, with occasionally a touch of palsy or apoplexy. These persons are not usually ill until late in life, and are able to fight off many of the ailments that come to others. They will find great joy and pleasure in visiting such countries as Turkey, the Balkan states, Spain, parts of Africa, and South America.

Polarity A

January 28 to February 23

Persons born in the first half of Period No. 7 are very often led into occupations that are unusual, such as those of chemical experts, criminologists, investigators, explorers, research workers in ancient history, archeology, geology, and similar subjects. They are easily classified as being profound in knowledge, and devoted to only one, or possibly two, subjects in life. They usually dress in a quiet manner and give the appearance of being much older than they are. They show extreme reserve, a tendency toward orthodox and religious devotion, caring little for the gaieties of life, and seldom patronizing anything that is frivolous or transitory.

They are diligent workers, consistent, dependable, careful, and often employed in the same positions or same lines

of work throughout their entire lives. These persons are often known as the *salt of the earth*, and are wonderful friends to those who can make a contact beneath the surface and win their favor. There is a desire to reform the world in certain regards, but these persons are consistent enough to adopt the reform themselves and live the life and set an example.

Polarity B

February 23 to March 21

Persons born in the last half of Period No. 7 are quite opposite to those of Polarity A, inasmuch as they are not quite so serious in life and do seek some pleasure and happiness as a relaxation and reaction from their more serious studies and occupations. The persons in this polarity have an unusual tendency toward mysticism, occultism, and the mysterious things of the universe, and of nature. The persons in this polarity seem to acquire more fortune in a material sense than those in Polarity A, and often attain considerable fame in their particular fields of effort.

However, they are quite dual in nature, and are capable of living a dual life inasmuch as they may be outwardly at the head of a great organization, or contacting the public in a smiling, happy mood, while at home or in the privacy of their own seclusion they may be quiet, reserved, and more interested in the deep, more serious things of life than one would suspect. These persons have a great magnetic power, which they can exert easily over others, and have a tendency to read easily the minds of other persons and to project their consciousness into space and there sense the thoughts and actions of others. These persons also love to be near the water and love to take long journeys, more for the purpose

WITH THE CYCLES OF LIFE

of studying human nature or studying the history and conditions of the country and place than for pleasure, although they do enjoy being on the water and in cities near it.

SELF-MASTERY AND FATE

CHAPTER 17

THE CYCLES OF REINCARNATION

JUST as each year of our lives begins a new cycle, and each one of these cycles is divided into periods of progression and development, with intermittent periods of action and reaction, and just as the general cycle of life is divided into periods of seven years through which we progress from a purely physical creature to a more or less perfected spiritual being, merely clothed in a physical body, so our whole existence in this universe is divided into larger periods of approximately 144 years which constitute the periods in a long cycle of incarnation and reincarnation.

Just as you who read this book today may be in the sixth period of your complex life cycle in this incarnation, and in the fourth period of your yearly cycle, so you may be in the eighth or the tenth or the fiftieth or one hundredth period of your long cycle of reincarnations.

Whether one believes in the doctrines of evolution of the species of man or not, there is one thing quite sure, and that is that man as a definite and distinct species has been evolving since the time he became man as a distinct creature. In other words, man as MAN had some beginning, whether that beginning was spontaneous, as the orthodoxy of some religions claim, or whether man's beginning was the culmination of stages of evolution preceding his distinct nature. Therefore, from the time of the beginning of man as the highest creature in God's Kingdom, man has continued to evolve as a man, and this evolution will continue forever.

We may liken the beginning of man's career to the making of a book. The critical materialist may say that a book with its beautiful binding, well-printed pages, attractive illustrations, gold lettering, and gilded edges, was nothing more or less at one time than a mass of cotton pulp, silkworm strands, and mineral crystals. He may say truthfully that the book we now admire evolved beautifully out of lesser things, and, therefore, had a very primitive beginning in the elements of the earth, plant, and animal life. But the mystic or the philosopher might reply and say that the book never was a book until all of these elements had been gathered together by a master mind, their natures changed, their tendencies altered, and new combinations created, and in the twinkling of an eye brought together spontaneously into a new thing called a BOOK, and that preceding its creation as a book, it did not exist even in any primitive form.

Thus the mystic is not concerned with what changes the evolution of earthly elements may have brought into the process of preparation for the physical composition of man's body, but is concerned primarily with the creation of man by the placing of the highest consciousness of God within a physical form and thereby spontaneously creating and bringing into existence a new species, a new creature, a new manifestation of Godliness called *man*. From the time of man's creation onward, the physical evolution that occurs in his body is purely secondary to the greater evolution that is occurring in his spiritual nature and in his soul personality.

It is unquestionably true that man's physical form today is a vast improvement over the form that primitive man

possessed. Unquestionably the physical form of man has evolved from a lower type of man's body to a higher type of man's body, and such evolution has not reached its heights nor even sensed its ultimate goal. Man is as responsible for this physical evolution as is God, for as man re-creates his environment, it reacts upon his physical as well as his mental development, and perfects the upward tendency of his evolution on Earth.

The evolution of a person's soul personality proceeds through its contact with the experiences, trials, tribulations, and lessons of this earthly life as well as through its contact with the universal, Divine Consciousness of the Cosmic Mind of God.

The mystics of all lands and the devout students of religion of all lands—which means more than three fourths of the Earth's population—realize that the spiritual evolution and perfection of man could not occur in the short period of one incarnation. That would be equivalent to but one period of seven years in the earthly life cycle of each person here on Earth. If we look upon the earthly life cycle and realize that each seven years brings its progress and increasing evolution to the soul personality and mind, as well as to the body of each individual on this earthly plane, we will realize how different it would be if each of us lived but one period of that cycle, for instance, from our birthday to our seventh year.

Certain wonderful changes and improvements in the body, mind, and soul personality would unquestionably take place in that short span of existence, but look at the remarkable changes that occur in the next period, from the

seventh to the fourteenth birthday, and then again from the fourteenth to the twenty-first, and so on.

If we think of the evolution and cycle of the soul personality and of the existence here on Earth in a physical body as being like the periods of a life cycle, we will see that each incarnation in a physical body is like a period of seven years in the earthly cycle. It is only through progressive experiences and the continuation of experiences that we can evolve. If there were but one period in which we lived on Earth, and if that period were even 300, 400, or 500 years long, it would not be sufficient for each soul personality to learn all that it must learn, to suffer all that it must suffer, to master all that it should master, and attain all that is attainable in order to reach that degree of perfection which would constitute a reason for our existence at all.

How often we notice a young man or young woman of brilliant mind and of unusual capabilities, and ask the question, how old is he? or, how old is she? We want to know whether these young persons are in the second or third period of their earthly life cycle. In other words, we want to know whether they are in the period between seven and fourteen, or fourteen and twenty-one. This is to enable us to comprehend the reason for the extraordinary mental development or spiritual progress that we notice in these children. Is it not just as appropriate, then, when we find a person highly evolved in spiritual things, well developed in the mastership over earthly conditions and greatly illumined in the mystical and natural laws of the universe, to ask, in what incarnation this person may be? We mean, to ask whether this person is in the third, fourth, twentieth, fiftieth, or one hundredth period of incarnation on this earth plane. We have

no way of answering such questions, but still we ask them and wonder about it. We often notice in young people that look, that poise, that character, that something that warrants us in saying, "It is an old soul." Whence came this universal feeling that some have lived much longer than others?

This is not a plea in behalf of the doctrine of reincarnation, for the doctrine itself needs no plea at my hands, and this is not the place in which to present an outline of the doctrine, or submit any of a thousand or more arguments which substantiate the doctrine. My sole intention here is to arouse questions in your mind and start some very interesting thinking that may lead you to some worthwhile conclusions.

A few years ago the mere mention of any idea connected with the belief in reincarnation elicited smiles and facetious comments. Today, clergymen of many denominations and leaders in their respective fields of work, eminent writers, philosophers, editors, physicians, and scientists freely comment on their belief in the doctrine of reincarnation and point out the fact that it is the only merciful, just, logical, sane, and rational explanation of the differences we see in life, and of the inequalities, the tests, trials, and joys and blessings enjoyed so differently by all human beings.

The doctrine was once a fundamental principle in the Christian religion, but was arbitrarily rejected by those who could not comprehend it, and today the Christian religion is the only one in which the doctrine is completely set aside and misunderstood. Fortunately, the great leaders in the Christian church are reviving the doctrine again through a gradual comprehension of its real principles and of its truth.

The important point I wish to impress upon your mind is that the doctrine of reincarnation presents to us the one dominating and overtone cycle of life by which all other cycles are standardized, and from which all other undulating periods emanate. Without a comprehension of the cycle of incarnations, all other cycles are incomprehensible, and one may say that without a comprehension of the true nature of our ontological existence, all other details of our earthly life or of our spiritual existence in the universe are likewise incomprehensible.

Let him who reads this book, therefore, find it within his heart or within the scope of his rational thinking to lay aside bias and prejudice and come out of the darkness of unbelief or wrong belief, and look into the greater truths that are offered by the mystic and the student of the true spiritual laws. Read such books as will give you a better understanding of your true relationship to the universe, to God, and to humanity. Discover your own place in the life you are living and in the lives of all other beings. Learn the powers that you possess and thereby break through the fictitious wall of limitations that has been placed about you by man-made creeds and modern doctrines. Expand your consciousness until you become attuned with the infinite, where all truths, laws, and principles will appeal to the rationalism of your soul and the wisdom of the Divine Mind within you. This will bring added degrees of mastership and of leadership.

Within you and about your own existence are the greatest fields for exploration that man has ever known. And while you are delving into the mysteries of your business, the mysteries of your social, financial, and other affairs, do not neglect to delve into the mysteries of your life, the mysteries

of your own being. In other words, recall the ancient scriptural injunction: "With all thy getting, get understanding."

Important Notice

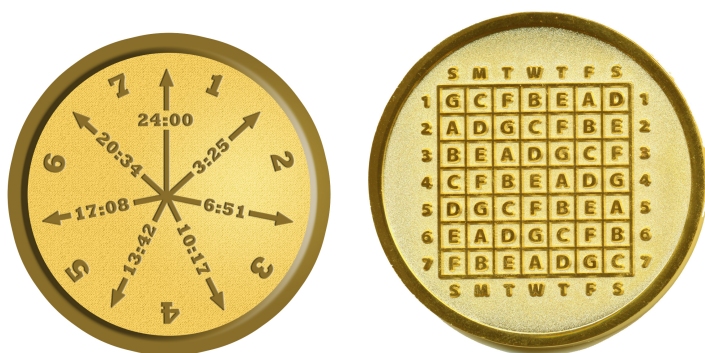
The publishers of this book wish to call the reader's attention to the fact that neither the editors, publishers, nor the author of the book can undertake to work out the personal cycles or the individual periods relating to any personal or business problems which may confront any reader of this book. The system set forth in this book has been tried and tested for many years before it was issued in this form, and the instructions contained in it are sufficient to enable any man or woman gradually to apply the system successfully and to gain the utmost benefit through such application.

The sale of this book does not carry with it, therefore, the privilege of personal correspondence and personal help in the matter of working out individual problems. While the publishers will appreciate comments and suggestions for the improvement of this book in its future editions, they will not be able to answer personal letters asking for help in connection with the problems of business, health, social, or other affairs of any individual.

Reference Indicator

The book *Self-Mastery and Fate with the Cycles of Life*, which thousands have read and used daily, proves what economists and scientists know—that there is a periodicity in human and natural events. In life there are fortunate and unfortunate hours for every act. We are pleased to introduce to the readers of this book a simple indicator based on the charts of the book which at a single glance reveals the hourly periods—accurately, mathematically true. One glance at this indicator informs the reader of the nature of the daily periods governing his life—no guesswork.

This handy reference indicator is ever-ready to reveal the tendencies of the cycles affecting you. The figures and lettering on each side of the indicator are representative of the two diagrams shown in Chapter 12 of the book *Self-Mastery and Fate with the Cycles of Life* that fully explains the things to avoid during certain periods, or the profitable periods that await you.



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THE ROSICRUCIAN ORDER

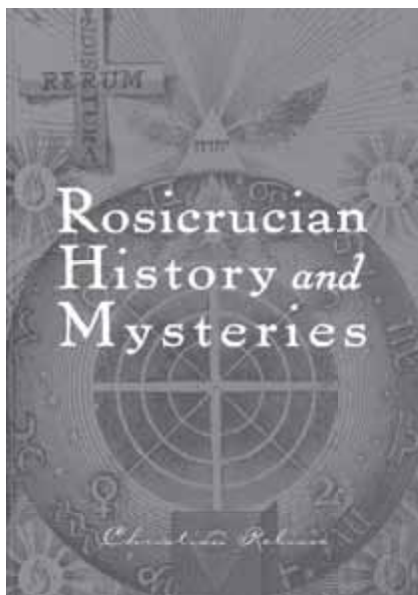
Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

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A Catalogue

by *Lisa Schwappach-Shirriff, M.A.*

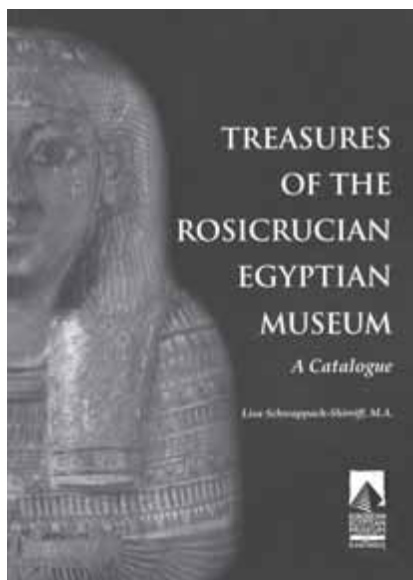
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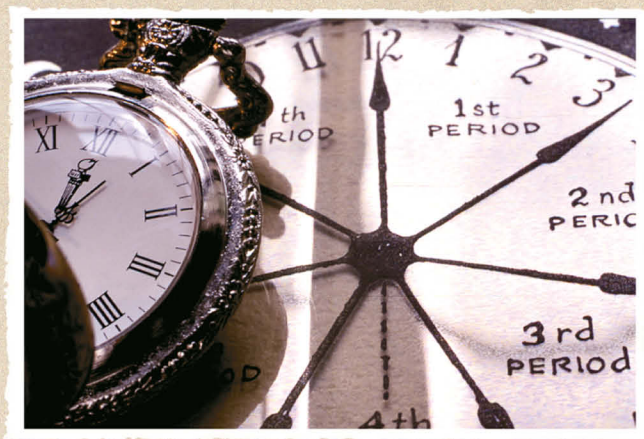
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About the Author



H. Spencer Lewis is the author of several books, including *The Mystical Life of Jesus*, *The Symbolic Prophecy of the Great Pyramid*, *Mansions of the Soul*, *Mental Poisoning*, and others. Until his transition in 1939, he was Imperator of the Rosicrucian Order, AMORC. For many years, students of mysticism and philosophy have been fascinated by his timeless writings. His simple, straightforward style reveals a keen insight into the age-old mysteries of life.

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ROSICRUCIAN MANUAL



AMORC

Rosicrucian Manual

Prepared under the supervision of
H. SPENCER LEWIS, Ph.D., F.R.C.

First Emperor of the Worldwide Order Rosae Crucis
in this cycle

with revisions by Ralph M. Lewis, F.R.C.

Past Emperor



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The Emperor's Greetings

I am delighted that the Rosicrucian Press, Printing and Publishing Department of the Supreme Grand Lodge of the A.M.O.R.C., has again decided to publish a new edition of the Official Manual. I know that it is greatly needed and will be sincerely appreciated. Years ago we issued a small, private Manual for our Lodges but that issue soon became exhausted and others followed. This new Manual will take the place of the older ones and will, as usual, contain changes and additions designed to make it a valuable Guide to the Work and Studies of the Order.

Naturally such a book as this must be limited in its contents and carefully worded.

I know that many benefits will come through this book to our members as well as to general readers. It should be a weekly guide to the monographs and lessons for every member, and a help to every officer of our branches throughout the North and South American Jurisdiction. The many diagrams and plates have been carefully prepared so as to make plain many points in the monographs of the various Degrees.

Members and Officers will do well to recommend the use of this Manual to all members, for it will help in many ways to promote a better understanding of the Order and its teachings, and bring about a better agreement in regard to the terms, rules, and regulations, and practices of all our work.

Therefore, through the pages of this Manual, I again greet our members and the student reader and wish them every success and joy in the Glorious Search for Light, and Love.

In Peace Profound,

H. SPENCER LEWIS, F.R.C.

IMPERATOR

December 1, 1937.

(Letter of greetings from the first Emperor of the Worldwide Order
Rosae Crucis in this cycle.)

WHAT THE MANUAL CONTAINS

This Manual contains many helps for the members as outlined herewith:

1st. A Manual of the Order generally, its purposes, formation, arrangement of Lodges, description of Officers, their duties, etc., and the various regulations of membership. This is of unusual value to every member and officer.

2nd. The plates and diagrams used in connection with certain of the Degrees. These diagrams serve two purposes. Members will be able to refer to them in connection with the monographs which they receive for private study. Explanations of the diagrams are given in the weekly monographs at the proper time. Therefore, a complete explanation cannot be given in this Manual in advance of the particular monograph to which each refers.

3rd. Diagrams and illustrations of many of the symbols used in our Order and in the ancient teachings of the Rosicrucian and other mystics.

4th. A glossary of the principal terms and words used in the teachings throughout all the Degrees. It is not a complete dictionary of all the terms used, for this would require a very large volume and would be unnecessary. For example, such words as "Alchemy" are not included, for the definition given in any standard dictionary is identical with the sense in which we use them. Only where terms have special meanings have we included them in the glossary. (See pages 151 and 152.)

5th. General instructions which should be read carefully by our members from time to time until they are very familiar with them. This will help all of us to give you greater service in the work.

6th. Other matter of help to all members.

HOW TO USE THE MANUAL

Sanctum Members of the Grand Lodge should have access to this Manual early in their studies, preferably at the beginning of the First Degree. They should read the Manual through carefully, giving particular attention to those parts which are indicated to be of valuable aid in connection with their complete studies.



Part One

THE A.M.O.R.C. AND ITS ORGANIZATION

Every member of the A.M.O.R.C. should be familiar with the facts of the establishment of the organization, its Constitution, and its private system of operation.

The widespread confusion in the United States because of the popular use of the word Rosicrucian by so many movements, publishers, and small research societies—a condition not permitted in other countries—makes necessary the understanding of the following facts (and we trust that every member will refer to these pages in any discussion of the authority and rights of AMORC):

- The history of the Rosicrucian ORDER in other lands has been well covered in many books in recent years, though all are warned against giving credence to the statements made in the older editions of encyclopedias wherein it is said that the Order started in Germany in the eighteenth century and ended there. Such a story has been copied and recopied without investigation and is without foundation. However, this fallacy is being corrected in new editions of leading encyclopedias such as: Encyclopaedia Britannica, 14th Revised Edition; Modern Encyclopedia; Webster's Unabridged Dictionary; Histoire des Rose Croix; Encyclopedia Americana; The World Book; New Standard Encyclopedia; Concise Encyclopedia; Progressive Reference Library; New Century Dictionary; Funk and Wagnalls Dictionary; Winston's Cumulative Loose-Leaf Encyclopedia and Dictionary.

We are more concerned with its introduction into the New World. We find here, too, many books and records which give reliable and precise details of the coming to America of the first Rosicrucian colony from Europe, under Sir Francis Bacon's original plan, in the year 1694, and its establishment for many years, first at Philadelphia, then at Ephrata, Pennsylvania, where some of the original buildings still stand. (See p. 16.)

The first foundation in America in 1694 (which left Europe in 1693) grew into a large and potent power of considerable importance

- See: Rosicrucian Questions and Answers with Complete History of the Order, published by the Rosicrucian Publishing Department (AMORC), San Jose, California, U.S.A.

in the affairs of the birth of the American nation, as can be seen by records in Philadelphia and Washington. The ancient law that each 108 years was a cycle of rebirth, activity, rest, and waiting, made the great work in America come to a close, as far as public activities were concerned, in 1801 (108 years after the founders left Europe). Then for another 108 years the Order in the Americas was in its rest period with only certain descendants of the last initiates passing to one another the rare records and official documents.

Then came 1909—108 years after the year 1801—and the time for rebirth and reorganization in a public form was at hand. The story of how H. Spencer Lewis, first Emperor for the present cycle of activity, was chosen to bear the burden of reorganization, has often been told, investigated, verified, and acknowledged by the highest Rosicrucian authorities of Europe and other lands.

Having had passed to him in the proper way certain knowledge preserved by the descendants of the first foundation in America, he prepared himself through various courses of study and association with scientific and metaphysical bodies, for the work he was to undertake in 1909. Then in the month of July of that year he went to France, where he was introduced to the proper authorities and inducted into the mysteries and the methods of carrying out his life mission.

Returning to America, he held many private sessions with men and women who had been initiated into the Order in France and India and other lands, who formed with him the first foundation committee. Together they labored for six years so that in the seventh year of preparation they could announce to the American public the reestablishment of the Rosicrucian Order. The first official manifesto was warmly greeted by a gathering of over three hundred prominent students of the ancient Rosicrucian teachings who examined the official papers, seals and warrants possessed by Emperor Lewis, and formed the first American Council of the Order. A report of that session was sent to France, to the body of men who undertook the burden of supporting the foundation work in America, and a few months later the Grand Council of the Ordre Rose Croix of France recognized the Emperor for the Order in America.

Thereafter further organization meetings were held until a point was reached when two officials of the International Council of the Order visited America, approved of the organization as established here, and, upon their report to the International Convention in Europe, the American Order was made an independent Jurisdiction coming directly under the guidance of the International Council of the Order instead of under the sponsorship of the French Jurisdiction.

And this gave the Ancient and Mystical Order Rosae Crucis (AMORC) of North America a representation in the International Council, in its National and International Conventions and Congresses, and made the American AMORC a part of the A.M.O.R.C. of the world. Therefore, the A.M.O.R.C. is today the ONLY Rosicrucian movement in America having such authority and connections.

However, there are other Rosicrucian movements in America.

They use the term or word Rosicrucian, but none of these Rosicrucian movements or publishing companies or societies use the term ROSICRUCIAN ORDER, nor do they use the title Ancient and Mystical ORDER Rosae Cruris.

Ever since the A.M.O.R.C. was organized in America it has made its definite and unequivocal claim of genuineness. Its Supreme Lodge was duly incorporated, not as a society or fellowship of Rosicrucians, but as "The Ancient and Mystical Order of Rosae Cruris of the Great White Brotherhood." Please note the word Order and the Latin term Rosae Crucis in the title. Its Colleges and University were also incorporated, and a Patent was secured from the United States Government protecting the name and symbols of the Order in the United States and throughout the World. The name and symbols are also registered with many other nations of this jurisdiction. AMORC is the only Rosicrucian movement in North America having a patent on the symbol of the Cross with ONE rose in its center, which is the true ancient symbol of the Order in all lands.

Therefore, AMORC repeats again its statement: It is a part of the worldwide Rosicrucian Order, most Jurisdictions of which use the same name except for slight variations due to translation in foreign languages. It is part of the ONE and ONLY Rosicrucian ORDER that is truly international. It is the only Rosicrucian movement, society, or body, in North and South America having membership and representation in the "International Council, Antiquus Arcanus Ordo Rosae Rubeae et Aureae Crucis." The A.M.O.R.C. of America, therefore, is duly represented in the International Congress and Conventions held at stated periods in Europe and adheres to the ancient traditions and customs in all of its standards and practices. This means that it does NOT publish books claiming to contain the private Rosicrucian fundamentals, rituals, rites, or TEACHINGS; does not deal with sex problems, sex practices, or indulgences under the guise of higher teachings; is strictly nonreligious, noncommercial, and not affiliated with any esoteric society, fraternity, fellowship, or movement.

In August of 1934 in Brussels, Belgium, a special conclave of the highest officers of the fourteen outstanding mystical, arcane, and metaphysical movements of the world was held. The object of the conclave was to perpetuate, by the forming of an international organization, the traditional rituals, teachings, laws and principles of each of the respective organizations, and to establish such rules and regulations and method of procedure as would identify each of these outstanding organizations as being authentic and genuine, as distinguished from the number of movements of a clandestine nature throughout the world.

Each of these fourteen organizations traces its origin authentically for centuries into the past. The A.M.O.R.C. was the only organization of North America officially recognized at this conclave. The various bodies represented formed what is termed the "Federation Universelle des Ordres et Societes Initiatiques." Various honors were conferred upon the highest officers of AMORC represented at this

conclave, and additional charters of authority and recognition were conferred upon the Emperor of AMORC of North America. [The FUDOSI does not now operate objectively.]

One of the resolutions of this conclave was that "the A.M.O.R.C. is the only authentic, recognized Rosicrucian organization in North America as decreed by the unanimous decision of the Imperators and Grand Masters of the fourteen ancient mystical groups assembled in convention at Brussels, Belgium, August 1934."

If our members will read the foregoing statements again they will see that AMORC has never claimed and could not claim to be connected with the honorable fraternity of Freemasons, even though that body has in one of its higher degrees one grade named in honor of the Ancient Rosicrucians; and AMORC is not connected in any way with any publishing firm, group, or movement using the word Rosicrucian unless it is also using the word AMORC and the true patented symbols of the Order.

Nothing said herein is intended to cast any aspersion on the work being done by any group of students using the word Rosicrucian to indicate the sincerity of their search for Truth. The A.M.O.R.C. always maintains the attitude of broad-mindedness and tolerance toward every person or group of persons seeking to contribute to the uplift of man. And this attitude we desire to have expressed by every member of the Order.

The present Worldwide Jurisdiction of the Order consists of the Americas, Australasia, Europe, Africa, and Asia—the jurisdiction having been extended throughout the years.

Those readers of the Rosicrucian Manual who are not members of the Rosicrucian Order, AMORC, and have not had other descriptive literature pertaining to its activities and purposes, may address a communication to Scribe R. H. M., Rosicrucian Order, AMORC, San Jose, California 95191, U.S.A., and ask for a complimentary copy of *The Mastery of Life*. This will be sent without any obligation and is intensely interesting. Members of the organization have had this book and are thoroughly acquainted with the information it contains.





SIR FRANCIS BACON

Imperator of the Rosirucians in the seventeenth century,
Modern Symbolical Drawing.

[7]



FRA. MICHAEL MAIER

Grand Master of Rosicrucians in Germany in the seventeenth century
and Sir Francis Bacon's Deputy on the Continent.



LORD RAYMOND VI

As Count of Toulouse, refused to prosecute the mystics who laid the foundation for Rosicrucian philosophy in Southern France in the thirteenth century. As a mystic martyr, his body was refused burial in "Holy Ground," but was preserved for 600 years in the Knights Templar Building, built by his forefathers.



H. SPENCER LEWIS, Ph.D.. F.R.C.

Former Emperor, A.M.O.R.C. of North and South America and founder of its second cycle of activity in the Western Hemisphere—Member of the Supreme Council R.C. of the World — Legate of the Order in France—Minister of the Foreign Legation—Ordained Priest of the Ashrama in India—Honorary Councilor of the Corda Fratres, Italy—Sri Sobhita. Symbolic Great White Lodge. Tibet —Rex, Universitatis Illuminati—Fellow, Andhra University India—Chancellor, Rose-Croix University.

(Set Biographical Reference on page 125)



MRS. MAY BANKS-STACEY
Co-founder and First Grand Matre in U.S.A
(See Biographical Reference on page 123)



MASTER KUT-HU-MI, THE ILLUSTRIOUS
D . . . G ... M ... of Tibet (Bod-Yul)
Beloved Hierophant of the R.C.



ROBERT FLUDD

Robert Fludd (1574-1637)— English physician, mystic philosopher, and Rosicrucian apologist. Fludd wrote the Brief Apology for the Fraternity of the Rosy Cross and other treatises wherein he zealously defended the Rosicrucians of his time.



ISAAC NEWTON

Sir Isaac Newton (1642-1727)—English natural philosopher and Rosicrucian. Newton, a genius in the worlds of physics and mathematics, put forth concepts which had a revolutionary impact on science.



JACOB BOEHME

Jacob Boehme (1575-1624)—German mystical philosopher and Rosicrucian. Boehme was the author of *Aurora*, a book which inspired ecclesiastical opposition, but provided a profound influence on later philosophical thought.



EPHRATA CLOISTER IN PENNSYLVANIA

A commune of single men and women called The Ephrata Society was established in 1732 by Conrad Beissel and Peter Miller, both Rosicrucians. Buildings such as the one shown here still exist as part of a historical park known as the Ephrata Cloister.



Above- THE PLAZA AND FOUNTAIN, This view was taken from the promenade of the Rose-Croix University building and reveals the attractive plaza and the fountain, which at night may be magnificently illuminated. The plaza is the center for pleasant chats.

Right THE ROSE-CROIX UNIVERSITY BUILDING. This beautiful edifice of Egyptian architecture is the Rose-Croix University building, located in Rosicrucian Park. It houses physics, chemistry, light, radio, and photography laboratories, as well as a research library and demonstration halls.

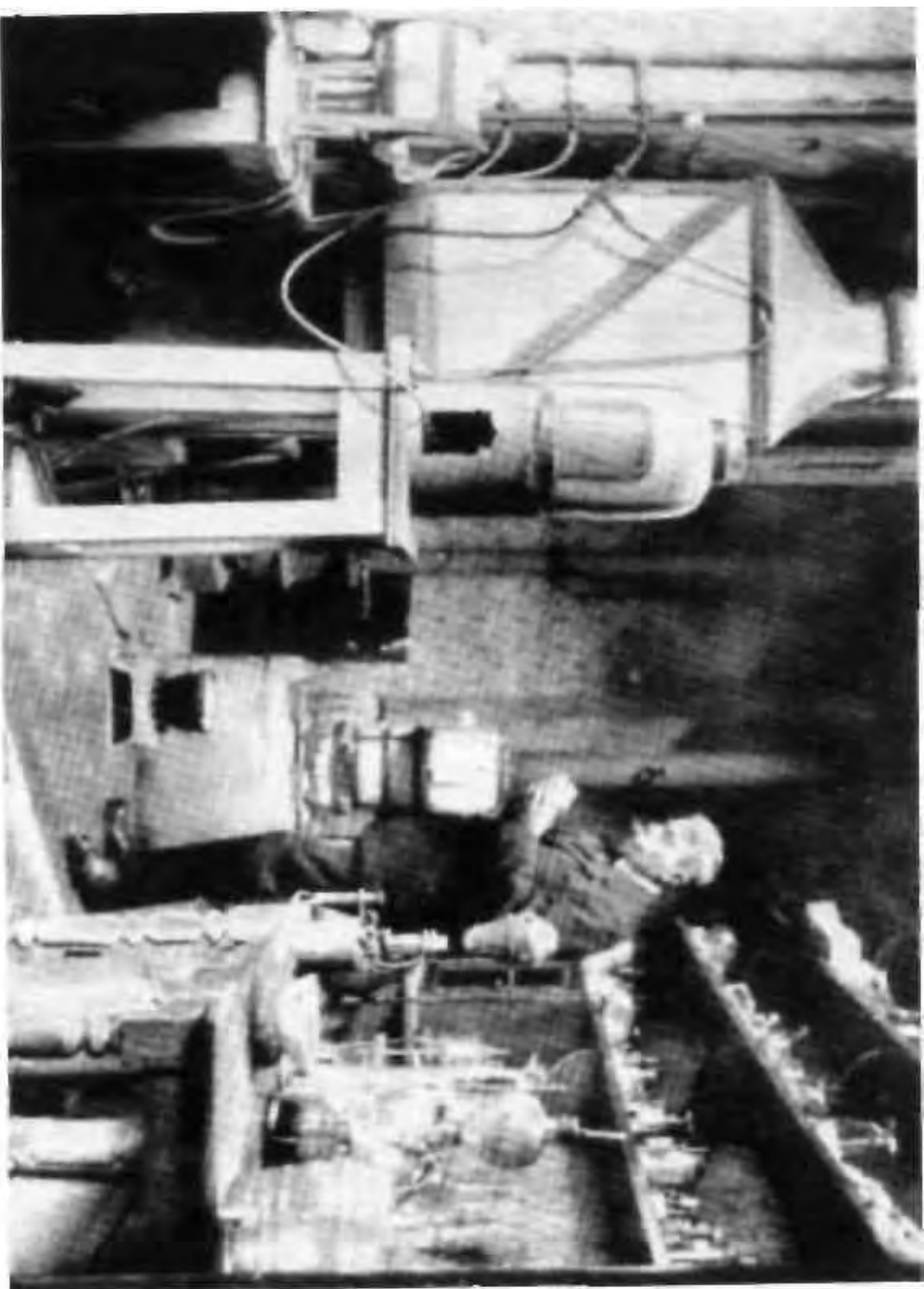
Lower left-PHYSICS LABORATORY. This is a partial view of the Physics laboratory of the Rose-Croix University building. Experimentation in vibrations of sound, light, and color, and other phenomena of nature are part of the research conducted in this laboratory.



Lower right - LECTURE AND DEMONSTRATION HALL. This most modern lecture and demonstration hall is located in the Rose-Croix University building. The widearms of the seats make it possible for the students attending the sessions to take notes of the principal points of the professor's lectures. The amphitheater arrangement of the hall gives each student an unobstructed view of the platform and demonstration table.

ROSICRUCIAN PARK IN SAN JOSE, CALIFORNIA

The authentic Egyptian motif used in buildings, grounds, and statuary catches the eye and imagination of thousands who visit Rosicrucian Park each month. The Rosicrucian Egyptian Museum houses one of the largest collections of Egyptian, Assyrian, and Babylonian antiquities on display in the United States. Many of the Museum's acquisitions are extremely rare and draw distinguished visitors from all over the world.



A MODERN ALCHEMIST IN HIS LABORATORY

Monsieur H. Jolivet Castelot, Past President, French Alchemical Society and High Officer of La Rose-Croix of France, who demonstrated the Rosicrucian Doctrines and produced gold by transmutation.



Great American Manifesto

Issued by the Charter Members of the Supreme Grand Lodge as
Founders of the Order in America

The Ancient and Mystical Order Rosae Crucis in the United States of America, its Territories and Dependencies, shall be an independent organization operating under its own Constitution.

Its purpose shall be the same as those of the "Order Rosae Crucis" throughout the world, and its Constitution shall be identical in spirit with that which guides and directs this Order in other lands. The Order in America shall, however, retain its fraternal and spiritual relation with this Order in other countries, regardless of its independent jurisdiction, and shall maintain its adherence to the traditional principles and laws of the ancient Rosicrucians.

Since both the ancient and modern form of government of the Order are autocratic in nature, the government of the Order in America shall adopt strictly autocratic principles of government; but because of the necessary division of America into many jurisdictions operating under one American Constitution, the said Constitution shall embody such changes or modifications as will properly meet the requirements of this jurisdiction.

Therefore, it is declared that the attached Constitution, of which this Pronunziamento is a part, was prepared after consultation with all possible authorities and with proper discussion by all the Founders of the Order in America, and was finally approved and adopted by the Charter Members of the Supreme Grand Lodge in America and shall be adopted and ratified by all Lodges now organized or hereafter to be organized and Chartered by the Supreme Grand Lodge or the Emperor of the Order in America.

Decreed and Issued June, 1915, at a meeting of the First American Supreme Council held in the city of New York, N.Y.

Part Two

EXTRACTS FROM THE CONSTITUTION AND STATUTES OF THE GRAND LODGE OF THE ANCIENT, MYSTICAL ORDER ROSAE CRUCIS

WORLDWIDE JURISDICTION (THE AMERICAS, AUSTRALASIA,
EUROPE, AFRICA, AND ASIA)

ARTICLE I—Section 1

This lodge is a separate and distinct body created and chartered by the Hierarchy of the Supreme Grand Lodge of The Ancient, Mystical Order Rosae Crucis, Worldwide Jurisdiction (hereinafter referred to as the Grand Lodge of AMORC, or as Grand Lodge).

Section 2

This Grand Lodge is subordinate to and derives its existence and powers from the Emperor and the Board of Directors composing the Supreme Grand Lodge of AMORC. It is chartered as the Grand Lodge of the general membership of the A.M.O.R.C. and is a separate and distinct body from the Supreme Grand Lodge and, with its properly authorized affiliated bodies and members at large constitutes the membership section of the Order (AMORC) in this jurisdiction.

Section 3

The See of this Grand Lodge shall be located at the Grand Lodge Headquarters offices selected by the Directors of the Supreme Grand Lodge.

Section 4

All members of the Order of AMORC in this jurisdiction shall be known as Rosicrucian members, and their membership is restricted to affiliation exclusively with this Grand Lodge and any affiliated bodies in this jurisdiction empowered by it.

Section 5A

All members (except the directors of the Supreme Grand Lodge) within this jurisdiction of the Order are members exclusively of this Grand Lodge.

ARTICLE II.—Section 6A

All matters within the official cognizance and concern of the Order are divided into two classes, namely: Doctrinal-Ritualistic and Administrative. The Administrative is divided into two branches, Legislative and Judicial.

Section 6B

Doctrinal-Ritualistic matters of the Order (including the Hierarchal authority for the Order and all Esoteric Power) rest in the hands of the Emperor, who may assign some sections of this work to the Grand Master, Grand Secretary, Grand Treasurer, or other high officers of the Grand Lodge. The administrative control of this Grand Lodge, in accordance with the provisions of the charter from the Supreme Grand Lodge, rests in the exclusive control of the Board of Directors of the Supreme Grand Lodge and said Board of Directors may assign certain phases of the administrative work of the Grand Lodge to officers and members of this body.

ARTICLE III.—Section 7C

The administrative matters of the Order affecting this Grand Lodge or the general membership shall be directed by the Board of Directors of the Supreme Grand Lodge, in accordance with such rules and regulations as the Legislative and Judicial branches may from time to time adopt in keeping with the spirit and purpose of the landmarks and ideals of the Rosicrucian Fraternity. All decrees, rules and regulations issued by the Board of Directors of the Supreme Grand Lodge and bearing the signature of the Emperor and the Supreme Secretary or of all the members of the Board shall be binding, conclusive and final, on this Grand Lodge, its affiliated bodies, and all officers and members of the general membership of the Order in this jurisdiction.

Section 8

All provisions of this Constitution and regulations of the Grand Lodge and its affiliated bodies are subject and subordinate to the Administrative power, decrees, and jurisdiction of the Board of Directors of the Supreme Grand Lodge.

ARTICLE IV.—Section 9A

It is hereby recognized that the executive powers of the Board of Directors of the Supreme Grand Lodge shall include the right to create Regional Grand Lodges in this Worldwide Jurisdiction.

Section 9B

These Regional Grand Lodges are subordinate to the Supreme Grand Lodge, and this Grand Lodge, and are governed by the provisions of this Grand Lodge Constitution and Statutes. . . .

Section 9C

All official proclamations, decrees, edicts, orders, announcements, and instructions issued by these Regional Grand Lodges must be done with the approval of the Supreme Grand Lodge and this Grand Lodge.

Section 9D

It is hereby recognized that the executive powers of the Board of Directors of the Supreme Grand Lodge include the right, as members of the International Council, to sponsor Lodges in territories, countries, nations, or lands other than North or South America where at time of the issuance of such sponsorship or such papers of authority there is no Supreme or Grand Lodge of the Rosicrucian Order affiliated with the International Rosicrucian Council in existence or about to become chartered and authorized by a superior body. When, after a designated time, the functioning and procedure of administration of the sponsored body meets the approval of the Supreme Grand Lodge of this jurisdiction it may appeal to the International Council for recognition of the newly formed body as an independent jurisdiction, providing the territory or land in which it is located is not within the jurisdiction of another superior body.

ARTICLE V.—Section 10

The JUDICIAL powers of the Supreme Grand Lodge and its Board of Directors as affecting this Grand Lodge are as follows: Those which include the decision of all controversies between any of the affiliated bodies of the Grand Lodge or between affiliated bodies and the Grand Lodge, or between a member of AMORC and the Grand Lodge, or one or more of the affiliated bodies and a member or members of another body; or between one or more affiliated bodies and one or more members at large; or between members of the same or two or more affiliated bodies; and between the general members affiliated with the Grand Lodge and known as Sanctum members. Its judicial powers shall also be of an appellate nature embracing the revision of all matters and controversies, or of discipline and the investigation of all such matters along with the exercise of such disciplinary authority and the direction of the procedure of all trials and hearings in regard to charges brought against any member or any affiliated body under this Grand Lodge, or similar matters. All members and affiliated bodies of this Grand Lodge shall use every means within the Order for the adjustment of any controversies or preplexities. The members of this Order or any of the affiliated bodies thereof shall not seek redress in the courts for any complaints or grievances until such member or such affiliated has exhausted its rights in the tribunals of the Order. The seeking of redress in the courts, with first exhausting its rights in the established tribunals of the Order, shall automatically cancel all rights of membership in the Order and all rights granted by the charter to the affiliated body.

ARTICLE VI.—Section 11

The officers of this Grand Lodge are:

1. Grand Master
2. Grand Secretary
3. Grand Treasurer

4. Grand Regional Administrator
5. Grand Councilors
6. Such doctrinal and ritualistic officers as the Imperator may decree from time to time.

Section 12

The Grand Master, Grand Secretary, Grand Treasurer, and Grand Regional Administrator of this Grand Lodge shall be appointed by a majority vote of the Board of Directors of the Supreme Grand Lodge. These Grand Lodge officers shall serve during the pleasure of the Board of Directors of the Supreme Grand Lodge.

Section 13

The honorary title of Deputy Grand Master may be bestowed by the Grand Master with the approval of the Imperator upon Grand Lodge members for outstanding services to the Grand Lodge and to the principles of the Rosicrucian Order. The honorary title of Deputy Grand Master shall be retained at the pleasure of the Imperator.

Section 14

The selection and appointment of the doctrinal and ritualistic officers of this Grand Lodge shall be at the discretion of the Imperator and may be upon recommendation of the officers of the Grand Lodge or the Board of Directors of the Supreme Grand Lodge. The tenure of their office shall be at the pleasure of the Imperator and/or the Supreme Grand Lodge.

Section 15

The officers of this Grand Lodge constitute an administrative body of the Grand Lodge that is subordinate to the Supreme Grand Lodge in all respects and their administrative duties in this Grand Lodge shall be those assigned to them by the Board of Directors of the Supreme Grand Lodge.

Section 16

These Grand Lodge officers and the members affiliated with the Grand Lodge directly as Sanctum members or as members of any of the affiliated bodies, or chapters chartered and empowered in accordance with this Constitution, constitute the only general membership of the Order in this jurisdiction, and all members of the Order in this jurisdiction are members exclusively of this Grand Lodge under the ritualistic guidance of the foregoing Grand Lodge officers.

ARTICLE VII.—Section 17

This Grand Lodge may include:

1. A Grand Council.
2. Regional Grand Lodges, Affiliated Lodges, Chapters, and Pronaoi.
3. Sanctum members constituting the membership of the Order including honorary and life members. Sanctum mem-

bers in good standing are eligible to affiliate with an affiliated body of this Grand Lodge in accordance with the provisions of the Statutes of the Grand Lodge.

Section 18

The Grand Council shall consist of the Grand Master, Grand Secretary, Grand Treasurer, Grand Regional Administrator, and at least nine but not more than twenty-five additional members, the exact number to be determined annually at the meeting of the Grand Council. Each Grand Councilor must be in good standing in membership of this Grand Lodge at the time of his election.

Section 19A

The members of the Grand Council other than the Grand Master, Grand Secretary, Grand Treasurer, and Grand Regional Administrator shall be elected at each annual Convention of the A.M.O.R.C. in this jurisdiction by the delegates and members thus assembled, in any manner that best expresses their wishes in this regard, and so long as such methods of election are acceptable to the Supreme Grand Lodge. The persons thus elected must have the approval and endorsement of the Supreme Grand Lodge and its Board of Directors, and must be truly representative of the spirit of the Order.

ARTICLE XIV.—Section 38

The power to amend this Constitution, revise it, or modify it is vested exclusively in and reserved to the Board of Directors of the Supreme Grand Lodge, Incorporated, in accordance with the ancient landmarks, principles, and customs of the Order which provide that the Supreme Hierarchy of the Order in each jurisdiction shall have this exclusive control and direction of the material and spiritual activities of the Order.

STATUTES OF THE GRAND LODGE AND AFFILIATED BODIES OF A.M.O.R.C. OF THE WORLDWIDE JURISDICTION

CHAPTER VII PUBLICITY and PUBLICATIONS

Section 131

The general propaganda work of the Order shall be officially conducted by the Supreme Grand Lodge exclusively, assisted by such other affiliated bodies or committees as the Supreme Grand Lodge may indicate from time to time.

Section 132

The local propaganda work may be conducted by an affiliated Lodge or Chapter or by the Grand Lodge, provided that no propa-

ganda work or publicity of any nature whatsoever shall be undertaken or attempted by any body subordinate to the Supreme Grand Lodge, except by its express approval and consent given in writing, and in that event, only in accordance with instructions given by the Supreme Grand Lodge, and at all times under its supervision and not otherwise.

Section 133

No body subordinate to the Supreme Grand Lodge shall issue or cause to be issued or tolerate the issuance or utterance of any book, pamphlet, treatise, lecture, exposition, or interpretation concerning this Order or its ideals, principles, laws, rituals, teachings, symbols, Statutes, or any other phase of the work of this Order, unless same shall have been first submitted to the Supreme Grand Lodge for approval. All authorized publicity, publication, or propaganda matter shall state on its face that it is issued under the authority of the Supreme Grand Lodge of A.M.O.R.C.

Copies of the Constitution and Statutes of the Grand Lodge of the A.M.O.R.C. may be purchased from the Rosicrucian Supply Bureau in San Jose, CA 95191. Translations in languages other than English may be obtained from the respective Grand Lodge.

ANNUAL CELEBRATION DAYS

There may be held two special assemblies each year. One shall be the New Year Feast and the other the Outdoor Fete.

A

The New Year Feast will occur about the 21st of each March, the exact date being proclaimed by a pronunziamento issued by the Imperator every February. It is to celebrate the New Rosicrucian Year which begins on the minute when the sign of "Aries" rises on the horizon on that day in March when the "Sun" just enters the sign of "Aries." (The year 1916 A.D. corresponds to the Rosicrucian year of 3269, which began on March 21, 1916, at 1:06 A.M. Eastern Time). Such New Year Celebrations shall be held in the Temples of all Lodges and attended by the Council, Officers, and members of the Lodge and such especially invited guests or visiting members of the Order whose presence the Master desires for reasons good and sufficient unto himself. There shall be a symbolical feast consisting

principally of corn, or its products; salt, or that which tastes most strongly of it; and wine, in the form of unfermented grape juice; and any other delicacies or refreshments suitable to the occasion. All Officers shall wear their full regalia and all others their aprons or other insignia. There shall be only sacred music, symbolical addresses, and sincere rejoicing for the New Year.

B

At this New Year Feast it has been customary for the Master to bestow such honorary titles on his members as he may contemplate, to make new appointments, to fill vacancies, etc., and to turn his control over to any newly elected Masters and Officers.

C

All other regular or special Convocations or meetings of each Lodge are to be postponed in order that the New Year Feast may be held on the day decreed by the Imperator.

D

The Annual Outdoor Fete may be held at the discretion of the Master of each Lodge, on or about the 23rd day of September of each year. It shall be that day when the Sun enters the sign of Libra.

This Annual Outdoor Fete should be held by each Lodge independently, to celebrate the laying of the foundation stones of the Great Pyramid in America. Each Lodge shall arrange to go on this day (or the following one, should it rain or be stormy) to an open space in the suburbs near such Lodge, and with prayer and addresses, have each member of the Lodge deposit in one small pile a simple little stone or pebble, symbolical of "placing a stone for the foundation of the Great Pyramid in America." No regalia other than the apron is worn by Officers and members. Privacy of the Fete need not be maintained, but the public or the uninitiated must not be given, in the prayers or addresses, any of the private "work," signs, or symbols of the Order. Such a Fete may be held at sundown, if desired. This fete may be held either outdoors or indoors at the discretion of the Lodge Officers.

SPECIAL CEREMONIES

Funeral Service

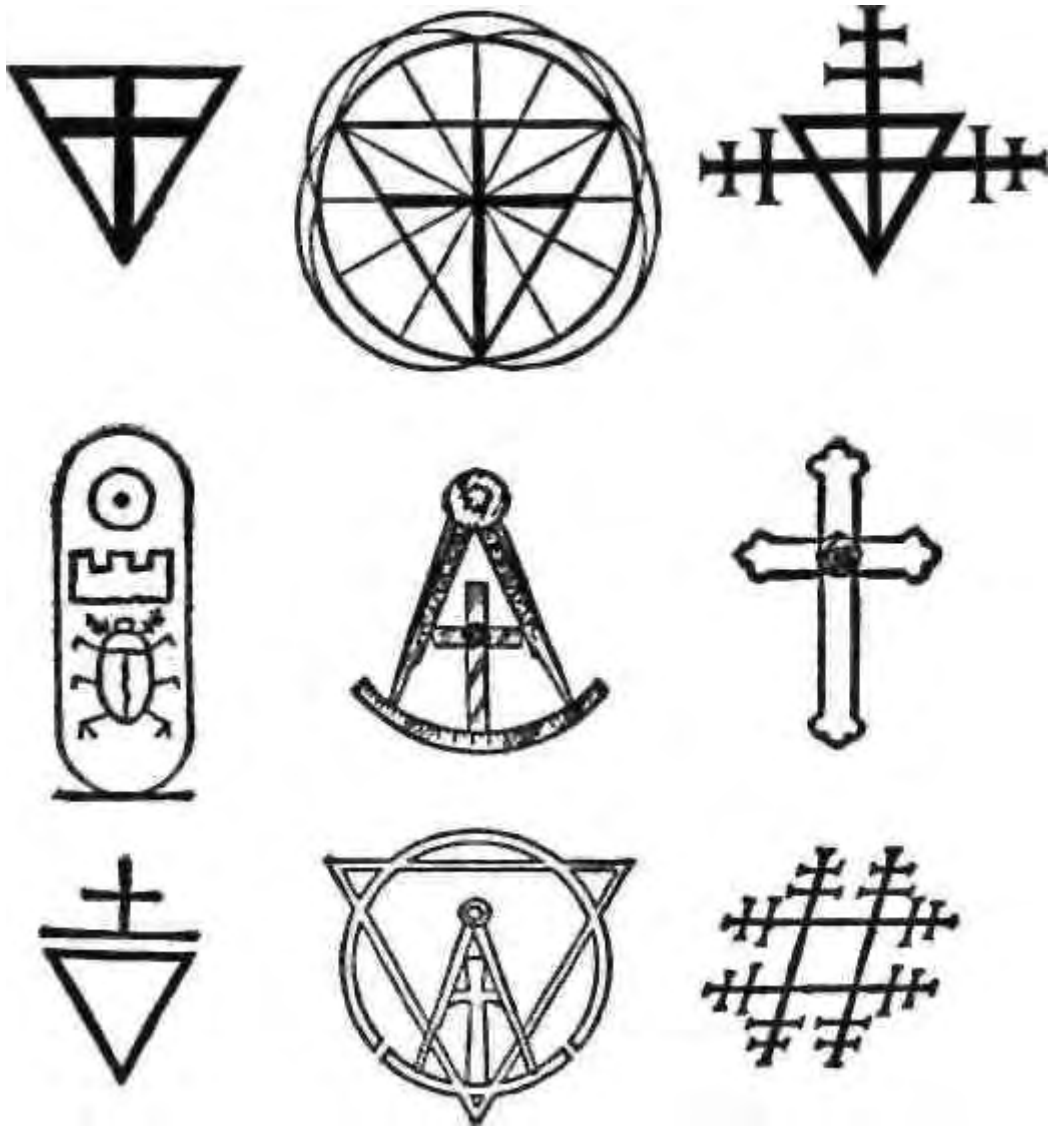
For details pertaining to this service, see "Funeral Service" in the Rosicrucian Dictionary.

Naming Ritual (The Rosicrucian Appellation Rite)

For details with respect to this ritual, see "Naming," in the Rosicrucian Dictionary.

Marriage Ceremony

For details with respect to this ceremony, see "Marriage Ceremony" in the Rosicrucian Dictionary.



SOME OF THE OFFICIAL SEALS OF THE A.M.O.R.C.

1. General symbol of the Order in the world
2. The Great Seal of the Supreme Council
3. The Seal and Sign of the Supreme Treasurer
4. The Seal of the Founder
5. Original Emblem worn by the Fratres and Sorores
6. The Rosae Crucis (official)
7. The Seal and Sign of the Supreme Secretary
8. Great Seal of the Grand Master
9. The Sacred Insignia of the Imperator



Part Three

OPERATING MANUAL

We present to our members a Manual regarding the work, symbols, and other matters pertaining to our Order. This Manual will answer many questions continually asked, and will be a guide for officers and members in promptly and more efficiently advancing in the principles of the Order.

The matter has been prepared under the direction of the Imperator and must conform with the Constitution of the Order as well as the unwritten laws used by the American Supreme Council in its procedures. Wherever the following may differ from the Constitution, the Constitution is binding.

This Manual should have a careful reading and study, and should be consulted often.

PURPOSE AND WORK OF THE ORDER

All applicants for admission—and, in fact, all serious inquirers regarding the Order—should be correctly informed as to the purposes and work of the Order.

The only correct way of so informing the inquirer is to adhere to the following statements:

The Order is primarily a humanitarian movement, making for greater health, happiness, and peace in the earthly lives of all mankind. Note particularly that we say in the earthly lives of men, for we have naught to do with any doctrine devoted to the interests of individuals living in an unknown, future state. The work of Rosicrucians is to be done here and now; not that we have neither hope nor expectation of another life after this but we know that the happiness of the future depends upon what we do today for others as well as for ourselves.

Also, our purposes are to enable men and women to live clean, normal, natural lives, as Nature intended, enjoying all the privileges of Nature, and all benefits and gifts equally with all of mankind; and to be free from the shackles of superstition, the limits of ignorance, and suffering.

The work of the Order—using the word work in an official sense—consists of teaching, studying, and testing such laws of God and Nature as make our members Masters in the Holy Temple (the physical body), and Workers in the Divine Laboratory (Nature's domains). This enables the fratres and sorores to render more efficient help to those who do not know, who need or require help and assistance.

Therefore, the Order is a school, a college, a fraternity, with a laboratory. The members are students and workers. The graduates are unselfish servants of God to mankind, efficiently educated, trained, and experienced, attuned with the mighty forces of the Cosmic or Divine Mind, and masters of matter, space, and time. This makes them essentially mystics, adepts, and magi—creators of their own destiny.

There are no other benefits or rights. All members are pledged to give unselfish service, without other hope or expectation of remuneration than to evolve the self and prepare it for greater work.

JURISDICTION

Masters of subordinate Lodges, in all jurisdictions, have autocratic power within their individual Lodges, limited by the Constitution of the Order, the Grand Master of the jurisdiction, and the bylaws of the individual Lodges.

Members, belonging to one jurisdiction, but visiting Lodges in another jurisdiction, must be subject to the rulings and laws of the jurisdiction in which they are visiting.

Masters visiting any jurisdiction will likewise submit to the rules and laws of the jurisdiction visited, except when honorary exceptions are made by the Grand Master of such jurisdiction.

Men and women may become members of our Order through being invited to make application for admission, and then having such application passed upon.

The applicants must, therefore, bear the burden of supplication. They may be invited to make application, but having been invited, and having accepted the invitation to make application, each applicant makes plea for admission, and must humbly seek and pray for admission, as though he or she had not been invited to do so. In other words, the invitation to make application does not indicate that the applicant is desired to such an extent that supplication for admission is not necessary.

When an application blank is given to a man or woman, with the invitation to make plea for admission, the member thus inviting another must advise the prospective applicant that admission to the Order depends upon the applicant's plea and his or her qualifications; and the members must also make it plain that a membership committee will pass upon the application in a formal and regular way.

The said application blanks are then voted upon by the Lodge or the Lodge Council (see Constitution of the Order). The applicant, elected to membership must be so notified; he shall then call upon

the Secretary and advance the proper initiation fee and be informed of the date of initiation.

ENTERING THE LODGE— (Guardians Examination)

In order to enter one of our regular Lodges (or Chapters), each applicant for admission, claiming to be a member, must submit to an examination by the Guardian at the door of the Lodge. This is an ancient custom, and should be rigidly adhered to by all Guardians, as a matter of form. In fact, it will be proper for the Guardian to demand from each applicant a membership card. Also he should demand the password if necessary, and test the member regarding the rightful possession of the card.

The possession of either a membership card or the password of any Degree, or both, does not constitute a benefit or right by which the possessor can demand admittance into one of our Lodge Temples. Both, or either of these possessions, may be unlawfully known or owned by a man or woman. It is the duty of the Guardian to learn whether this is so or not, if any doubt prevails.

Naturally, the question arises—and perhaps will never be thoroughly settled—as to what constitutes thorough satisfaction, in some cases. All that each Guardian can do, and **MUST DO**, is to make himself or herself feel that every fair test has been applied, when there is any doubt, and, if still doubtful, leave the matter to the Master of the Lodge, who will make the final test and decide.

The Guardian and Master cannot be too exact in the questions asked, and the answers returned. In other words, the member should **PROVE** his or her initiation into the Degree where admission is now sought, regardless of the possession of the password or membership card or even demit.

All such tests should be given in private, where the member cannot be coached by any other person. Likewise, the Guardian should be sure, in testing or asking a member for the password at the Temple door, that no one else hears such password given. The password should always be whispered to the Guardian at the door.

Vouching for Visitors. A visiting member may be vouched for by another member of a Lodge, if the member so vouching can assure the Guardian that he or she has actually seen the visiting member in one of our Lodges, at some time when a regular convocation or lecture was in session; or if the member so vouching can assure the Guardian that the visiting member has passed every test as to the rightful possession of a password, and the vouching member further knows, by lawful or satisfactory evidence, that the visitor is a duly and properly initiated member of some Degree of our Order. In such a case, the Guardian can demand the password in the usual way, ask for the membership card, and then admit the visitor to the Lodge.

Membership Cards must be shown, upon demand, by all members, and the card must show that all dues of the Grand Lodge and respective Lodge, Chapter, or Pronaos, to which the member belongs, have been paid. No one shall be admitted to any Lodge (their own or

another), unless dues are paid up. In some Lodges or jurisdictions, if dues are in arrears, the member cannot enjoy the privileges of active membership. The only guide for Guardians, in the case of visiting members, is to accept evidence of a receipt for current dues. Naturally, members presenting demits should have a membership card showing all dues paid up to the time of demit. New dues in the Lodge to which transferred, must begin at the time of admission to such Lodge.

Responsibility for Admission to Lodges. The Guardians as well as the Masters are responsible to the Order and the Supreme Grand Lodge for the admission into any Lodge of anyone who is not a properly initiated member in good standing.

If a visitor wishes to attend one full Degree, or take an initiation, he should secure a demit from his own Lodge for the time of his visit.

VISITORS

Visitors to a Lodge must submit to the rules and laws of such Lodge and the Constitution of the Order. Visits to a Lodge cannot extend over a period of more than three months, after which time a visitor must be transferred to such Lodge. During the time of visiting a Lodge, whether in the same city or another city than that in which the member's own Lodge is located, a visitor must pay his or her regular dues to the Lodge to which he or she belongs. By showing a membership card to the Secretary of a Lodge, indicating that the dues have been paid to one's parent Lodge, one may visit any Lodge without paying dues to such Lodge. Arrears in dues to any parent Lodge, will prohibit a member from visiting a Lodge.

Grand Lodge Sanctum Members may visit or attend general sessions or feast Ceremonies of a regular Temple. They may attend an initiation or "class" of the Degree they have attained in the Grand Lodge (or any lower Degree), but may not repeat such visit more than twice in succession without becoming members of such Lodge and subject to its regulations, except under special circumstances as determined by the Officers of the Lodge.

TRANSFERS

Members may be transferred from one Lodge to another only when the member intends or expects to be a member of the Lodge to which he is transferred for three months or more. If a member wishes to attend another Lodge for less than three months, he or she must be classed as a visitor to that Lodge, and be subject to the hospitality of such Lodge.

Continued visits to any Lodge should be made only when a member is in another city than that in which his own Lodge is located.

When a member is transferred to a Lodge, and presents to that Lodge a properly signed demit, the Secretary of such Lodge should

give precedence to such transferred member over all other applicants for admission to that Lodge, should there be a waiting list for admission.

Should a member wish to transfer to a Grand Lodge in another jurisdiction because of language difficulties or proximity of location, the member must first apply for a Certificate of Demit from the Grand Lodge he or she is presently affiliated with.

Upon transfer, the member must assume all the obligations and dues of the Lodge to which he is transferred, regardless of what they may have been in a former Lodge.

DEMITTS

EXCERPTS from STATUTES of the GRAND LODGE CHAPTER VI

Section 126

A member in good standing and not suspended for nonpayment of dues and who has paid or offers to pay all his dues in the Grand Lodge may apply to the Grand Secretary for a demit and the Grand Secretary shall issue same. The member receiving such demit shall have the status of inactive membership in the Grand Lodge. He may resume active membership in accordance with the provisions of Section 155 of these Statutes.

CHAPTER VIII

Section 155

An inactive member may petition the Grand Secretary for reinstatement to full, active membership, accompanying his petition with the necessary amount to pay delinquent dues, or that portion thereof which may be requested by the Grand Lodge. He shall be reinstated to good standing in the Grand Lodge unless his plea for reinstatement be denied by the Imperator and/or the Grand Master.

THE ANTECHAMBER OF A TEMPLE

This is the room in which the initiates are first prepared for initiation in the various Degrees. On such occasions it shall be guarded by the Guardian of the Temple, assisted by the Deputy Master. In the First Degree Initiation, this room is in charge of the Conductor of the Lodge, and no one may enter it without permission of the Conductor, unless so decreed by the Master.

THE CHAMBER OF A TEMPLE

This is a hidden room, wherein the first part of the First Initiation is conducted. It is the Chamber of the Cross, the Abiding Place of Life and "Death," the Tomb of Silence, and the Place of Terror. All

these names have been applied to it in the past, and each expresses to the mind of the Initiate its function in the First Degree Initiation.

This Chamber is guarded, at First Degree Initiations, first by the Conductor in the antechamber, then by the Herald, and then by the Torchbearer.

When not used for ceremonies, it should be revered and kept undefiled by the uninitiated. Nothing should ever occur in it to profane it (such as levity, unbecoming conduct, or profane labor).

THE THRESHOLD OF THE TEMPLE

This is the most beloved place in each Lodge to the initiated, for it represents the Doorway to Light and Knowledge.

It is the entrance from the Chamber to the Lodge, and, in the First Degree Initiation, is guarded by the Guardian of the Temple, while any other entrance to the Lodge is guarded by the Secretary or Deputy Master.

The Threshold should never be crossed after or between Convocations or lectures. It represents the Passage from Darkness to Light, and from finite life to infinite life.

THE TEMPLE

The word is derived from the Latin *tempos*—time. To us, the true Temple of which we hope to be Masters is the body of man, finding its counterpart in the Universe, which is the Temple of God.

The term Temple is applied to our buildings, devoted to the worship of God and God's laws, wherein are Chambers for study, work, and meditation. Because of the sacredness of such study, work, and meditation, our Temples are sacred, and must be so considered and regarded, passively and actively, by all members. "As above, so below." The Temple of God is universal, non-sectarian, charged with cosmic powers and vibrating forces, and designed by the Master Architect to continue His creative work in love, goodness, and justice; so our Temples should represent a place where universal minds, regardless of creeds or dogmas, may abide, attuned with such vibratory forces within as make for love, goodness, justice, and peace, that Nature may continue her creation without interruption or interference.

THE LODGE

Within our sacred Temples there are many Chambers, the principal one being the Lodge. The Lodge is the Central Chamber of all Temples, devoted to the general Convocation and formal study of God's Works. It is, therefore, the "inner" or "middle" Chamber, the Soul of the Temple, the first circle within the great circle—the Holy Sanctum, the "abiding place of the Presence of God."

Our Lodges also represent the surface of the Earth, with four cardinal points or horizons—East, South, West, and North, with

earth, fire, and water beneath our feet, and air and "Nous" overhead, beyond which are the "stars and sky"—the immaterial world.

The Lodge is arranged so that it serves its purpose and performs its functions symbolically and practically. Its appointments are such as to make for efficiency in the Work to be done, and regularity in practices performed therein. These arrangements and appointments are explained hereinafter.

The furnishings of a Lodge of our Order are standardized, and serve the excellent purpose of providing the necessary articles and means for Work and Worship. These, too, are explained hereinafter.

THE "EAST"

The "East" of the Lodge is the first point on the horizon, and, therefore, the most important point of direction in the Lodge to all Rosicrucians. It was in the East that man first saw the "Symbol of Life," and knew, by what he saw, that God's Laws were mechanically and mathematically perfect. The diurnal rising of the Sun, with such infinite exactness, after a period of transition from ebbing life at the West, to its dismal darkness of the North, likewise teaches man that life is continuous and immortal, rising again and again in the East, the South, and the West.

In the East is the new life begun. From the East comes forth the Glory of God, "which is of God." Therefore, in our Lodges, the East is the point in which all fratres and sorores seek that Dawn of Illumination and Divine Resurrection, from the "dismal darkness of the North," that will make them free from the superstitions of darkness (ignorance), and the fears of night (evil).

For this reason, the East is always respected and saluted, as the "place of Divine Illumination and Resurrection." It must be so regarded at all times, and must never be occupied by the profane (unilluminated, uninitiated) or the unworthy.

THE "SOUTH"

The "South," in our Lodges, is that point where the Sun (source of illumination) shines in the greatest glory and strength, and finds the culmination of its ascendancy in the realm of Heaven (spirituality). Therefore, this point is where the Divine Mind finds fullest (spiritual) expression, and is occupied in all Lodges by the Chaplain, the spiritual representative of God in His Temple.

From the "South" shall come words of prayer and holy blessings, in all matter of our Work and Service for God and Man.

THE "WEST"

In the "West," the Sun of life slowly resigns itself to the close of its journey, and, in radiant splendor, goes to rest in the "arms of the Mother" (peace and quiet). It is where the Matre (mother) of the

Lodge awaits the coming of her children, and welcomes them ever to "rest awhile and tarry in Communion with God."

THE "NORTH"

The place of "dismal darkness," where the Sun sheds not its glorious light. It is the abyss of evil, the valley of death (stagnation), the realm of darkness (ignorance), the hours of night (evil).

It is "the place from whence cometh naught but desire to come hither;" hence, it is the place or point in the Lodge where the Seeker for Light (applicant) dwelleth, and the Neophyte (new Initiate) enters the Lodge in search of more light.

THE SHEKINAH

In the center of the Lodge, where lines from the four points of the horizon would meet, is the Heart of the Soul of the Temple.

This point—the fifth point of the Lodge—is occupied by the Sacred Triangle, called the Shekinah (pronounced she-ky-nah, with accent on the middle syllable).

The Shekinah is the Symbolical Place, representing "the Presence of God in our Midst."

It is "the point within the inner circle." (The outer circle is the Temple; the inner circle is the Lodge.)

Thus, it is "the Triangle within the two circles."

It indicates, therefore, that God is in all places (Lodges—meeting places), at all times (Temple—time); therefore, He is omnipresent.

The Shekinah is illuminated at all convocations, to symbolize the "fire and fervor, flame and light" of the Divine Presence.

Three candles are used upon the Shekinah to remind us of the law that with no less than three "points" can perfect manifestations exist.

The Shekinah is placed with its third point toward the West, so that the "Presence of God" may manifest in the West, where dwell the children of Light in peace, love, and meditation.

The outer two points of the Shekinah are toward the North and South.

The Shekinah receives its power through the sacred, mystical, vibrations generated in the East of the Lodge, and which radiate through the Sanctum toward the Shekinah, which is the focal point for such vibrations. Thus, the "Presence of God" is carried in vibrations from the East to the "Heart of the Soul of the Temple."

THE SANCTUM

In each Lodge there is a place, a condition, called the Sanctum. It is located between the Shekinah and the East. The Holy Place occupies all the space between the eastern edge of the Shekinah and the steps leading to the East, but does not reach to both sides of the Lodge. The southern and northern boundaries of this space are

determined by leaving on each side of the Lodge sufficient walking space—about 75 to 90 cm (two and one-half to three feet)—for reaching either the northern or southern sides of the East. The remainder of the space between the East and the Shekinah forms the Holy Sanctum.

The Sanctum is kept holy, and reserved exclusively for certain points or parts of sacred ceremonies or Convocations held in the Lodge, and must not be used for other purposes.

It is also the place where neophytes and members stand for the taking of Sacred Oaths and Obligations, and where fratres and sorores are Knighted or Titled.

Trespassing between the East and the Shekinah, or in other words, "crossing the Sanctum," is not only forbidden to all but the Master or Colombe, but is a "serious and grievous error," because of the traditional reverence associated with it.

The foundation for such a solemn warning is in the statement previously made (see Shekinah), wherein it is explained that from the East come forth "Light, Life, and Love," and the Shekinah receives its power (the Presence of God) from the vibrations passing from the East to the Shekinah. This would make the Sanctum a place always charged with sacred vibrations, and trespassing between the East and the Shekinah would interrupt the flow of such vibrations, and disturb the harmony established there.

When the Sanctum is entered for any legitimate purpose, he who enters it may pass only to the center of it, and must leave it from the same point by which he entered it. Likewise must each who enters it immediately face the East, from the center of it, and make the "Sign of the Cross" before doing that act or performing that function which necessitated entrance into the Sanctum. In leaving the Sanctum, he who entered it must only leave by the same point of entrance.

THE MASTER

"For he who is greatest among you, shall be the greatest Servant unto all."

The Master of every Lodge is the Master-Servant. That title and position have been bestowed upon one because of ability, character, worthiness, and willingness to serve.

The Master of each Lodge is, by virtue of the Constitution, the ritualistic executive of the Lodge, limited in his acts only by the Constitution and the Decrees of the Imperator, the Grand Master, or the Supreme Council.

Symbolically, he is the Greatest Light of each Temple, and each Lodge. He is the Imperator's representative in each Temple, and the Grand Master's representative in each Lodge.

His place is in the East, from whence all knowledge comes. He stands in the East at all Convocations and lectures, to act as a medium—the master messenger—for the radiation of Light and the dissemination of Knowledge.

The Grand Master shall be addressed as: Worthy Grand Master. During all Convocations he shall be saluted as hereinafter explained (see Salutations), and in all ways shown that respect, consideration, and honor due his noble, unselfish, and ritualistic position.

In subordinate Lodges the Master shall be addressed as: The Worthy Master. He shall be saluted and respected in the same manner as a Grand Master, as far as form and ceremony are concerned, although amenable to the Grand Master of his jurisdiction and its Grand Council.

THE MATRE

The mother of each Lodge holds therein a position akin to that of the Master. Her station is in the West, where the Sun retires in glory, and life closes its material activities and finds sweet repose.

She is Mother in a material and spiritual sense to the children of each Lodge (the fratres and sorores), and to her should be confided those intimate personal problems of life which none but a mother can understand. Then she, in turn, may secretly and in strict confidence seek the help of the Master of her Lodge and such fratres and sorores as can render the material or spiritual help necessary.

THE VESTAL FIRE

This symbolical furnishing of all Lodges and Chapters of our Order occupies a place directly in front of the steps in the East. The stand, on which the Vestal's Urn is placed, should be at least 61 cm (two feet) from the steps leading to the East, to permit room for the Colombe to stand between it and the East.

In the days of old, every Lodge was furnished with a Vestal Altar—on which a Holy Fire burned continuously day and night and was attended by a caretaker—or on which there was a blue light, burning during all Convocations in Lodges.

In our Lodges of today, the Vestal Altar may be replaced by a stand of some kind, appropriate in design, and surmounted by a metal Urn, in which a simulated flame may appear representing the ancient "Vestal Fire,"—and wherein the "Lesser Light" is demonstrated at Initiations.

In accordance with tradition, a low-intensity red light may be used also, by having a light with a red bulb burning on the Vestal Stand in the Lodge.

THE COLOMBE

The "Colombe" of each Lodge is the ritualistic Vestal. Aside from her ritualistic work, she should see that the red light or simulated fire on the Vestal Stand is lighted for each Convocation.

She should have a permanent seat at the right side of the Vestal Stand, and this must never be occupied by any other officer or mem-

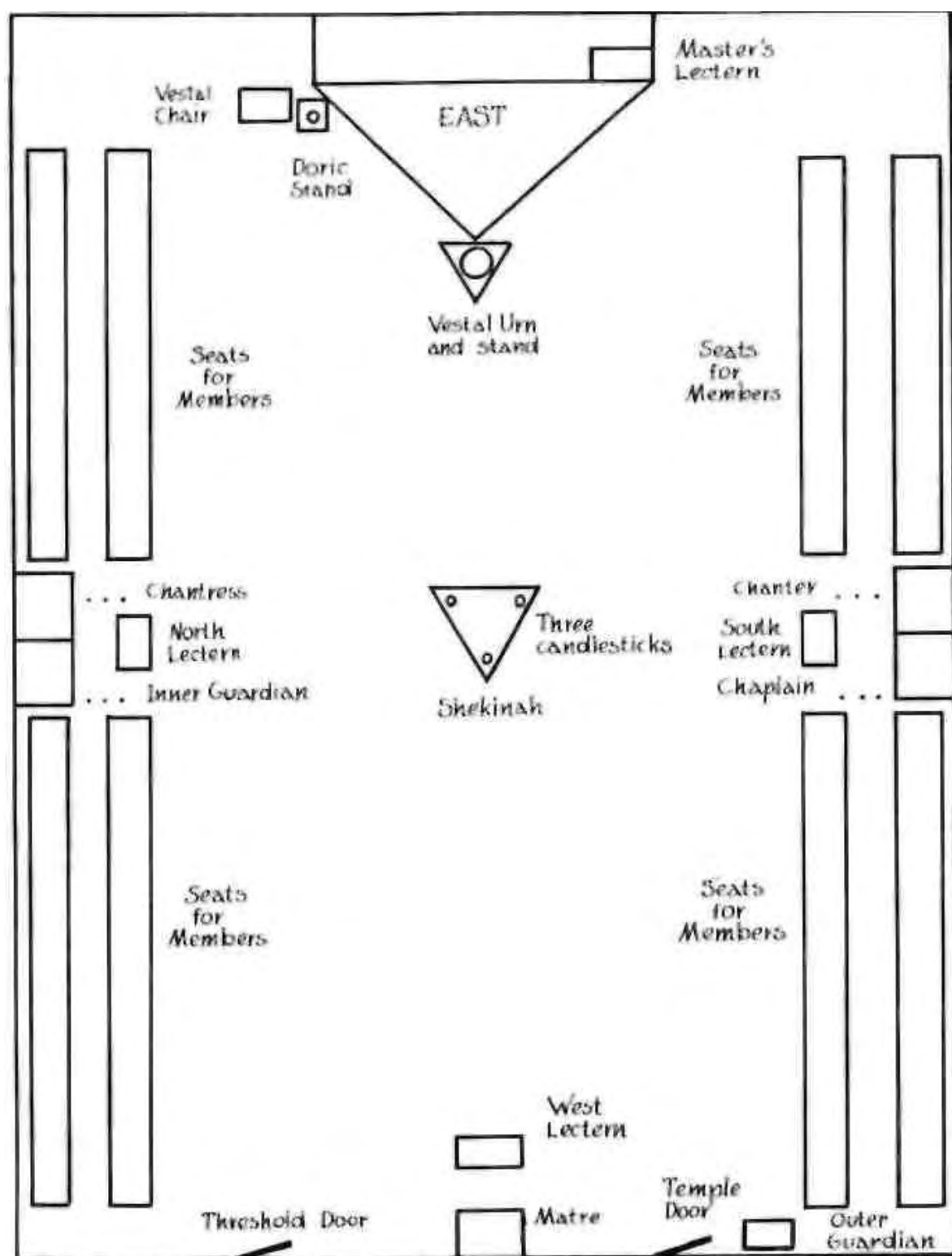
ber of the Order. A visiting Colombe should be seated at the left side of the Vestal Stand.

The Colombe of each Lodge represents "Light, Life, and Love," also the Conscience of each frater and soror of the Lodge.

In all Convocations, ceremonies, lectures, Council hearings, or discussions, she should have ritualistic precedence over all others, excepting the Master, in any act of Ceremony or Rite. "When Colombe speaks, all shall be silent!" says an old law of the Temple; for from the mouth of a child comes wisdom, and from the bosom of conscience comes truth.

Colombes must be less than 14 years of age, when appointed to office, and not younger than 10 years of age. Each must serve until 16 years of age, during which time she must retain her virtue (remaining unmarried). Each is retired with honor on her 16th birthday, when a successor is installed with fitting ceremony. Colombes are, in fact, symbolic of conscience during their term of office. They shall be installed and attend regular Convocations.





THE SIGN OF THE CROSS

Reference has been made many times in the preceding pages to the Sign of the Cross. An explanation of this term and Sign is necessary.

Briefly written, in ancient manuscript and in official papers, the term is expressed or indicated by "S.C." Again, the term and sign are expressed by a cross (+), and often words, "Sign of the +," are used.



The Sign itself is made as follows: Starting with the left hand at the side of the body, hanging in a natural position, the right hand is brought up to a place on a level with the chest, about 25 cm (ten inches) in front of the body. The fingers of the right hand are closed except the thumb and first and second fingers, which are extended and brought together at the fingertips, the fingers pointing outward from the body.

Then the right hand, with fingers held as described, starts to make the Sign, by moving the hand upward, in a perfectly perpendicular line, until the hand is about level with the eyes. Then the hand is brought downward in a curved line, to a place about opposite the left shoulder; then straight across in a horizontal line at right angles to the perpendicular line, to a place opposite the right shoulder; then on a curved line like an arc, to a level with the eyes, where the Sign began, and downward on another perpendicular line to the navel. Then drop the right hand to the side.

These perpendicular and horizontal lines cross each other opposite the heart, at which place on the Cross the Rose is placed. At no time should the hand and fingers come nearer the body than 25 cm (ten inches). The Sign is not made toward one's body, but from it, and away from the person making the Sign.

It should be made slowly and with dignity and sincere reverence. It represents the Obligation and Oath, taken by all initiates at the time of the First Degree Initiation, and at other times in ceremonies and Convocations. The various lines formed in making this Sign contain many ancient symbols and signs.

It is used by Masters, Officers, and members, when taking or indicating a solemn Obligation to the Order or its members. It should never be supplanted by any form of pledge. Even in courts of law, and elsewhere, when one is called upon to pledge to an oath or statement, by placing the hands upon the Holy Bible, or by raising the hand, the Sign of the Cross may be used in preference. In many instances, when taking an oath, one is privileged to use whatever form is the most sacred to the maker of the oath; this permits the Rosicrucians to vow their allegiance to an obligation or swear to any

statement, in court or out of it, by making the Sign of the Cross in preference to any other form. However, this deviation is not recommended.

SALUTATIONS

The following salutations shall be used by all members, under the circumstances indicated:

Entering the Lodge. Whenever a Degree initiation is being held in a Lodge or the Lodge is open to members, all members must approach the door of the Lodge, and if requested to do so, must in a whisper give the regular password for such Degree as may be working in the Lodge to the Guardian at the door. If demanded, the member must submit to an examination (see Entering the Lodge, p. 30). Unless the password, if requested, can be given, admission to the Lodge will be denied by the Guardian.

After entering the Lodge, the member must make a Salutation to the East. This is done by the member walking directly to a point just west of the Shekinah, facing East and taking three steps forward. The right hand is placed over the heart and the forefinger of the left hand to the center of the forehead above the bridge of the nose. After three or four seconds, the hands are dropped, three steps are taken backward, the member turns to the right or left, and is seated. The purpose of such salutation, when first entering a Lodge, is to indicate that the member renews or signifies remembrance of the obligation taken in the First Degree Initiation. This is the general Sign of Salutation in all jurisdictions.

Saluting the Master. If, during any Convocation or lecture, a member shall await the first opportunity to interrupt the Master, he or she shall rise in front of his or her seat and face the East, then, when the Master observes this, make the Sign of the Cross. The Master will then say: "How may I serve my Frater (or Soror)?" Then the member shall say: "Worthy Master," and proceed to ask the question, make a plea, ask permission to leave the Lodge, etc. While thus speaking, the member must face the East, and speak with dignity. When through speaking, the member must take his or her seat quietly, or do that thing which was desired, without interrupting the Convocation or lecture.

THE OBLIGATION OF SERVICE

All initiates in the First Degree Initiation are called upon to stand in the Holy Sanctum of the Lodge, and facing the East, make a certain Sign and at the same time repeat after the Master the following sacred Obligation, which is voluntarily taken, and is forever binding upon all members:

"Before the Sign of the Cross, and in the name of our God, I promise to forever do my utmost to restore to the world the light which is gone and the Secrets of the universe that have been withheld from the profane mind."

This Obligation of Service makes it imperative for the members

to study and practice, to test and try the private laws taught in our Order, and to apply them at every opportune time, so that the light which is gone may be restored and darkness (ignorance and evil) dispelled.

LODGE DECORUM

It should not be necessary to speak on this subject to a Rosicrucian; for all appreciate the sanctity and goodness of the Temple and the Lodge.

Once within the Temple, the members must refrain from loud conversation or unnecessary walking about. Bear in mind that some within the Lodge may be in deep meditation, requiring silence; others may be conducting silent and sacred Convocations. Entrance into the Lodge should not disturb these silent workers.

LEAVING THE LODGE

At the close of all Convocations or lectures, after the Master has properly closed the Work and bade the members depart, they shall remain standing before their seats, facing the East, until the Master has departed from the East and slowly proceeded down the Lodge and out of the door, into the antechamber. Then the members may quietly move toward the door, or hold their informal meeting until the Lodge is finally closed by the Guardian, by announcing verbally or by sounding a gong that all must leave, and the Lodge Room be closed for the time.

LECTURES

The principal teachings of the Order are given to the Sanctum members in the form of monographs which are in manuscript form. In fact, each Degree of our Order consists of an initiation and from twelve to fifty or more monographs. In the higher Degrees the monographs increase in number with each Degree.

These lectures, or monographs, are prepared by the Imperators staff at the Supreme Grand Lodge and sent to Sanctum members throughout the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia).

All members receive identical monographs. For the benefit of the Latin-American countries, the monographs are translated into Spanish, but are issued directly from the Department of Instruction of the Grand Lodge in San Jose. No Master of any subordinate Lodge or Chapter shall be authorized or permitted to add to the work or teachings or to insert any personal opinion. Other Grand Lodges of AMORC, as those of France and Brazil, issue the monographs in the language of their own countries.

Once a week during most of the year, in the Supreme Temple of

the Supreme Grand Lodge at Rosicrucian Park, San Jose, California, there is an assembly for all members living in the vicinity of Rosicrucian Park or who may be visiting or passing through. The ceremony on that occasion is of a mystical nature, with an inspiring ritual; and members in good standing of any Degree may attend.

The teachings are modified or added to from time to time, according to new findings here or abroad. Such changes or additions will be sent to each Grand Lodge, to be given to the members.

There is no particular advantage in attending lectures at the Grand Lodge in preference to other Lodges. In all Lodges there are those who do research work between lectures and are prepared at each lecture to ask intelligent questions or enter into a discussion of the lecture. Therefore, it behooves every Master to encourage the asking of questions and the discussion of points contained in the lectures.

When questions are asked of the Master which he cannot answer from the official point of view, he will frankly state so, and may then write to the Grand Lodge for the answer.

When questions are asked which the Master believes call for answers pertaining to work covered in higher Degrees, the Master shall properly refrain from answering and defer each such question.

"ROSAE CRUCIS"

This is the Latin form of the name, and is generally used in all countries because it lends itself very readily to use in all languages and at the same time is a complete translation of the true meaning. The words, translated into English, mean: "Of the Rosy Cross." Therefore, the words "of the" should never precede the words "Rosae Crucis." The name of our Order is The Ancient and Mystical Order Rosae Crucis. Order Rosae Crucis is a shorter way of writing the name, and it means: Order of the Rosy Cross. The official abbreviation of the name, however, is, as given in the Constitution, A. M. O. R. C.

The words Rosae Crucis are never translated when used in other languages. For instance: Our Latin-American division of the Grand Lodge, conducted in the Spanish tongue, translates the name Ancient and Mystical Order Rosae Crucis as follows: Antigua y Mistica Orden Rosae Crucis.

ROSY CROSS

This term is not used officially by our Order, except as an explanation of the term Rosae Crucis. The reason for this is twofold. By using Rosae Crucis instead, we adhere to the traditional custom. And we likewise keep from identifying ourselves with any of the commercial propositions that use the term Rosy Cross as titles for written-to-sell books which have nothing to do with our work, or as the name for colonization schemes, classes, etc. (See pp. 72-76 for further information on this symbol.)

THE TRIANGLES

There has been much discussion as to why we use as a symbol the inverted triangle. Just why the triangle with point downward is called inverted has not been explained to us. There is no reason, except mystically, why a triangle, such as ours, should have any definite position. A triangle is always a triangle, regardless of position, and to use the word inverted is to presume that the triangle has a proper position of some kind which can be inverted.

We are not unaware of the fact that certain organizations in the United States have used the triangle with the point upward as a mystical sign, but this did not give to that position of the triangle any proper or just position which should not be varied.

But the very best—and truthful—explanation for our use of the triangle in this fashion is the fact that it was used by the old Mystics of Egypt and possibly Atlantis, to represent the Divine (or so-called spiritual) creations of the universe, while the triangle with the point upward was used to represent the material creations of the world. (The pyramids of Egypt typify the material triangle.)

The doctrine of the trinity is an after-creation of the old mystical Law of the Triangle. By comparing the laws given in our Temple lectures regarding the two triangles (in the First Degree Temple monographs) with this doctrine, one will find at once the similarity, as well as an explanation of why the triangle with the point downward represents Divine or spiritual creations.

Throughout the work of the higher Degrees, the triangle or the "law of three points," helps to solve many problems. In fact, in the work being done at the Supreme Grand Lodge in the laboratory or out of it, in chemistry, electricity, healing, music, and even in the more subtle manifestations of Nature's laws, the triangle in one of its two positions is used and always becomes the final or grand universal solvent.

The cross within the spiritual triangle is one of the official symbols of our Order and is a very sacred symbol. In one form or another it is to be found on every seal of every Lodge. It is an identifying mark not used by any other organization or society in the world.

PRIVACY

There seems to be some doubt in the minds of many of our members as to what is private in our work and what is not. This doubt may be removed by the following explanation:

The principal object of privacy in our Order is to prevent those who do not belong to our Order (those who have not been examined, tested, tried, initiated, and instructed), from entering our sessions and Convocations, and enjoying those privileges or rights which our members enjoy, by virtue of their obligations and service.

Therefore, the principles of privacy are associated with all that transpires in each initiation ceremony, or immediately preceding or following. In other words, those things which every member is

bound by oath to keep private are: The features of each initiation ceremony, including what was said by the Master and each Officer, as well as the member, in the Temple ceremony; and what was done by the Masters, Officers, and members during, preceding, or following the ceremony. This includes the methods of opening and closing such ceremonies, the terms, words, phrases, signs, symbols, etc., used in the Temple, Lodge, or Outer Chambers on the evening or day of such initiations, as well as the grips, passwords, salutations, and signs of recognition.

The foregoing things are to be held sacredly private by the members. The first Oath, taken by every Initiate before being initiated is as follows: "Before the Sign of the Cross, I promise upon my honor, not to reveal to any one but a known Frater or Soror of this Order, the Signs, Secrets, or Words which I may learn prior to, during, or after passing through the First Degree." This Oath, being taken prior to membership, is considered binding upon the member for all Degrees. However, each Degree has its own Oath, similar in substance to the foregoing, as far as privacy of signs, words, and symbols is concerned.

WHAT IS NOT PRIVATE

There is no obligation upon the members of the Order, however, to keep private all the laws and principles which they learn in our lectures and teachings. It is not the purpose of the Order to educate men and women in vital fundamental laws which they can never efficiently and properly use for the benefit of others. To say that none of our laws or principles should be given or used outside of our membership would defeat the very purpose of our Order.

Discretion must be used, however. Our members are taught certain vital laws, so that they may use and apply them for the avowed purposes of the Order. It will not generally help a man or a woman outside of our Order, who needs help, to explain to him or her the workings of Nature's laws. What is needed most in the average case is to set into operation such laws and principles as will bring about the results desired. Therefore, explanations which convey our laws and principles are unnecessary, and sometimes defeat the purpose in mind, and may, in other cases, cause trouble, worry, or ill effects.

But, there are cases where one will find it advisable, if not absolutely necessary, to explain to one outside of our Order the working of some of Nature's laws; for such an understanding may do all that is necessary to relieve a condition, or enable a troubled heart or sick body to find health, happiness, and Peace Profound.

Certainly, no member will find in this privilege a reason to take all the lectures or teachings of our Order, or even part of them, and use them for a basis of another school or system, and either sell the instruction or publicly publish or teach it. The privilege which each member enjoys, in giving some principles or laws to those who need them, makes discretion necessary, and when discretion is not used, but wilfully cast aside, the member violates sacred obligations, and

will be forever cast outside the pale of the Great White Lodge. This is why the true teachings have never been published in books.

Those who are sincerely interested and worthy of membership, at some time, are easily recognized. To them the Order should be spoken of carefully, and only casually, until they are discovered to be anxious to unite in the work and purposes of the Order. Then and only then, should they be invited by a member to make application, as described herein.

In all ways, and in all things, maintain the dignity and austerity of the Order, and always be watchful for the seeker of knowledge who will greatly appreciate your bringing to his attention the existence of the Order and the means of entering it.

The Rosicrucian Order, AMORC, it must be understood, is not secret in the sense of the concealment of either its identity or location. For example, Rosicrucian Park in San Jose, California, which is the See of the Order, has a number of prominent buildings and the name of AMORC is conspicuously displayed. Further, there are approximately 400,000 persons a year of the general public—schools, colleges, and so on—who visit the Rosicrucian Egyptian Museum and Planetarium. Also, all of our Grand Lodges throughout the world, and our subordinate Lodges, Chapters, and Pronaoi publicly reveal our identity in public announcements. Therefore, all that is private, are the rituals and teachings which are extended to the member of the Order. Such a practice, then, is not different than that of many other fraternal Orders, even those which are not philosophical or esoteric in nature.





Part Four

MEMBERSHIP INFORMATION



MEMBERSHIP

All members of AMORC in the Worldwide Jurisdiction (the Americas, Australasia, Europe, Africa, and Asia) are members of the Grand Lodge. Their membership privileges and obligations are formally defined in the Constitution and Statutes of the Grand Lodge, excerpts of which are contained in this Manual.

GRAND LODGE SANCTUM MEMBERSHIP. All members of the Grand Lodge of AMORC in the Worldwide Jurisdiction (the Americas, Australasia, Europe, Africa, and Asia) are Sanctum Members; that is, they are individuals who have affiliated with the Order as members of the Grand Lodge and receive their membership privileges directly from the Grand Lodge.

Historically, Sanctum Membership (formerly known as National Membership) meant membership by correspondence only. At the national convention of the Rosicrucian Order, AMORC, held in the summer of 1917 at Pittsburgh, Pennsylvania, it was voted to establish what was then termed a National Lodge for the purpose of providing correspondence instruction to those who could not attend Temple Lodges. These correspondence lectures (monographs) originally composed three Degrees and covered a period of about ten months. Each Degree had its own initiation ritual to be performed by the member at home in his own Sanctum. Such rituals were based upon the elaborate Egyptian-style rituals that were used in the Temples of the Order and conducted by a staff of ritualistic officers.

Sanctum Membership as it exists today is the result of development and improvement of the original National Lodge Membership established early in the history of this jurisdiction of the Order. In recent years this type of membership has grown and many innovations have been added. The monographs and lessons which constitute the instructions are especially prepared to convey the Rosicrucian teachings to the individual Sanctum Member. The three Degrees which were originally a part of the National Lodge have been expanded but are still the first studies entered upon by the member. In these first three Degrees (or "Atria") of Sanctum membership there is contained a summary of Rosicrucian principles and a wealth of personal experiments, exercises, and tests which will make each member highly proficient in the attainment of certain degrees of mastery, and will qualify the member for advancement into the Temple and higher Degrees of the Order's teachings.

Sanctum Members contribute their dues directly to the Grand Lodge in their jurisdiction. They are privileged to visit Lodges, Chapters, and Pronaoi of the organization, and are specially invited upon unusual occasions or whenever there is a feast or general ceremony. The members hold official membership cards and are given certain signs and symbols which are related to their membership. Furthermore, members who qualify upon the completion of the pri-

many three Degrees or Atria may be permitted to receive the higher teachings of the Order in the same manner as the first three Degrees are presented.

LODGE, CHAPTER, AND PRONAOS MEMBERSHIP. Sanctum Members may form Pronaoi, Chapters, and Lodges in cities and localities where there are a sufficient number of members to conform to the requirements of the Constitution and Statutes for the formation of a Lodge, Chapter, or Pronaos. New Chapters and Pronaoi are organized from time to time, and if you do not find one near you listed in our monthly magazine, the Rosicrucian Digest, further information can be obtained by writing to the Grand Master. All members of Lodges, Chapters, and Pronaoi are Grand Lodge Sanctum Members paying their monthly dues to the Grand Lodge in their jurisdiction and usually nominal additional dues to the local Lodge, Chapter, or Pronaos to help meet its operational expenses. Chapters and Lodges have their distinctive activities. Pronaos rituals are in a simpler form than Lodge and Chapter rituals, making it possible for smaller groups of members to work together in this type of activity. There are Lodges in many cities throughout the worldwide jurisdiction. They maintain Temples for a ritualistic body to conduct the Degree initiations, and as these initiations are held from time to time, members in any part of the worldwide jurisdiction who can visit one of the Lodges have the opportunity of receiving the full, elaborate initiations of the Order.

GENERAL INSTRUCTIONS FOR ALL MEMBERS

The real benefits of Grand Lodge membership in AMORC—as Sanctum Members and as affiliates in an affiliated body—are many. The most important are:

- (1) Association with a body of men and women of like mind and purposes, ever ready to assist and cooperate, as true fratres and sorores;
- (2) Association with a national and international staff of Officers and Directors controlling an organization of widespread interests, unusual facilities, and distinct powers for the carrying on of personal and practical work in behalf of mankind generally and the fratres and sorores especially;
- (3) The privilege of direct and specialized Rosicrucian advice in personal problems relating to health, business, and ethical matters;
- (4) The very special benefit that comes through the gradual and proper change of one's viewpoint of all the essential things of life, thereby eliminating the mysterious and perplexing matters which hold many in poverty, ill-health, and discontent;

(5) The awakening and development of certain latent or dormant faculties within each of us which will enable us to improve our position in life, increase our ability to do and accomplish, and bring greater success;

(6) The cosmic and spiritual attunement with the Universal Mind and Master Minds so that we may live in cooperation with the constructive divine laws and loving Divine Mind;

(7) The careful instruction and guidance in the attainment of such knowledge as will make us mighty and keen in the understanding and mastering of life's duties and obligations; also the complete instruction in the fundamentals of those arts and sciences which will make each student, each member, strong in intellect, masterful in his daily occupation, perfect in his understanding, broad in his comprehension, and magnetic in his influence over the lesser minds of the world.

Our members will see, therefore, that of the seven points of benefits outlined above, only one, the seventh, pertains to the course of instruction, and that, therefore, to look upon membership in AMORC as being simply studentship in a school, is to ignore many of the more important benefits.

It is a fact that the average member, or fully seventy-five out of every hundred, has need every month for many of the other six points of benefit, and in times of emergency, sorrow, distress, perplexity, or serious complications in personal affairs, the members find more need for the first six benefits than for the seventh.

In many lands where the members have been students for twenty or more years, and where they have long since completed the regular courses of study included in the seventh benefit, they retain active membership in the fraternity solely because of the other six benefits.

The great aim of the Rosicrucians has ever been to assist all mankind in evolving to the highest degree of earthly perfection, and to render aid to every living being "to the glory of God and the benefit of mankind." This is covered in point number two in the above list. But, to do this, the organization includes the very complete courses of study.

Therefore, our members will see that the payment of their monthly dues is not for the purpose of supporting the course of study or the monographs, but for the entire list of benefits, and many others which are of such a personal nature and so diverse that they could not be listed here without consuming many pages. The real benefits of association with the Rosicrucians have always been the outstanding lights which have brought thousands to the portals of each branch of the Order yearly, humbly seeking permission to make the acquaintance of those who would invite them to unite with the Order.

The course of study may be set aside at times through changes in one's daily routine of living, or through temporary changes in environment, and for other reasons, but the other benefits of membership continue at all times, as long as a member remains in active membership.

On the other hand, as we have said, the mere payment of the monthly dues, without giving any thought to the studies, without attempting to render service to others, and live the progressive, constructive life of a true Rosicrucian, will not constitute good standing in the Order.

For this reason members of the Order are requested to make certain reports of their studies, their experiences, or their activities in connection with their membership. Sanctum Members make these reports directly to the officers and staff of the Grand Lodge. To progress from one Degree to another, certain examinations must be satisfactorily completed—after each of the lower Degrees has been studied.

One important point should be perfectly plain to all who read this Manual: The A.M.O.R.C. will NOT accept into membership those who wish to enjoy its benefits but DO NOT want to pursue its course of study and become trained to assist in the general advancement of mankind. Hundreds of inquiries are received each year from men and women who believe they have sufficient knowledge of the esoteric and mystical sciences and who want, therefore, only the benefits of association with the Rosicrucians. Regardless of the fact that these persons offer to pay their yearly dues in advance or make other financial inducements, they are never invited to join the A.M.O.R.C. and cannot become members.

The work of Grand Lodge Sanctum Membership is unique. It consists of the most complete course of home-study of metaphysics and mysticism ever offered, in addition to the other benefits of membership. The members do not pay for the instruction. The lessons are not sold, and membership does not consist of simply reading the weekly monographs and trying the experiments.

To be in good standing as Sanctum Members of the Grand Lodge the members must not only meet their monthly obligations—which are nominal—but they must live up to the rules and standards of Rosicrucian adeptship—and the careful study and practice of the teachings are but two points of the system.

PRELIMINARY STUDIES

The monographs and experimental work which are received by the Neophyte members are prepared in such manner that the member can gain a complete comprehension and a usable working knowledge of the Rosicrucian teachings. The introductory lessons which Neophytes first receive are arranged in two divisions: The first contains six preliminary monographs called "Private Mandamuses" and the other contains three Degrees or "Atria," with twelve to seventeen monographs each. Supplementary material, experiments, and many practical applications of the principles presented are included

in each section. Each Atrium also has an initiation ritual by which this ceremony can be performed by the Neophyte in his own home. These rituals illustrate and demonstrate some of the important Rosicrucian teachings.

The monographs are constantly being improved, amended, and extended, and members receive additional instruction in accordance with their personal requirements, advancement, and psychic development. The monographs are not made in quantities for use for several years, as with correspondence courses, but made only in such groups of classification as will meet the special needs of the various grades of standing of the members. The instructions, therefore, are practically personal and direct, and, when coupled with the advice and instruction sent separately from the lessons in letters, form a very personal system of instruction.

For six weeks the new members receive personal, private communications from an especially assigned Master of the highest work in the organization, who carefully analyzes the needs and requirements of the Neophyte and instructs him in those fundamental principles and laws of nature which will enable the student to qualify himself in the most rapid time and perfect manner possible. These instructions are in the form of Private Mandamus lectures, discourses, and other matter sent under seal by mail to the member. The member studies these preliminary instructions and tries certain experiments of a fundamental nature which are highly illuminating and intensely interesting, and reports to the Class Masters at the Grand Lodge his comments, results of the experiments, and understanding of the points involved. In this way for six weeks the new member and an officer of the organization are in intimate contact by correspondence and in psychic contact through the Rosicrucian methods. At the end of the sixth week, if the member is properly prepared, he is admitted into the First Atrium of the Neophyte studies and is given other confidential instructions.

The introductory lessons are not elementary, but preliminary to the higher Temple Degree monographs, and provide the means by which the Neophytes can qualify for these Temple Degrees and receive them for study in their own home in the same manner as the introductory Degrees.

The instructions, lessons, laws, and principles given to the member in these preliminary monographs contain many astonishing ideas and do more to inculcate the true Rosicrucian art in the consciousness of the member than any preliminary steps that have ever been devised.

After the proper preparation and the development of certain psychic faculties and functions during the six weeks or more of preliminary preparation, the member is ready for the personal initiation of a psychic and spiritual nature whereby he becomes acquainted in his own home with some of the highest principles.

The first papers sent to the new member after his admission into the First Atrium include not only the beautiful and symbolical initiation ceremony which he or she is able to perform easily and quietly

in the privacy of some part of the home, but many other papers of important instruction and guidance are also sent to the member.

Thereafter, the member receives instructions in sealed envelopes containing the private monographs, and instructions, including many fascinating tests of cosmic laws, many experiments of astonishing principles and scores of practical, helpful principles which the member can demonstrate and apply in his daily life for his own benefit and self-evolution.

All Sanctum Members are urged to visit at some time or other one of the Temples of the Order throughout the worldwide jurisdiction, and especially to attend the annual Rosicrucian World Convention, or some special session of the Supreme Grand Lodge in San Jose, California. The studies, especially prepared by the Emperor's staff, are complete, however, and members finding it impossible to attend Lodge or Chapter sessions will not be inconvenienced.



THE TEMPLE DEGREES

There are other higher, advanced Degrees that follow the Neophyte or preliminary Degrees for those members who qualify. These extend not only the monographs to the members for personal study, but also charts, diagrams, and interesting, instructive experiments and demonstrations of the Rosicrucian principles. The subjects of these higher Degrees follow in a logical continuity by which the member progresses step by step in his comprehension and ability to achieve.

These teachings contain the most complete presentation of laws and principles which have been handed down through the ages. Edited by modern authorities so as to be of practical value today, they cover all of the points, laws, and principles touched upon in the three Neophyte Degrees of Sanctum Membership of the Grand Lodge, each law and principle being presented in more complete and demonstrable form. In addition, are also included subjects and mystical laws which could not be put into the three Neophyte Degrees. As explained before, they are reserved for those Sanctum Members who have made the necessary preparation and progress. Demonstra-

tions are such as can be performed at home; thus, members are able to benefit from personalized instruction.

These lessons and monographs are the same throughout the A.M.O.R.C. of the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia). In addition to the lectures and study material, all members have the privilege of associating with an AMORC Lodge, Chapter, or Pronaos, where rituals and discussions are part of the group's activity.

Members who complete the Ninth Degree are eligible to continue on in the work of the Rosicrucian Order through specialized studies under the direction of the Imperator. They will also have the opportunity to assemble with others who have reached the same point in the teachings for the exchange of knowledge that may be beneficial to the good of the Order.



THE ROSE-CROIX UNIVERSITY

In keeping with the ancient and modern practices of the Rosicrucian Order in various lands, the Supreme Grand Lodge of the Ancient, Mystical Order of Rosae Crucis maintains a Rose-Croix University for the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia) at Rosicrucian Park, San Jose, California.

The large Rose-Croix University Building,* in which special sciences are taught and demonstrated, and profound scientific research is carried on, was constructed from the donations sent to the Order for this purpose by thousands of advanced Rosicrucians in all parts of North America. It is probably the first university building ever to be erected in the New World from the contributions of so many thousands of supporters.

At the University there are special courses in accordance with a definite curriculum consisting exclusively of personal and class instruction limited to a group of students carefully selected. The fees for this personal instruction have been made very nominal so that those who desire to specialize in certain subjects and are worthy of this instruction may find it convenient. Some of the most eminent scientists and teachers in various fields compose the faculty of the University.

Those who are sincerely interested in desiring to come to San Jose and attend the University and study under these teachers are invited to write to the Registrar, in care of AMORC, and ask for literature pertaining to the University. Certain preliminary requirements are necessary, however, and all applicants must be members of the A.M.O.R.C. in good standing. The idly curious will not be admitted to any of the classes or allowed to participate in any of the courses of instruction.

The Rose-Croix University of the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia) is maintained by the Supreme Grand Lodge of AMORC as one of its allied activities and in harmony with similar work being done in the Rosicrucian universities and colleges of other lands.

* See photographs of University on Page 17.

INTERESTING FACTS FOR OUR MEMBERS TO EXPLAIN TO INQUIRERS ABOUT AMORC

The following facts are based upon an examination of 1,000 application blanks taken at random from our files. They are typical, therefore, of the entire membership.

GENERALITIES

Males, 51%; females, 49%; average age of all members, thirty-nine; average age of males, forty; average of females, thirty-eight. In regard to marriage, 59% are married. These figures show that the average member is a serious person with certain responsibilities and problems, and not an esthetic dreamer.

SOCIAL AND POLITICAL

Each member of the Rosicrucian Order must pledge allegiance to the flag of the respective country in which he lives. He must likewise strive to be a law-abiding citizen of that country. This creates a high standard of public-spirited members of the Rosicrucian Order throughout the world. We also find that 38% of our members have college, academic, or honorary degrees. This is another high percentage for an international organization.

PREVIOUS ESOTERIC STUDIES

The records show that 90% of our members have studied along similar lines for over two years before uniting with us; 50% have studied for over ten years before joining with us, and 30% have been students of these subjects for over twenty years. They came into AMORC because they had not found the light they sought.

OCCUPATIONS

Nine percent are professionals; 8% are educators; 35% are in the trades and arts requiring a skilled education; 20% are in technical and managerial positions; 10% call themselves housewives; 4% are retired from business; 6% are students.

SOME INTERESTING QUESTIONS OFFICIALLY ANSWERED

To save much correspondence, and at the same time give our members official answers to questions which are often asked, in order that they may be prepared to answer similar questions asked by friends or acquaintances, we publish the following taken from the records of our daily correspondence:

Ques. What is represented by the letters A. M. O. R. C?

Ans. It is the abbreviation of the name, Ancient and Mystical Order Rosae Crucis. (Ancient and Mystical Order of the Rosy Cross.) The Latin name of the Order, as found in many foreign manuscripts and ancient documents, is *Antiquus Arcanus Ordo Rosae Rubeae et Aureae Crucis*. In many countries the Latin is translated into the native tongue, and in most cases the initials AMORC represent the translated term.

Ques. Has the A.M.O.R.C. any relation to any other Rosicrucian society?

Ans. The A.M.O.R.C. is not a part of, or related to, any other so-called Rosicrucian society, movement, or any other organization using the name Rosicrucian. The genuine fraternity is always known as the Rosicrucian ORDER, and never as society or fellowship. The term Rosicrucian Brotherhood is used sometimes by the Order as a substitute general term. There is only one Rosicrucian Order in the Americas, Australasia, Europe, Africa, and Asia, recognized as the authorized body perpetuating the ancient organization, and which was affiliated with the international federation of esoteric orders and societies. The A.M.O.R.C. is affiliated in the fraternal and federation sense, however, with the Rosicrucian Order and its allied bodies in other lands.

Ques. What is the esoteric Federation?

Ans. The Federation was known as *Federation Universelle des Ordres et Societes Initiatiques* (or by the initials of the term, FUDOSI). It was an alliance of fourteen or more of the esoteric organizations throughout the world which were carrying out the work of the Great White Brotherhood, and all of which conducted esoteric initiations for the attunement of the Initiate with the Cosmic Consciousness. The A.M.O.R.C. of the Worldwide Jurisdiction (the Americas, Australasia, Europe, Africa, and Asia) and its affiliate, the Traditional Martinist Order, were the only representatives of this Federation in this part of the Western world. (The FUDOSI does not now operate objectively.)

Ques. How can there be a number of Rosicrucian societies without relationship?

Ans. The word or term Rosicrucian has been misused and improperly applied by a number of publishing houses or small organizations, either because they believe that the word Rosicrucian simply means mystical, metaphysical, or arcane, or because they are deliberately attempting to deceive the public. It has been established in international congress and in many legal controversies that the word or term Rosicrucian belongs exclusively to the fraternity or order that invented or devised the symbol of the Rosy Cross, and that the term Rosicrucian distinctly applies to and describes one organization and one system of philosophical thought. The name and symbols of the Rosy Cross are the exclusive property of the legitimate fraternity, and its chartered bodies throughout the world.

Ques. Has the A.M.O.R.C. any relation in the past or present with the Roman Catholic Church, or the Jesuits?

Ans. There was a time in the ancient periods of the Order when some Jesuits were greedy interested in the teachings, and some joined the Order, just as many others of various religious denominations have joined the Order in the past and present; but today there are no Jesuits or representatives of the Roman Catholic Church serving in any official capacity in the A.M.O.R.C., nor is there any official or unofficial connection between the A.M.O.R.C. and any religious sect or denomination.

Ques. What relation has the A.M.O.R.C. with other metaphysical, mystical societies, including Theosophy?

Ans. The A.M.O.R.C. is not affiliated with any other organizations except those of the great Federation of esoteric bodies which does not include the Theosophical Society, or any of the smaller popular mystical movements throughout the world. The work of the Rosicrucian Order is distinctly different from the work and teachings of these other organizations, and while AMORC looks kindly upon all activities assisting in the unfoldment and development of man's higher powers and faculties, for the sake of definite understanding, it must be stated that none of the popular movements are like unto the Rosicrucian Order.

Ques. What explanation can be made regarding the work of the Rosicrucian Fellowship as explained by the late Mr. Max Heindel?

Ans. Mr. Heindel was a keen student of the Theosophical teachings, and journeyed to Europe where he studied under a private teacher who was a Theosophist, and not a Rosicrucian. Mr. Heindel then returned to America and wrote his personal version of the teachings which he had received, and unfortunately used the term Rosicrucian to describe the work of his personal organization, and his personal philosophy. The Rosicrucian Fellowship does not maintain temples and lodges throughout the country, as does the Rosicrucian Order, and its teachings are in nowise similar to, nor in any way connected with the genuine teachings, rituals, ideals, and principles of the Rosicrucian fraternity. The genuine Rosicrucian Order never prints and offers for sale any books or pamphlets claimed to contain

the real inner, private teachings of the fraternity, and it does not deal with the speculative and weird subjects included in the books and pamphlets of most of the mystical organizations which have appropriated the term Rosicrucian. The Rosicrucian Fellowship has never been recognized by the international Rosicrucian Council, and was not recognized by the international federation of esoteric orders. These comments, which can be supported by facts, are offered with kind intention, but are perfectly frank and given in the spirit of defining the difference between the organizations.

Ques. In what way is the A.M.O.R.C. distinctive from other mystical, scientific, and esoteric schools?

Ans. In the first place, the A.M.O.R.C. is not a personally created school of individual or personal philosophy discovered or invented by an individual or a small group of individuals. It is an international fraternity with its schools, lodges, classrooms, graded system of private instruction and practices having been evolved throughout the ages through the contributions of the master minds of all countries in all periods and conditions. It is primarily a collegiate system of instruction and a fraternity combined in a manner that enables the members to master such laws and principles in life as will enable them to help themselves and to help others. It is not a theoretical or speculative school, and does not deal exclusively with esoteric subjects that are of no practical value, and does not promulgate the ideas and strange beliefs of any individual or self-appointed world master.

Ques. Is it not commercial since it charges dues?

Ans. The dues paid by the members, as in any other society or order, are contributions toward the operating expenses of the fraternal section of the organization, and therefore assist in the maintenance of Lodge Rooms, classrooms, reading rooms, libraries, and other expenses which provide the material, physical needs and requirements of the members. The many benefits that are given to the members in exchange for their support of the great scheme of the organization more than compensate them for the nominal amount of dues that have been established in order to insure the continuity of the teachings and to help defray the cost of the upkeep of the organization. The lessons and private teachings of the Order are not sold nor is any price put upon these instructions of the regular graded system of the Order. These are given freely to all members of the Order who are in good standing and are loaned to the members, the actual ownership always remaining with the organization. The small dues paid by the members are contributions toward the maintenance of the other features of the membership. The Order is incorporated as a noncommercial, nonprofit body. It has no shares of stock, and none of the interests, assets, or funds of the Order are held in control by or inure to any individual officer, and all of the valued buildings, property, and equipment of the organization are in the name of the corporate body to be held in perpetuity for the future of the Order, and definitely beyond the control or personal possession of any officer or member of the Order.

Ques. Has the A.M.O.R.C. enjoyed a good reputation?

Ans. The Order under the present regime of administration has carried on its work publicly for over sixty years, during which time it has enjoyed excellent newspaper, magazine, radio, television, and other forms of publicity. The organization has naught to do with politics, controversies in religion or church, and deals with no immoral or questionable subjects, or practices, and is therefore unlikely to be entangled in any unpleasant notoriety. It has received the endorsement of the highest types of characters in all ages, and is known as an organization working for the highest forms of personal culture, good citizenship, and universal peace.

Ques. Do the Rosicrucians have any "coming world master" as have other mystical schools?

Ans. No. The Rosicrucians know better than this. They know that the next great Master to come to each being will be the Master Within, and not some foreign person of one tongue, affiliated with one school, and limiting his redemption to those who are within a certain fold. And, the Rosicrucians have never solicited funds for the support of propaganda for any such masters, or the organizing of colonies or Utopian places where anticipated masters or new races might be born or created.

Ques. What are the religious convictions of the Rosicrucians?

Ans. The religious convictions of the Rosicrucians are as diversified as the races and types of persons in the organization. Since it is a universal and international movement with members living in all lands, and of every creed and tongue, its religious attitude is strictly nonsectarian. There are members in the organization who are priests, clergymen, rabbis, and directors and workers in every one of the various religions throughout the world. There is nothing in the Rosicrucian teachings to interfere with the individual's religious convictions, while on the other hand the teachings will tend to support the revelations of spiritual truths as found in all of the sacred writings of the past and present.

Ques. In what manner is the A.M.O.R.C. perpetuating the ancient fraternity?

Ans. By continually promoting the ancient teachings with the modified applications and traditional revelations of science and discovery which will enable the student to derive the utmost of benefit from the teachings under modern conditions and in meeting the everyday problems of life. The Order also continues to erect buildings and to establish a permanent international organization free of all debt, and designed to perpetuate far into the future the foundation of the organization, and the maintenance of its ideals, teachings, principles, and general activities. For this reason all of the assets of the organization are held in legal form which guarantees that no officer or member may control them or controvert them. The same ancient landmarks, ideals, and purposes which made the Rosicrucian frater-

nity so efficient in its world activities during the past centuries are maintained by the present organization. A sacred heritage has been given to the Order in the Western world, and it will pass this heritage on to the future generations.

Any member of the Rosicrucian Order may procure a copy of the booklet entitled, *Who and What Are the Rosicrucians*, which sets forth definite answers relative to the nature, purposes, and activities of the organization—which the member may use for his own information and also to furnish information to inquirers. This may be purchased from the Rosicrucian Supply Bureau.

Readers of the Rosicrucian Manual who are not members of the Rosicrucian Order and have not read the *Mastery of Life*, explaining in further detail the objects, purposes, and benefits of the Order, may obtain a copy of this very enlightening and helpful booklet by requesting it from Scribe R. H. M., Rosicrucian Order, AMORC, San Jose, California 95191.

ARE ALL SEEKERS WORTHY?

This is the big question which every organization such as AMORC must solve. Most organizations attempt to find an answer to the questions through investigation before admitting the applicant. AMORC makes its preliminary investigation through the usual channels, then investigates along its own lines. After this a certain number of inquirers are rejected. The others are admitted into the three preliminary (Neophyte) Degrees, which cover about one year of close examination and preparation. After that those found worthy are admitted into the higher work of the Order. More tests are applied while preparing the seeker for further advancement. Then, those finally adjudged worthy are admitted into various branches of the work not generally known to those who are uninitiated.

Our statistics show that out of every thousand persons who are accepted into the Order—

Only 600 are admitted into the higher work;

Only 400 reach the Seventh Degree;

Only 363 reach the Ninth Degree;

Only 340 reach beyond the general work of the Order.

Every possible encouragement is given to the worthy and sincere, and it is our ambition to make everyone who enters the first Degree truly prepared to continue. We regret each loss and seek ever to change these figures so that more will reach the top. But, certain standards must be maintained and we cannot alter the cosmic, psychic, and mundane rules that apply to all things.

A Worldwide Organization

Each country below includes numerous city branches

ARGENTINA	JAMAICA
AUSTRALIA	JAPAN
AUSTRIA	MALAYSIA
BARBADOS	MALI
BELGIUM	MARTINIQUE
BENIN	MAURITIUS
BRAZIL	MEXICO
CAMEROUN	NETHERLANDS
CANADA	NETHERLANDS
CHILE	ANTILLES
COLOMBIA	NEW CALEDONIA
CONGO	NEW ZEALAND
COSTA RICA	NICARAGUA
CUBA	NIGERIA
DENMARK	NORWAY
DOMINICAN	PANAMA
REPUBLIC	PERU
ECUADOR	PHILIPPINES
EL SALVADOR	REUNION
ENGLAND	SCOTLAND
FINLAND	SENEGAL
FRANCE	SIERRA LEONE
FRENCH GUIANA	SINGAPORE
GABON	SOUTH AFRICA
GERMANY	SURINAME
GHANA	SWEDEN
GRENADA	SWITZERLAND
GUADELOUPE	TAHITI
GUATEMALA	TOGO
HAITI	TRINIDAD—TOBAGO
HAUTE—VOLTA	UNITED STATES
HONDURAS	URUGUAY
ICELAND	VENEZUELA
ISRAEL	WALES
ITALY	ZAIRE
IVORY COAST	ZIMBABWE

Part Five

MYSTIC SYMBOLS

And Their Meanings



ESPECIALLY PREPARED FOR THIS MANUAL



The explanation of ancient symbolism is included in the Rosicrucian teachings.

"In the beginning was the word:"

(1) In the Beginning
Is the Dot, or Point.



(2) The Dot or Point
Extends Itself in
Curve.



(3) The Curve Is
Continued, Con-
forming to Law.



(4) The Law Holds
the Curve Equi-
distant From the
Original Point.



(5) Hence the Ex-
tended Curve
Forms a Circle.



(6) The Circle Uniting
at Place Marked A,
Which Focalizes Its
Power to Extend.



(7) The Focal Point
Proceeds to Ex-
tend Itself, But



(8) Because of the Law
of Attraction and
Repulsion, Moves In
a Straight line.



(9) To a Point on the
Circle Which Is One-
Third Distant.



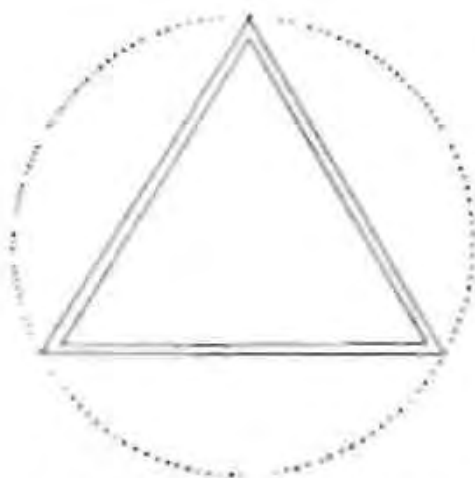
(10) Because There Are
3 Forces at Work—
Self-Extension,
Repulsion, and
Attraction.



(11) Hence the 3 Prime
Powers Divide Their
Action and Permit



(12) The Extension of the
Line in 3 Straight
Movements.



*And in this wise was the TRIANGLE of 3 equal sides,
called the TETRAGRAMMATON, produced by Law*

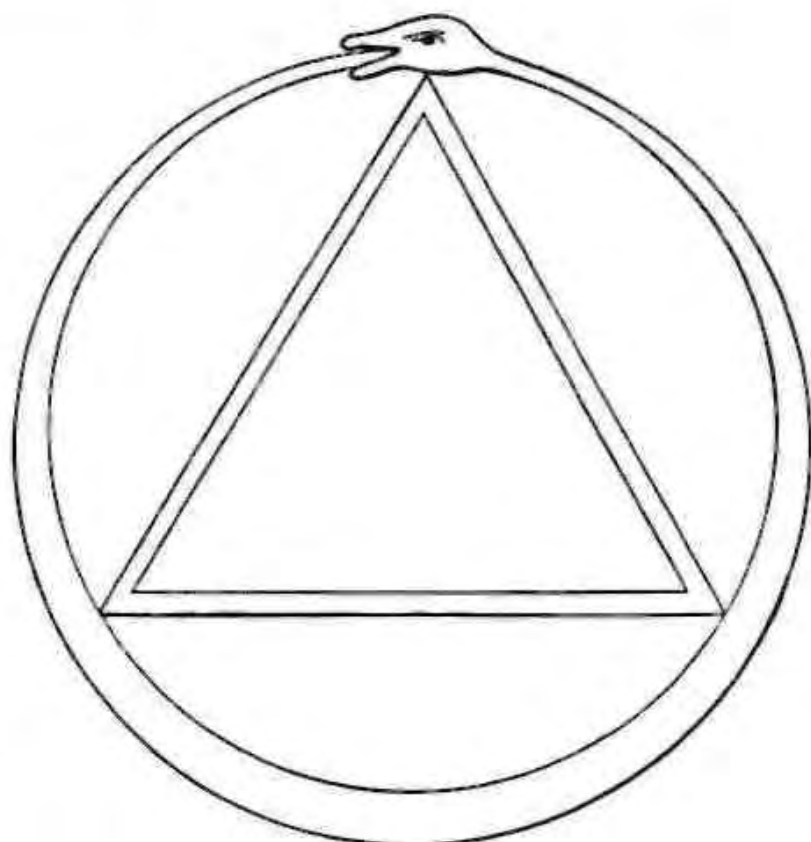


FIGURE 1

Here we see the outline and origin of one of the earliest mystical and philosophical symbols, based upon the symbol of creation as shown in diagrams (6) and (12) on the preceding page. The serpent here represents earthly creation made manifest, with the power to perpetuate its own body and existence. The head is the focal point.

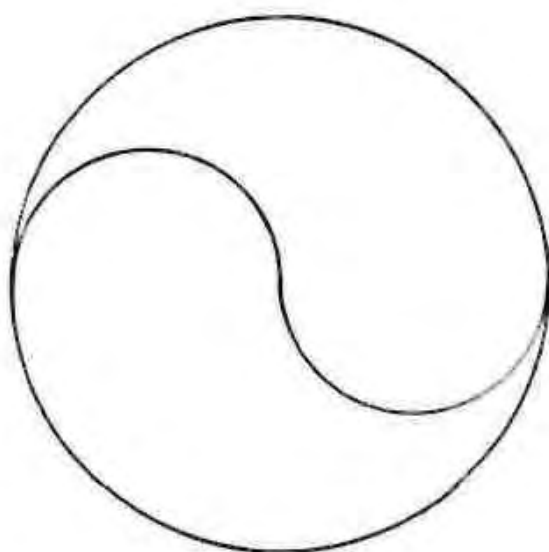


FIGURE 2

Another old symbol based on diagram No. (4), preceding page.

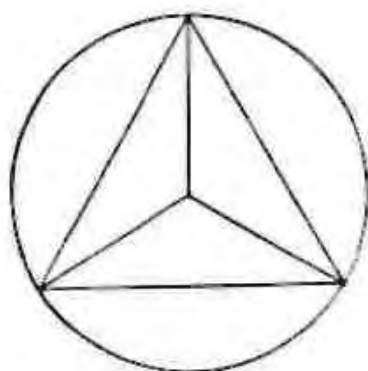
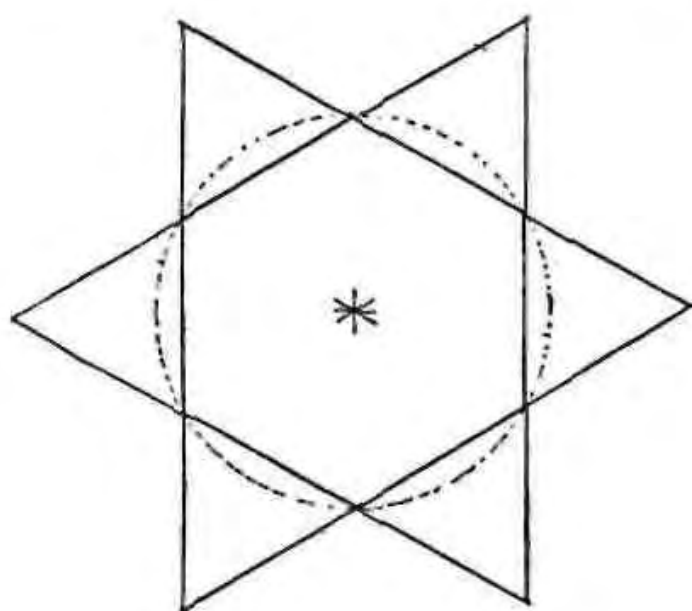
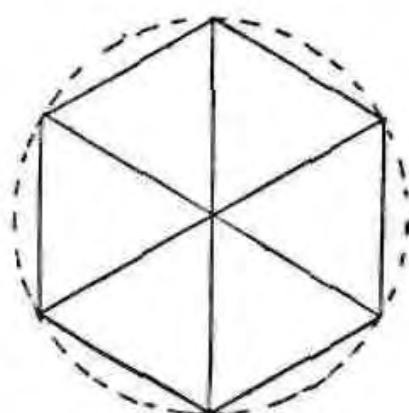
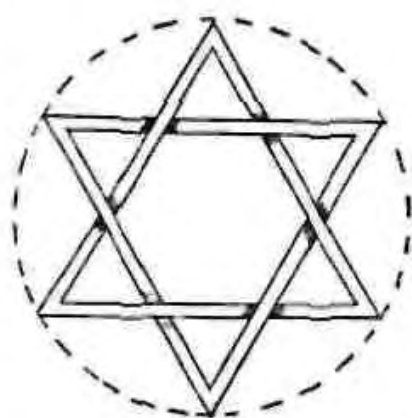
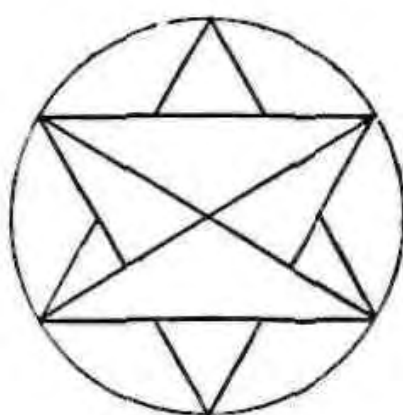
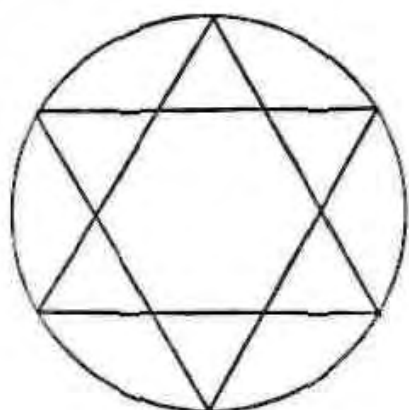
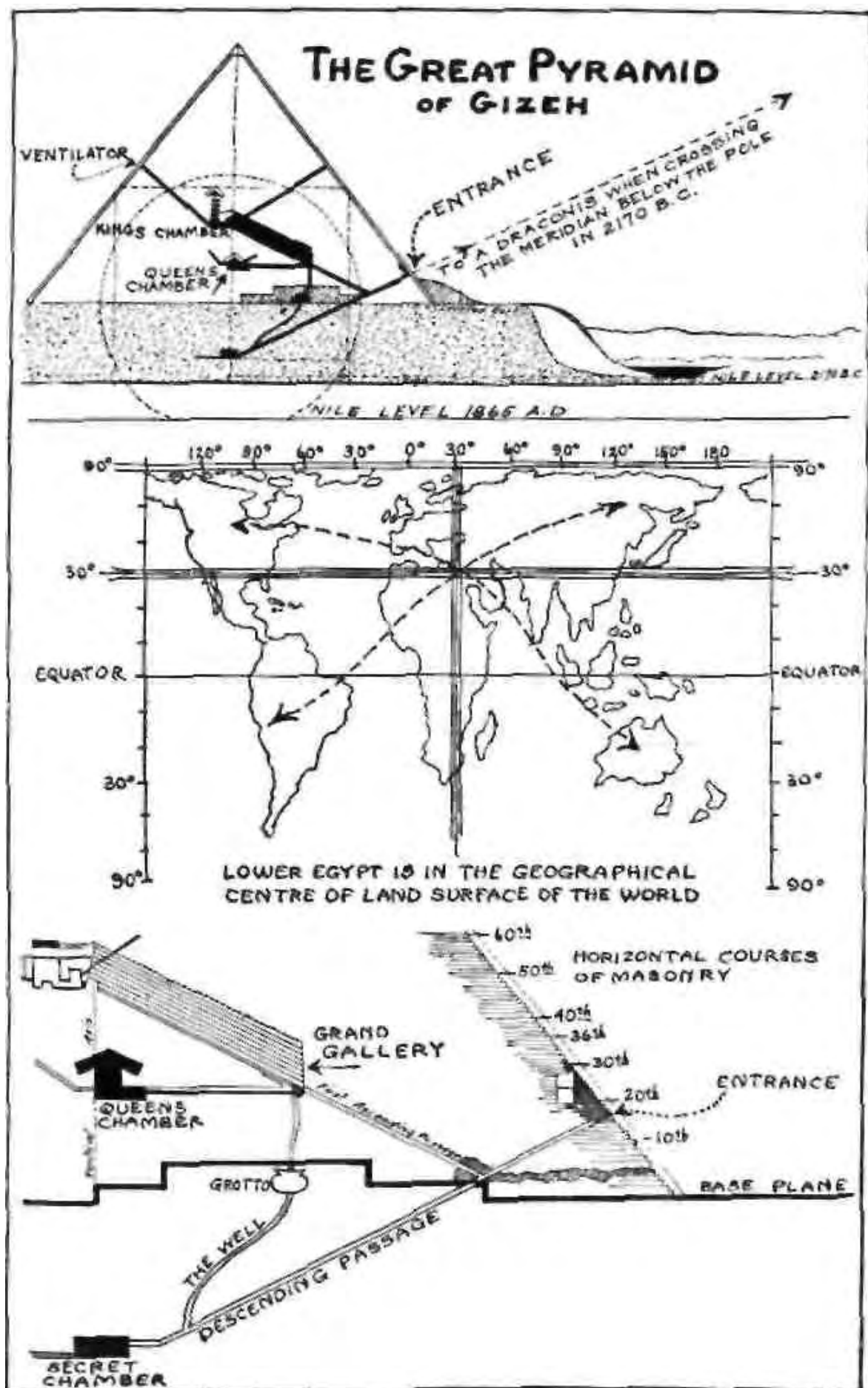


FIGURE 3

Here we have an old mystical symbol representing the elementary geometrical laws used in all mystic symbols. This one is based on diagram No. (11), preceding page.

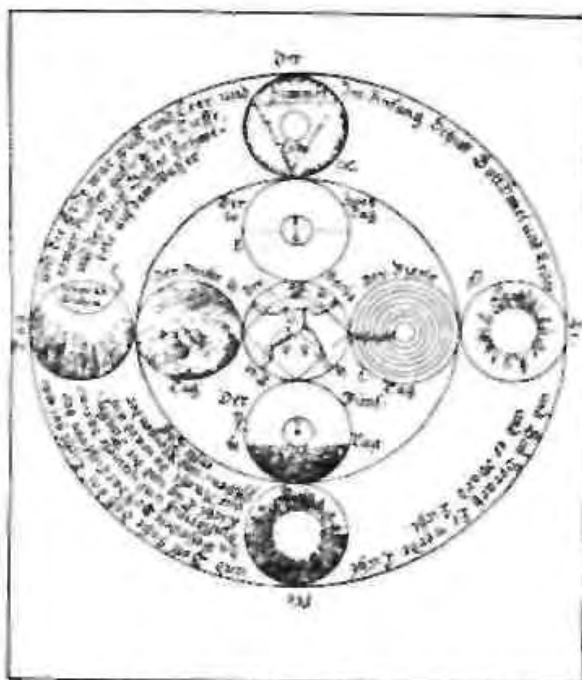


FURTHER DEVELOPMENTS OF THE TRIANGLE

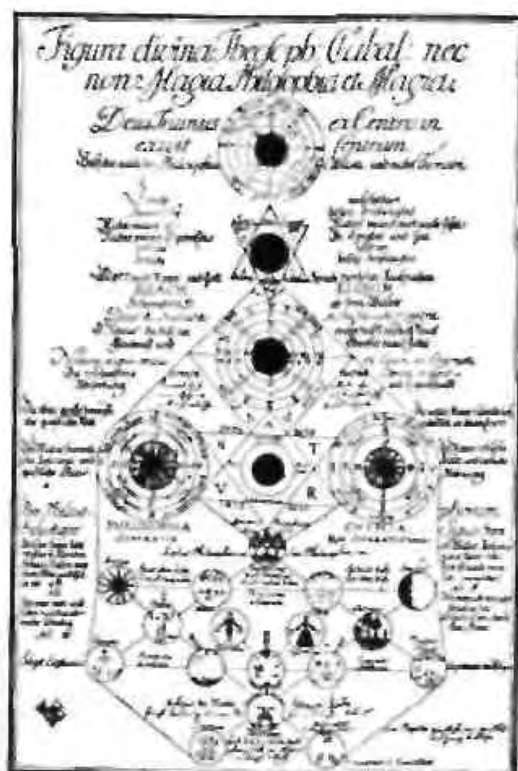




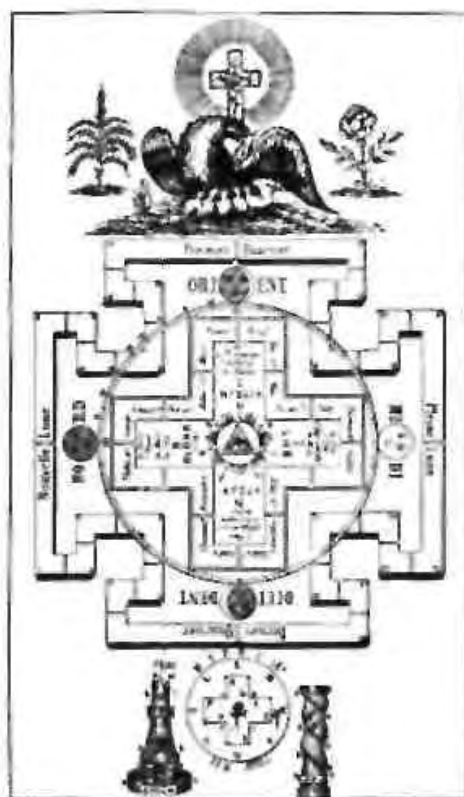
Plan of Kabalistic Doctrine



Old German symbolism—from Genesis, the Old Testament.

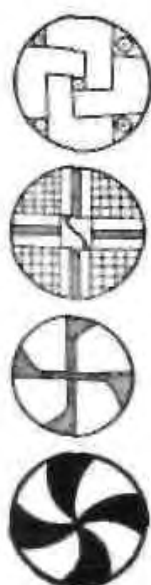
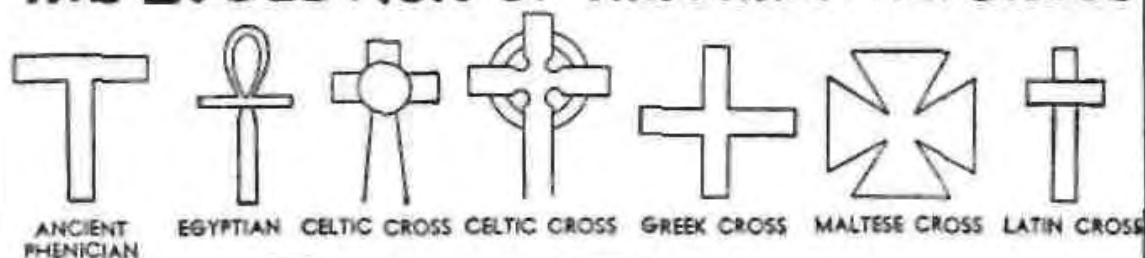


Page From 24th Folio of the Rosicrucian Lectures, Used by the Rosicrucian School Established Near Philadelphia, U. S. A., 1694

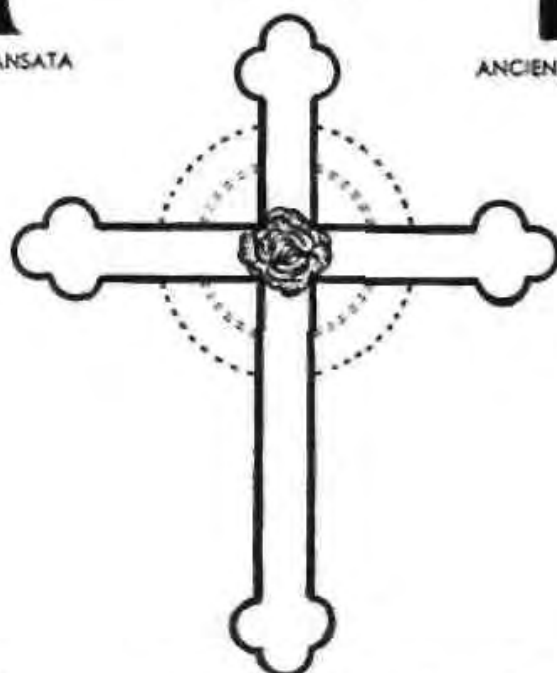


The Mystical Diagram: Solomon's Temple (Used in Symbolism by Knights Templar) Note Cross with Rose at Top and Bottom

THE EVOLUTION OF THE PRIMITIVE CROSS



AMERICAN INDIAN



True, official, Rosicrucian Cross



ROSICRUCIAN NEOPHYTE

EVOLUTION OF THE CROSS

Many who see the symbol of the Rosy Cross for the first time believe it to be a Christian symbol—very likely a Roman Catholic symbol—and most surely a religious symbol. We have found that we are called upon daily to make some explanation, not only about the Rosy Cross, but the cross in any form, in our correspondence. We trust, therefore, that this explanation will anticipate many questions.

First of all, let us say that the cross was not originally a religious symbol and is used by many organizations, in some form or another, as a symbol without any religious significance. Nor was there any such thing as a Christian cross during the time of the birth of the Christian doctrines as taught by the Master Jesus. It is a coincidence in religious matters that Jesus, like many others for centuries before him, was crucified on a cross—and not even on a cross like that now used as the Christian symbol; and it was due to another coincidence that the cross was adopted by the Christian fathers, centuries after the Crucifixion, as a symbol of the Christian faith. They might have adopted the exclusive use of a golden crown (which they do at times) or the crown of thorns, or many other symbols typical of some event in his life and works.

Those who are of the Jewish religion justly feel that the cross is a symbol to them of suffering in the form of persecution. One need only read the real history of the Jews to note how they suffered needlessly and continuously through campaigns conducted by those who ever cried aloud: "Via Cruris!" By way of the Cross the Jew was ever made to be an outcast and a persecuted victim of the ancient systems which merely used the sacred symbol to hide their real purposes. For, truly, the Christian principles have naught in them to justify that which has been perpetrated in their name; but the same may be said of many other religious movements during their early stages.

However, we wish to assure Jews and Gentiles, Roman Catholics, and Protestants alike, that to the Orientals—who belong to none of these four classifications—the Rosy Cross symbol is sacred, not as a religious symbol, but as a divine symbol, because it represents the true divinity of man and all nature.

The origin of the cross is lost in antiquity—it is so old! Perhaps the first use of it was in drawing lines from the four cardinal points, north, south, east, and west. Such lines from such points—important indeed to the ancients—would form a cross. The first definite form of the cross, however, as a mystical or secret symbol was that often called the TAU CROSS and used by the ancient Phoenicians. This cross is shown in the first illustration on the chart of crosses (page 71).

The next important development was the addition of a loop to the

top of the Tau Cross. This formed what is often called the Egyptian Cross, because it became a very important symbol of their rituals. By them it was called the Crux Ansata, or Cross of Life, and was their symbol of immortality or the continuity of life. It is often found in the hands of statues and in pictures of their gods and goddesses as the "Key of Life." By some, who are entirely ignorant of the facts, it is claimed that the Crux Ansata was a sex symbol. That is because, to the early Egyptians, the reproductive process throughout all nature, in all plant and animal life, was a great mystery. That the seed in the ground, or any cell of living matter, could reproduce its kind and assist in maintaining a continuous line of its own species, proved the continuity of all life, or in other words, demonstrated the principle of immortality, through birth, transition, and rebirth. This led them to the doctrine of reincarnation and the Crux Ansata became the symbol of that belief in immortality. One will see at once that the relation to sex matters was remote and purely incidental, as must be the study of such physical processes in relation to the whole scheme of the continuity of life.

The Rosicrucians today use the Crux Ansata as a symbol of immortality and reincarnation exclusively. To them it has no other meaning.

In a study of some of the other crosses we see arbitrary changes and additions so as to form unique symbols, and we find the cross was common to nearly all ancient races, antedating the Christian era.

The Rosy Cross of the Rosicrucians is always a gold cross with the distinctive looped ends as shown in the illustration. There is always ONE red rose in the center of the cross, and sometimes for purely decorative purposes a green stem may be attached to the rose; but there is never more than one rose, and a symbol composed of a cross with seven, or three, or four roses in the form of a wreath around the cross or over the cross, is not a true Rosicrucian symbol, but a personal adaptation, counterfeit, or an imitation. The most ancient of all pictures of the Rosicrucian symbol, and all references to it in the most ancient manuscripts, describe it as a gold cross with a "ruby red rose." The symbol described herein as the true Rosy Cross is registered in the United States Patent Office as the official Rosicrucian symbol, and such patent registration is held exclusively by AMORC. The name and symbol are also registered with many other nations of this jurisdiction.

THE ROSE AND THE CROSS

A book might be written upon the subject of the symbology or mystical meaning of the Rose and the Cross. The most popular explanation of the two symbols—the one which writers in encyclopedias love to use with great show of seeming authority—is that the Cross and the Rose have much to do with dew and other alchemical terms. This is simply a fanciful, though satisfactory, explanation for the casual reader. It is not the truth, however.



As far as legend is concerned, we are informed in our own records that man first used the symbol of the Cross when, in Egypt, or possibly Atlantis, a mystic stood at sunrise upon a plain, and, looking toward the East, he raised his arms to a level with his shoulders in adoration of the Sun—the giver of life. Then, turning to face the West to salute the place where life ended, symbolically, he found that his arms and body, while in the act of salutation, formed a shadow on the ground before him, cast by the rising Sun. The shadow was in the form of the Cross, and to him it

meant that life was but a shadow—the shadow of the Cross.

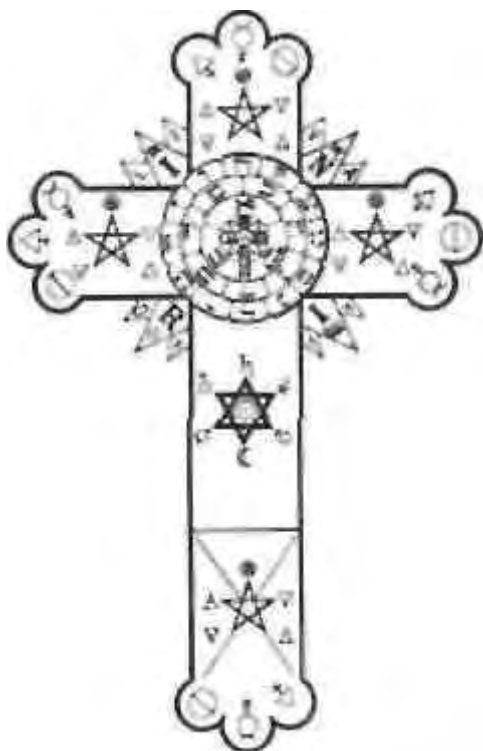
An explanation, often offered by the wise, is that the origin of the Cross was in the Crux Ansata of the Egyptians—the cross with the oval opening at top, often seen in Egyptian designs and used symbolically in Egyptian and mystical Eastern writings. The Crux Ansata, called the cross of life, was designed by the Egyptians and mystics to represent the continuity or immortality of life. The statement that in time the oval, or upper part of the Crux Ansata was closed into one perpendicular piece, thereby giving the original of the Cross we use, is a mistake, for in our records we find, as will others find, on the oldest Egyptian records of mysticism and history, both crosses used in the same period. They seemed to come into existence about the same time—at that time when the master minds of the Orient were originating and creating symbols which would have definite meanings in the minds of the learned students. If the Cross and other symbols confuse and perplex the wise today, it is not to be wondered at that in the days gone by there were many who saw naught in these symbols but arbitrary marks of indefinite character.

The Rose, on the other hand, offers little trouble to the student of symbology. Its fragrance, its cycles of budding into life, maturing into full bloom and sweetness and then dropping to decay and dust, represent the Cycles of Life—even human life. That the seed of the

disintegrating Rose should drop to earth and in earth find again the opportunity to be reborn, typifies the mystic's understanding of the continuity of life, or reincarnation.

In our work, the Cross represents many things esoterically; likewise the Rose. But exoterically, the Rose represents evolution, while the Cross represents the labors and burdens of life and the karma which we must endure in our earthly existence.

In our ritual of the First Degree Initiation, there is this reference to the Cross and the Rose: "Life is represented by Light, Aspiration by the Rose and the Cross, and Death by Darkness." From this we would learn that Aspiration—the desire to do, to serve, to accomplish, and to master and finally attain—is possible through the karma (cross) we must endure and the evolution (rose) we attain thereby.



THE HERMETIC ROSE CROSS

The intricate symbol above is called the alchemical and Hermetic Rose Cross, and is a very old mystical symbol. It is composed of two Rosy Crosses united into one: the small Rosy Cross at the center—representative of man, the microcosm—is in turn the center point of a larger rose residing at the heart of the large cross—symbolic of the macrocosm. Upon the four ends of the large cross are inscribed the three alchemical symbols: mercury, sulphur, and salt. At the top of the cross, mercury is placed in the center, sulphur on the left, and salt on the right. Upon the other ends of the cross the symbols have been inscribed in such an order as to conform to the esoteric tradition.

Also upon each arm, adjacent to the alchemical symbols, is the symbol of the pentagram. This five-pointed figure is a symbolic rep-

resentation of the Rosy Cross itself: the victory of the quintessence over the four alchemical elements. The wheel at the top of each pentagram represents the quintessence; the small triangle on the left, with the point downward and a line parallel to the base, symbolizes earth; the triangle above, with a line parallel to the base but with the point upward, represents air; the upper triangle on the right of the pentagram, with the point downward, symbolizes water; the lower small triangle on the right, with the point upward, represents fire.

On the lower arm of the figure, below the large rose, is a hexagram—symbol of the macrocosm—composed of two interlaced triangles. At its points are inscribed the six planets, according to the ancient astrological tradition: at the bottom is the Moon, at its right is Venus, followed in turn by Jupiter, Saturn, Mars, and Mercury. At the center of the hexagram is the Sun. The order of arrangement of these symbols conforms to certain Kabalistic rituals.

The lower end of the longest arm is divided into four sections by two diagonal lines. These sections are colored according to the four colors of Malkuth of the Kabalistic "Tree of Life." The four sets of three rays which extend outward from the center of the large cross symbolize the Divine Light. The letters inscribed upon each large center-ray combine into I N R I, which combination, according to the Rosicrucian historian Fr. Wittemans, represents a Latin motto meaning "Mature is completely renewed by fire." The letters upon the smaller rays represent invocative names of Latin, Egyptian, and Greek origin.

The petals of the large rose on the cross are twenty-two in number, and stand for the twenty-two letters of the Hebrew Kabalistic alphabet. The outer circle of twelve petals represents the twelve single letters of this alphabet, and in particular the twelve signs of the Zodiac. The next circle of seven petals symbolizes the seven double letters—in particular the seven astrological planets. The innermost circle of three petals represents the three Mother-letters—air, fire, and water.

At the center of the large rose is the microcosmic Rose Cross, an unfolded cube with a five-petaled rose at its center. Four barbs emerge from behind this cross, pointing into the four directions in space.

The complete symbol or "Encyclopedic" Rose Cross symbolizes all the majesty, power, beauty, and protection of the Rosicrucian Order.



THE ROSY CROSS
Mechanically and Symbolically Formed

Part Six

CHARTS, EXPLANATIONS, AND SPECIAL SUBJECTS

Crystallography

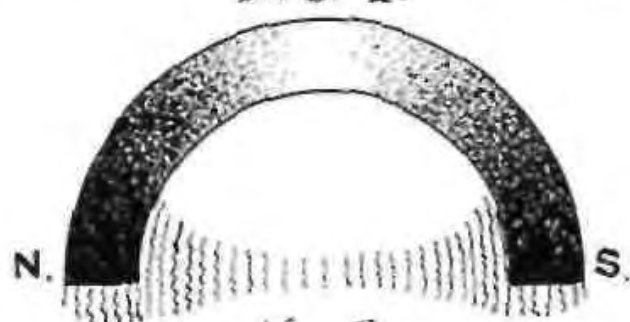
The Mystery of DR. JOHN DALTON and his ALCHEMICAL LAWS

Reprinted from the
American Rosae Cruris
of November, 1916

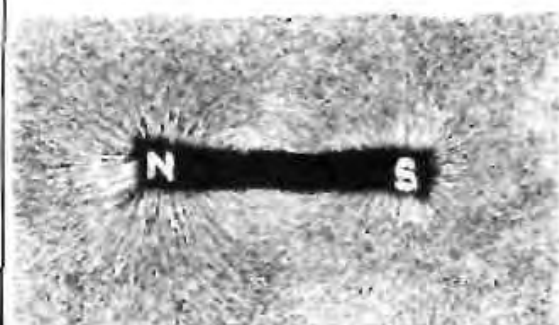
MAGNETIC CHART



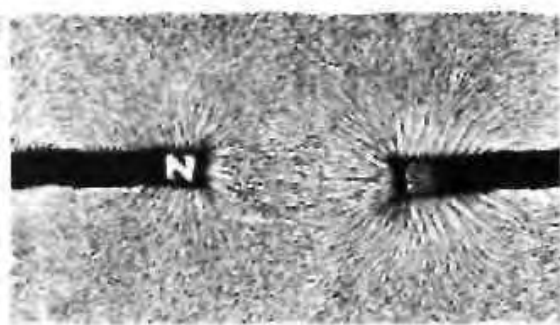
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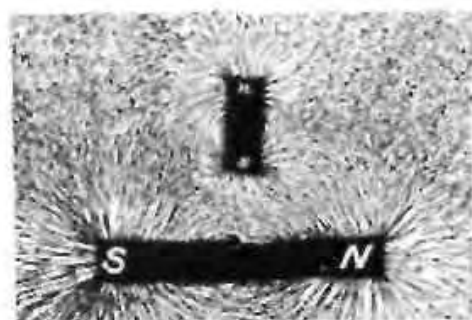
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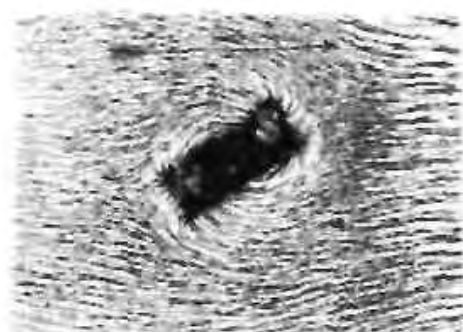
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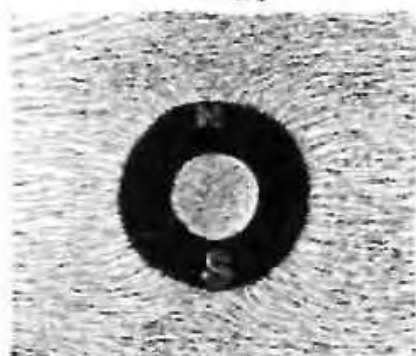
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No. 7



No. 8.

THE MAGNET

(In connection with the lessons of the First
Degree of Temple Monographs)

In a number of lessons reference is made to the magnet, and the laws and principles demonstrated by the magnet are used to illustrate other laws.

Certain simple points about the magnet will be of interest to our members, and for this we will refer to the illustration shown on the opposite page.

The magnet with which we are most familiar is shaped like a horse-shoe (illustration No. 2), but it may be shaped like No. 1 on the opposite page. The purpose of such forms is to bring the two poles of the magnet close together; for every piece of steel or other mineral having magnetic qualities must have two poles or points of distinct polarity—the north pole and the south pole, marked N and S on the chart.

When the two poles come within a certain distance of each other, a magnetic effect is made manifest. This is because each pole has an aura or field of magnetic attraction around it. If we say that the north pole is negative, and the south pole positive, in polarity, then the north pole has a space around it in which negative magnetism radiates, and around the south pole is a field or space in which positive magnetism radiates.

We cannot see this magnetic radiation—any more than we can see any form of electrical energy; but we can demonstrate it. By holding one end or pole of the magnet under a piece of paper and then sprinkling a very fine steel powder on top of the paper, we will see the powder moving in certain lines, which plainly show the lines of magnetic attraction and repulsion.

In illustration No. 3 we see a small, straight magnet under a piece of tissue paper and the powder grains of steel sprinkled over the paper. This enables us to see the radiations of magnetism from each pole.

When the north and south poles of a magnet are brought so close together that their fields of magnetism or auras begin to contact each other, there is a stressed condition set up which is greatest in the center of the space between the two poles. This magnetic field and stressed condition is used in many wonderful electrical inventions, and the same principle in nature is responsible for many startling, natural phenomena. Even in the most minute forms of cell life in animal bodies, the principles of magnetism are responsible for the continuance and reproduction of life. Illustration No. 4 shows the stressed field between the north (negative) and south (positive) poles. The negative is attracted to the positive and the positive reaches out to

take the negative; combining, they form a magnetic field of dual, active potentiality. The greater the magnets, the larger this field and the more powerful the force.

If two north or two south poles are brought together or near each other, their lines of magnetism repulse each other. This shows the principle that "like repels like and attracts unlike."

In illustration No. 5 we have another interesting principle illustrated. If we take the piece of steel bar shown in illustration No. 3, which has its north and south poles and its neutral part in the center of the bar. and saw it into four short pieces, we find that we have four perfect magnets, each having a north and south pole like the longer bar.

In illustration No. 6 we see the peculiar", yet strictly logical effects of the magnetic fields when two bar magnets are brought into relation to each other at right angles.

In illustration No. 7 a short magnetic bar is held under the paper and turned around rapidly. We see that the revolving magnetic field pulls the steel powder around with it.

Even a steel ball or piece of pipe may be magnetized, in which case the inside of the ball may have one pole and the outside another, or the opposite sides of the pipe may be of different polarities. This is indicated by illustration No. 8.

Bear in mind that when we speak of polarities in our lessons we are referring to the magnetic polarities, such as are shown in these illustrations. All living, vital bodies, whether mineral, plant, or animal, have magnetic polarities, and all such living things are therefore magnets, with both positive (south) and negative (north) poles or polarities; but in one sense or another each of these has one of the polarities predominating through greater strength. Thus we speak of a body being of a positive polarity or negative polarity, referring to the predominating magnetism of its two poles.



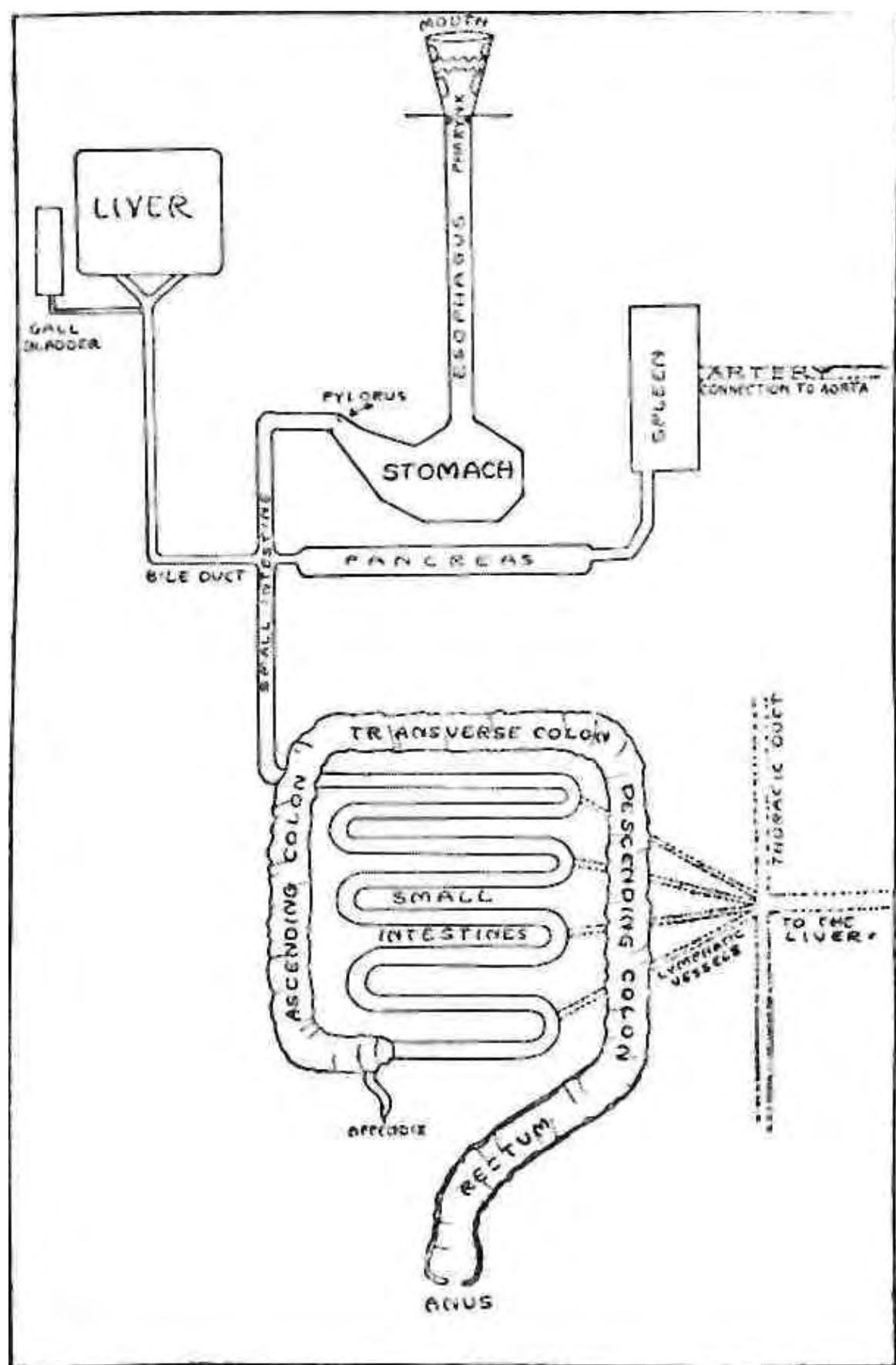


Chart 1

SIXTH TEMPLE DEGREE REFERENCES

EXPLANATION OF CHART 1

DIGESTION AND NUTRITION

The chart shown herewith is not to be considered as an anatomical drawing of the internal parts of the human body. The various organs and connections shown in the diagram herewith are arranged so that the mechanical action will be plain and understandable, and not in accordance with the true relations found in the human body. For instance, the position of the liver and gall bladder is not in keeping with the true condition. The same may be said of the spleen. And the connections from the intestines to the liver at the lower part of the page indicate where the liver should be located if we were going to be partly correct as far as the diagram is concerned. However, this mechanical drawing will serve a better purpose than any anatomical drawing you may find in any book.

It is well for our members to understand the mechanical process of eating and digesting food. We must keep in mind that food, whether in liquid or solid form, supplies the negative elements for the human body, just as breathing supplies the positive elements. When the positive elements in the breath of life come in contact with the negative elements of the physical body, there is a unit formed of the negative and positive polarities that constitutes life through the chemical action as well as the psychic action. This diagram and chart will help you to understand how the food is turned into the negative elements which release their negative electricity, or power, and thereby form one-half of the necessary vitality for life.

Food—as well as liquid—is taken into the mouth where, while being crushed, masticated, and reduced to particles—as in a crushing device at the bottom of a grinder—a certain amount of saliva mixes with it to prepare it for digestion. It passes through the pharynx in swallowing and goes down the esophagus (or throat) to the stomach.

In the stomach the work of churning takes place. The little valve or opening from the stomach to the intestines, called the "pylorus," remains partly closed during the churning process. After the stomach has expanded and turned the food from side to side and mixed it well, the "pylorus" automatically opens (and only when the proper time has come!) and the food passes into the beginning of the small intestines. On the way down the intestines there flows into the mixed food some bile from the gall bladder (through the bile duct) and also some "pancreatic fluid" from the pancreas.

These two fluids, mixing with the food, help to "cut" the food and dissolve it into its primary "negative elements."

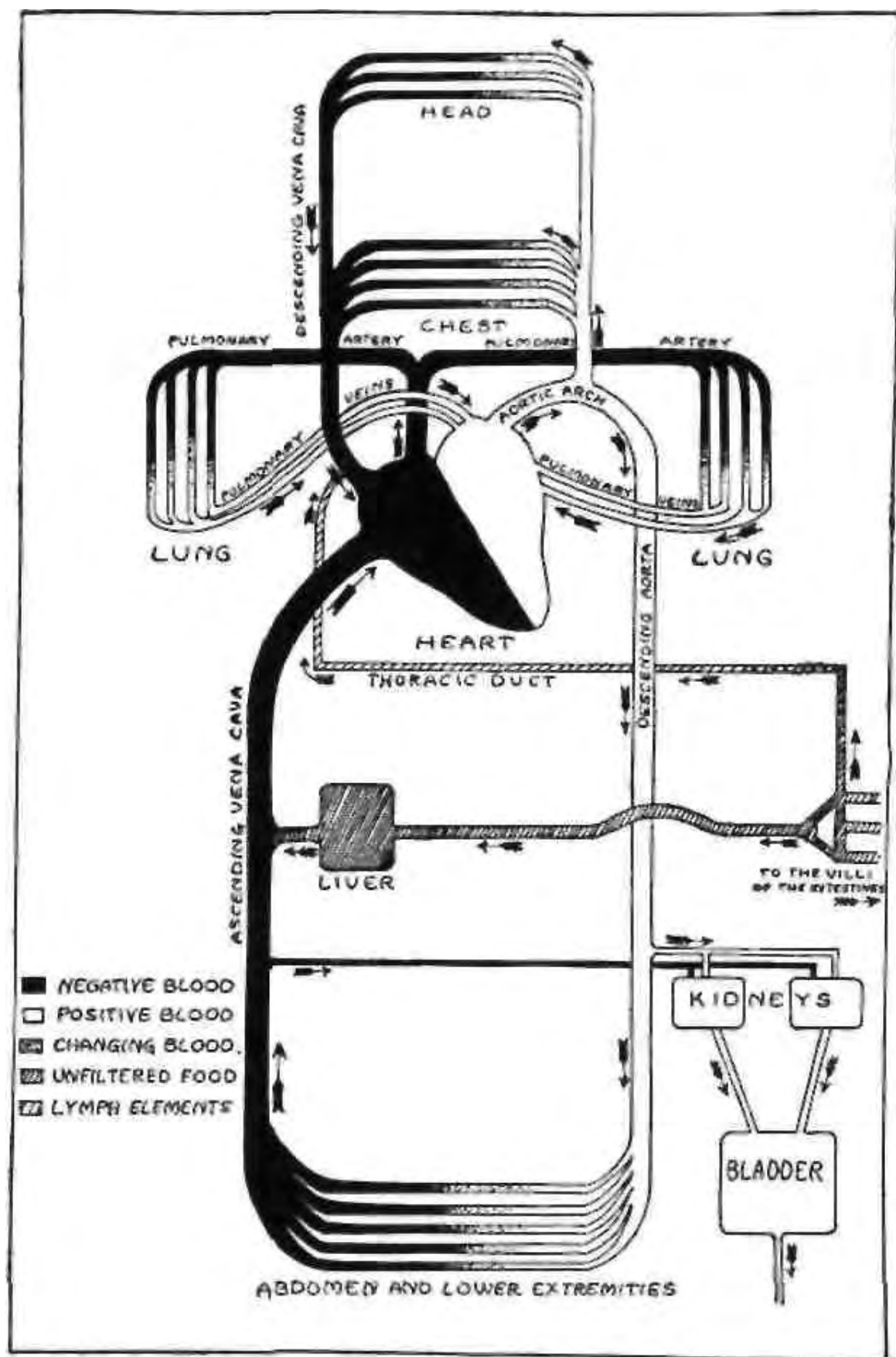


Chart 2

EXPLANATION OF CHART 2

NUTRITION AND BLOOD CIRCULATION

The purpose of this diagram is twofold. It is unusually clear and explanatory—especially for our work.

First of all, we see how the nutrition from food is taken into the circulatory system. At the side of the chart we see the vessels which lead from the intestines. These connect with the liver. In this way all nutrition from the food we eat passes to the liver. Here it is filtered, purified, and formed into what we call "negative elements" of the blood. From the liver these "negative elements" pass into the principal vein carrying blood to the heart.

However, all fatty elements—which are separated from food in the process of digestion and assimilation in the intestines—do not enter the liver but pass through the so-called "thoracic duct" and go directly to the heart to form "lymph elements." This is plainly shown on the chart.

Now the "negative elements," forming negative blood, enter the right side of the heart and from there they are sent through the two "pulmonary arteries" to the lungs, to be made positive. That is, each negative blood cell is sent to the lungs to receive a positive polarity; and from the lungs this vitalized blood returns to the left side of the heart and there it is pumped out through the arteries to all parts of the body. As this positive blood, vitalized, travels through the system it uses up its vitality or positive polarity and again becomes only negative cells or negative blood. Where it changes from positive to negative it does its greatest work in what are called "capillaries." The negative blood must, therefore, return once more to the heart and from there be sent again to the lungs to be vitalized with a new positive polarity. This is a continuous process.

In our various breathing exercises we attempt to take more of the positive elements into our body than in the normal process of breathing. All the negative elements in the body will absorb, through the blood, as much positive vitality as we take in through breathing. In normal breathing, or what we should call subnormal breathing, we merely take in a small amount of the positive, which reaches the negative cells of the blood and charges only a small portion of the negative with the positive. By deeper breathing, or by holding the breath, as explained in our monographs, we cause more of the negative cells of the blood to become charged with the positive vitality of the air and thereby make our blood stronger or greater in its vitality. Other breathing exercises show us in our lessons how we can take on an additional amount of positive energy for psychic experiments and for special healing work. All of this, of course, is explained in detail in the monographs.

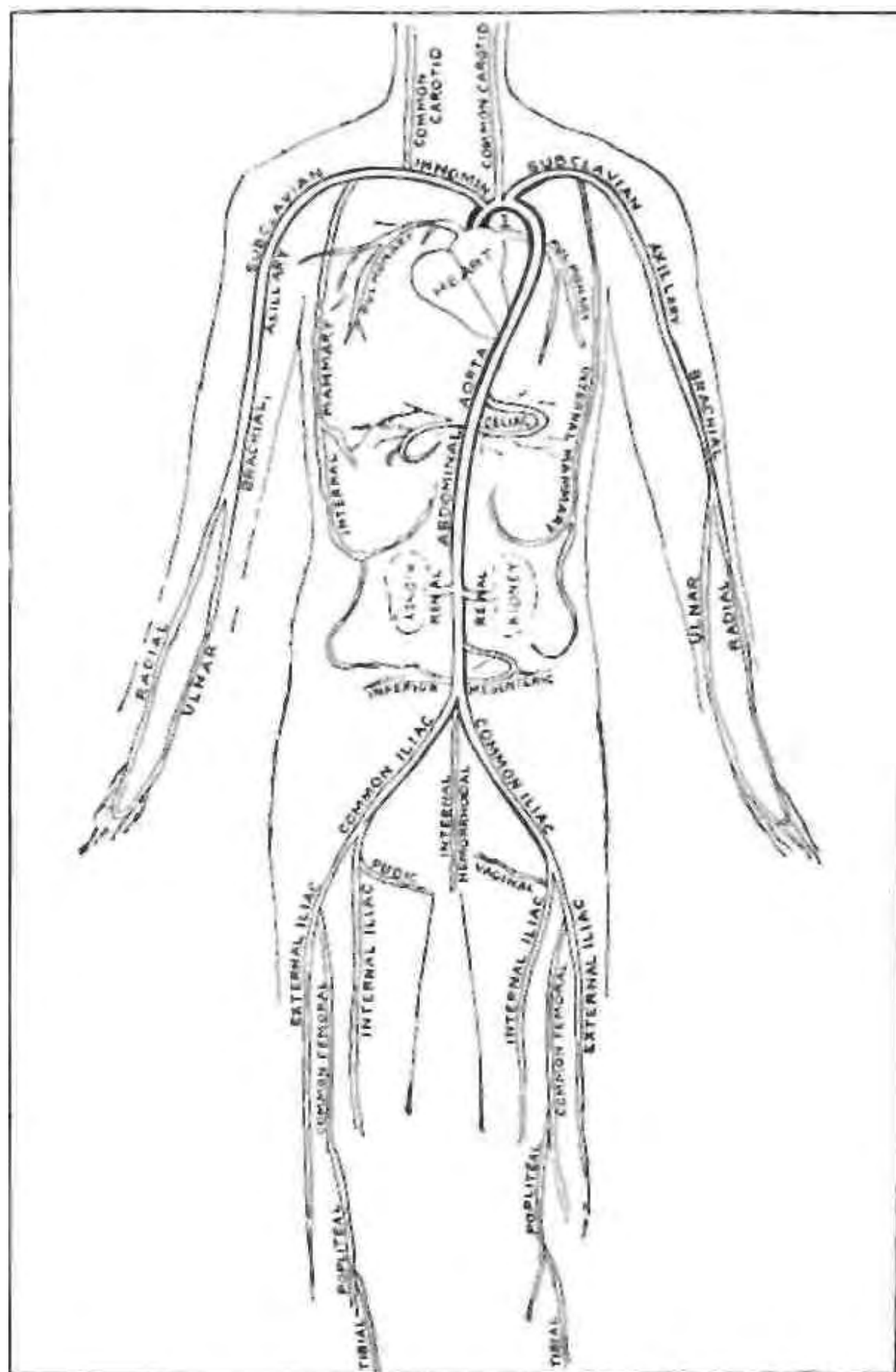


Chart 3

EXPLANATION OF CHART 3

PRINCIPAL ARTERIES

In our use of the blood for healing purposes, as well as for all mystic or psychic purposes, we deal with the vitalized or positive blood. This is the blood which travels through the arteries of the human body. Arteries carry the blood, the vitalized blood, from the heart to every part of the body to carry on the constructive work of nature. Veins, on the other hand, return the devitalized blood to the heart, and do not concern us gready.

The diagram on Chart 3 shows the principal arteries. From the upper part of the heart rises the great aortic arch (indicated by the figure 1. See also diagram on Chart 2). From this arch, or large vessel, branch all the arteries supplying the great amount of vitalized blood to the body.

Every artery carrying blood to the most minute part of the body joins one of the principal arteries shown on this diagram. In our work, whenever it is necessary to know the source of blood for any small artery, one need only refer to any medical or anatomical book, or dictionary, and see what principal artery it connects with, and then trace it to the principal artery on this diagram.

The arteries throughout the body carry the positive blood of the system. Therefore, the arteries radiate the utmost vitality in a physical and also in a psychic sense. For that reason all healing work, where the hands are used, takes advantage of the natural radiation of power from these arteries. In the hands of each person there are arteries as well as veins, and it is from the arteries that the hands receive their vitality as used in all healing work. Part of this vitality is the natural health and life of the physical body and part of it is the psychic power which is also in the blood and generated by the blood.

In the monographs and lessons of the Sixth Degree many references are made to methods whereby the blood can be stimulated or increased in vitality in certain parts of the body through certain methods known only to Rosicrucians. That is why this chart becomes very interesting and helpful in the Sixth Degree work. It is easy to understand how the vitalized blood in these arteries becomes weakened and less vitalized as it circulates around through the body and finally passes into the veins. But in some human processes it is necessary to keep the blood in these arteries from being weakened and less vitalized as it reaches the part or section of the body which is diseased. Our methods show the members how this can be accomplished. It is one of the important methods of healing work known only to the Rosicrucians.

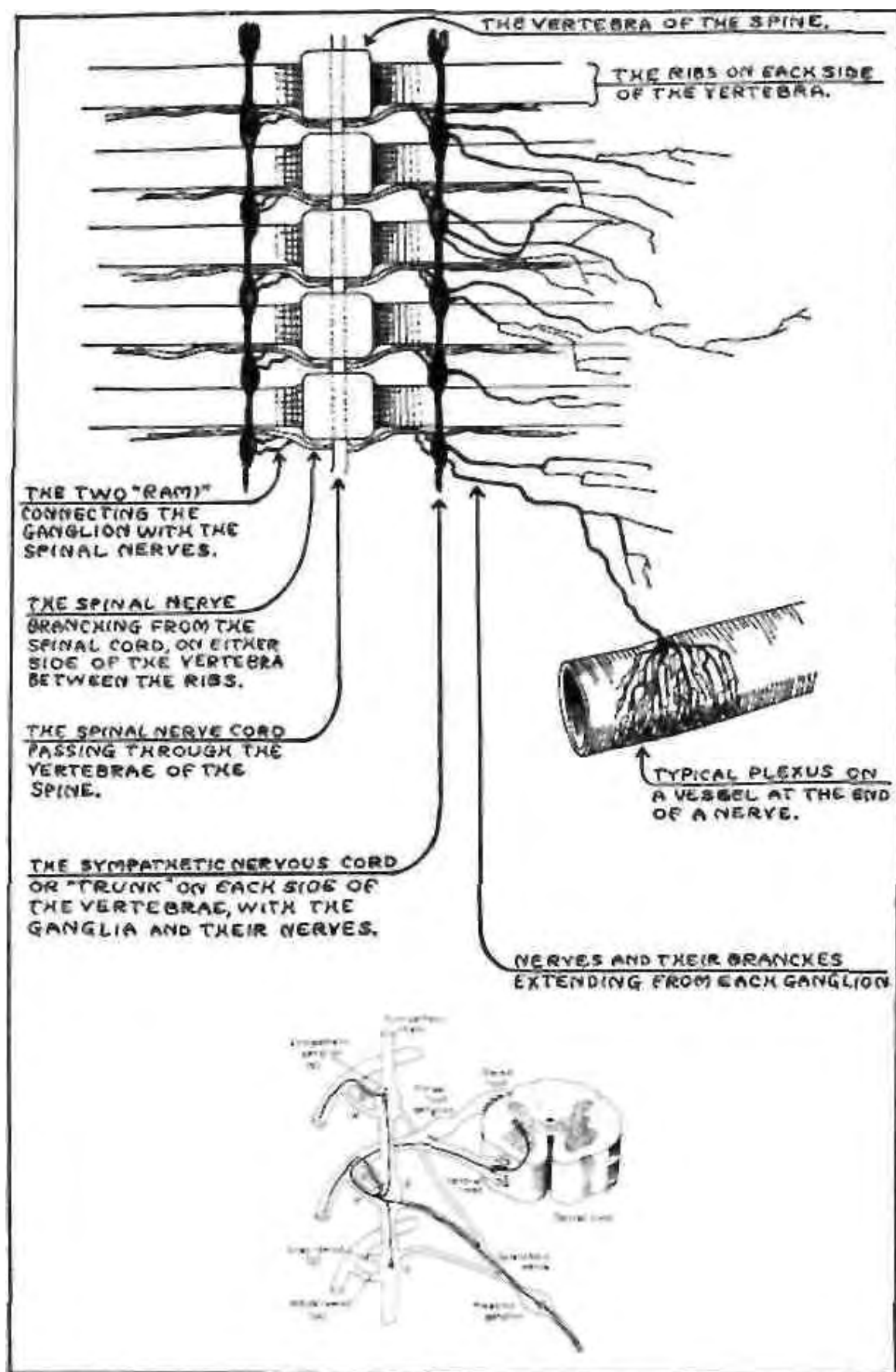


Chart 4

EXPLANATION OF CHART 4

GENERAL NERVOUS SYSTEM

The purpose of this chart is to show, in a mechanical fashion, the arrangement of the vertebrae of the spine and the location of the nervous systems.

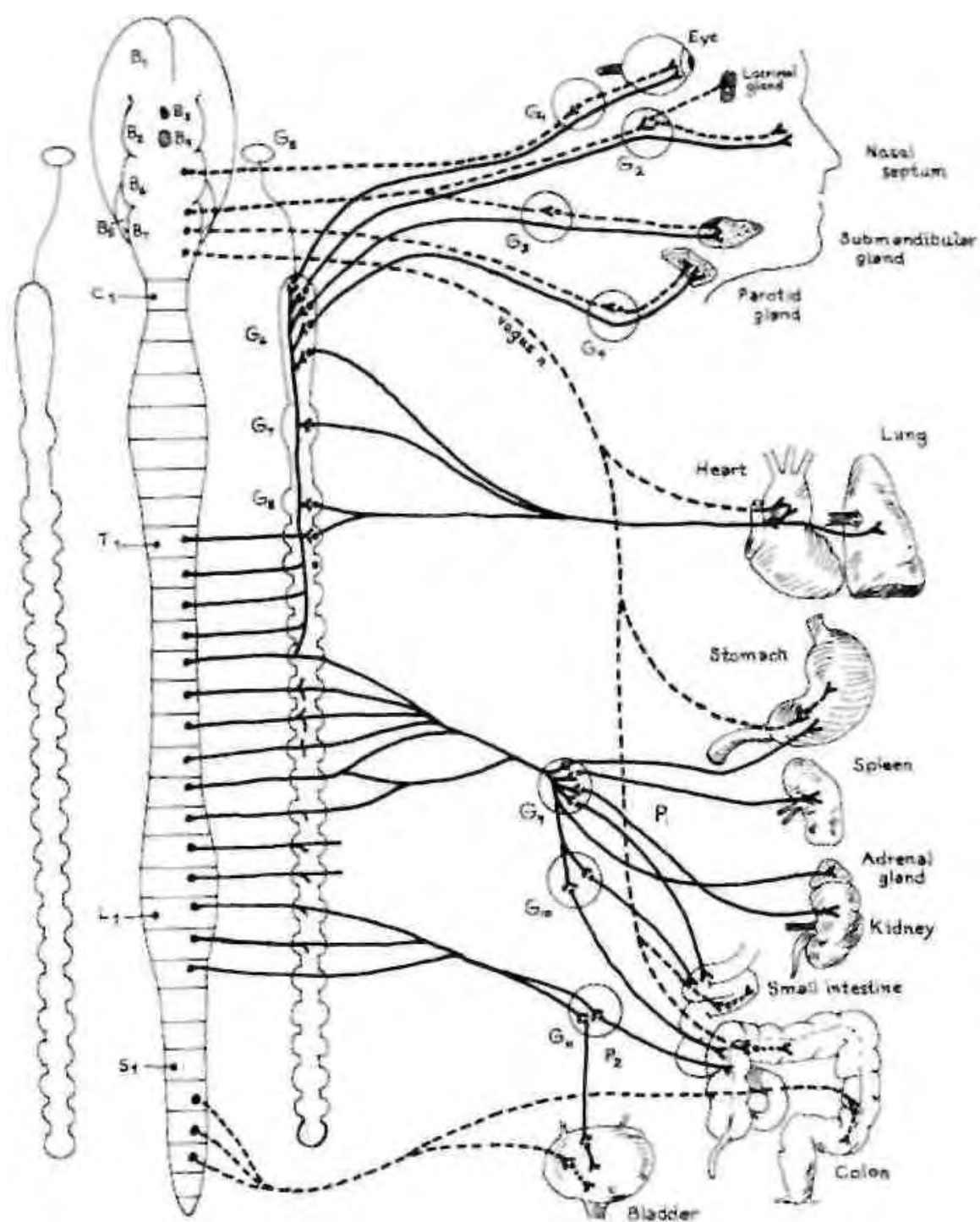
In the upper diagram five vertebrae, with their ribs, are drawn mechanically as though they were sections of some metal framework of a piece of machinery. The center squares represent the vertebrae, while attached to either side of these vertebrae are the ribs. The vertebrae represent the sections of a spinal column (See Chart 6).

Through the center of the vertebrae passes the spinal nerve cord—a heavy cord consisting of nerves—the top of which is the medulla oblongata (as shown in the upper diagram on Chart 8) and is connected with the brain. This cord is the center of the general nervous system.

Branching out from this cord, between each two vertebrae, are smaller nerves, called spinal nerves, which connect on each side with the sympathetic trunks.

There are two sympathetic trunks, one on each side of the vertebrae of the spinal column (on the inside of the ribs) and running parallel with the middle spinal cord, as shown in the diagram.

Each sympathetic trunk consists of a heavy cord of many nerves with "ganglia" opposite nearly every rib. From each ganglion are two nerves, called "rami" connecting the spinal nerves to the sympathetic ganglia. And from each "ganglion" are sympathetic nerves going to various plexuses of organs, muscles, or vessels of the body. The reader's attention is called to the fact that man has two nervous systems—the Spinal Nervous System and the Autonomic Nervous System with its sympathetic and parasympathetic divisions. Both of these systems are shown in the diagrams on the opposite page, which of course are not true to life so far as anatomy is concerned. Please note that the sympathetic and parasympathetic divisions are dual or double; a part of it is on each side of the vertebrae of the spine. The Rosicrucians were the first to realize the wonderful work of the Autonomic Nervous System and its connection with the psychic body of man. Many systems of modern treatments deal with the Spinal Nervous System and any injury or pressure upon it; but the Rosicrucians center their attention upon the Autonomic, and point out in the easy, simple lessons of the Sixth Degree how the Autonomic Nervous System can be used to cure disease or relieve conditions that cannot be treated in any other way. For this reason the student is asked to keep in mind the fact that he is dealing with new principles in our work and that he will find many revelations and startling laws not generally known.



LEGEND OF CHART 4A

THE AUTONOMIC NERVOUS SYSTEM

Legend:

----- Sympathetic Division

----- Parasympathetic Division

B-brain structures: B₁ cerebral lobes, B₂ thalamus with B₃ pineal and B₄ pituitary, B₅ cerebellum, B₆ midbrain, B₇ medulla.

P —plexi: P₁ solar plexus, P₂ pelvic plexus.

G- ganglia: G₁ ciliary g., G₂ pteryopalatine g., G₃ submaxillary g., G₄ otic g., G₅ ganglion of Ribes (cranial termination of the sympathetic trunk ganglion system), G₆ superior cervical g., G₇ middle cervical g., G₈ inferior cervical g., G₉ celiac g., G₁₀ superior mesenteric g., G₁₁ inferior mesenteric g.

C - cervical spinal cord (cervical vertebrae 1-8)

T- thoracic spinal cord (thoracic vertebrae 1-12)

L - lumbar spinal cord (lumbar vertebrae 1-5)

S —sacral spinal cord (sacral vertebrae)

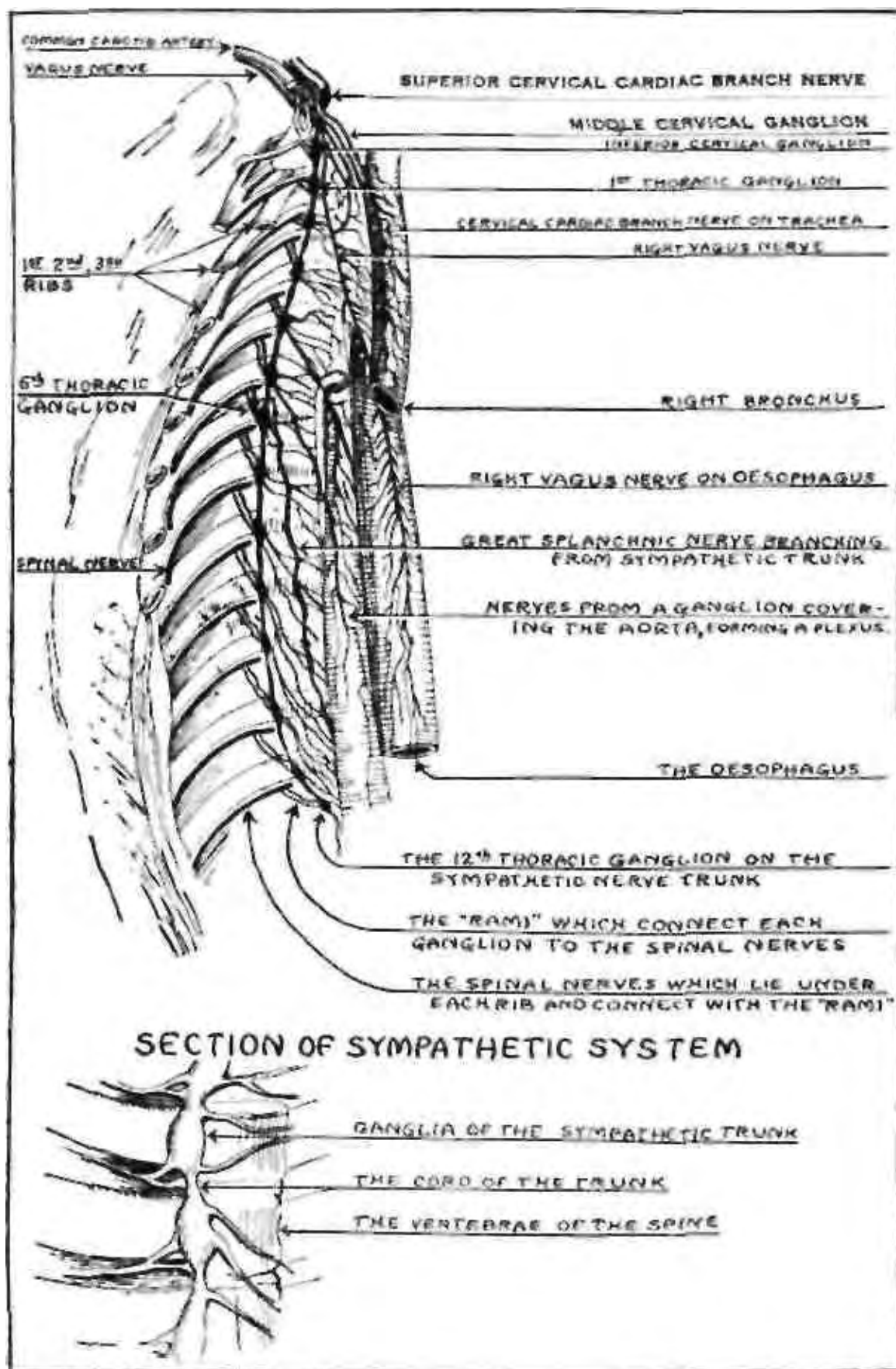


Chart 5

EXPLANATION OF CHART 5

DETAILS OF AUTONOMIC SYSTEM

In the upper drawing we see a section of the human body opened and the organs and muscles removed to show the sympathetic trunk cord and the parasympathetic Vagus Nerve on the right side of the vertebrae.

Just beneath each rib we see the spinal nerve running parallel with the rib. From these spinal nerves we also see the two "rami" uniting with the ganglia from the heavy sympathetic trunk.

A few vessels are also shown, and it will be noticed how the sympathetic nerves, from the various ganglia, branch out over the wall of the esophagus, the right bronchus, and over the aorta. This shows that a "plexus" covers the wall of a vessel or organ (as also shown on Chart 4), radiating outward into a number of nerve endings, called synapses.

The lower diagram shows an enlarged view of a section of the sympathetic trunk giving an exact picture of the ganglia, their size, form, and location.

(It will prove interesting to the deep student to read in various physiology textbooks on the "Nervous System" the diversified explanations and theories of the purposes and formation of "Ganglia" and "Neurons.")

The reason for the two forms of nervous systems in the human body will be easily understood when we say that the Spinal Nervous System conveys energy and power that is of a gross nature, to take care of the physical actions and functions of the human body. The Autonomic Nervous System, however, belongs to the psychic part of man, and there is a place in the human body, shown in our monographs and thoroughly explained, where the psychic power and energy are generated and sent into the Autonomic Nervous System. This system, therefore, uses a higher rate of energy, which is almost a cosmic energy, and this energy can be used for the healing of diseases and curing of conditions because its real purpose in the human body is to carry on the reconstructive actions in the human body. This function of the Autonomic Nervous System was not known until the Rosicrucians explained it and even today it is thoroughly understood only by those who have the lectures and lessons of our work. It makes healing and the prevention of disease understandable and gives every one of our members a wonderful power not possessed by those who do not know the laws and principles.

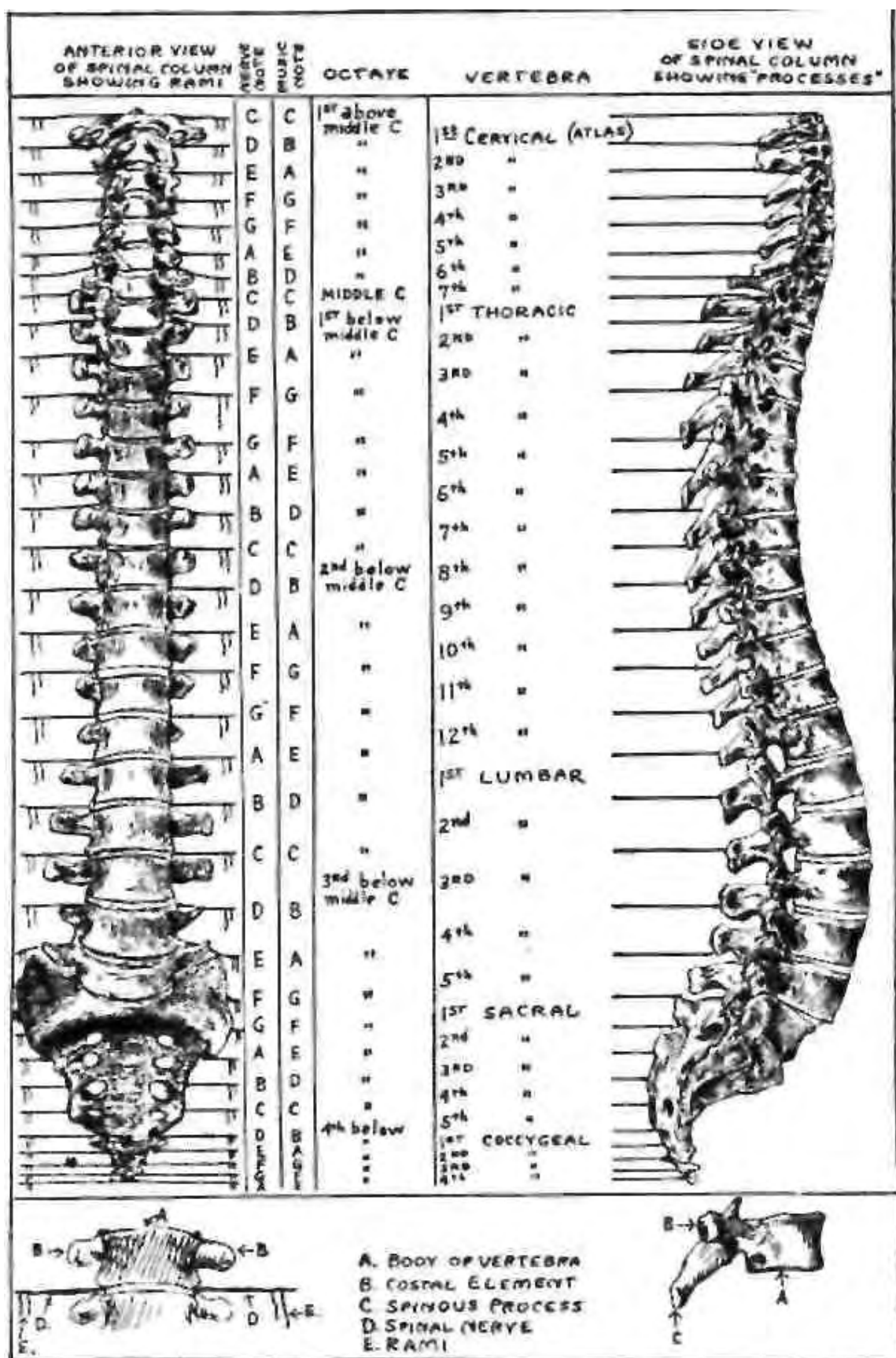


Chart 6

EXPLANATION OF CHART 6

NAMES OF VERTEBRAE AND NERVES

The spinal column consists of 25 or 26 pieces, in the average body. The 25th piece—at the bottom of the column—may have the 26th section loosely attached to the end of it, or this 26th section may form part of the 25th. However, originally, at some time, the large 25th section consisted of nine definite divisions, each having the same purpose as each of the separate vertebrae above. Therefore, we continue to look upon the spinal column as consisting of 33 sections (that is, counting the so-called "Atlas" as the first section). Upon the first section—the "Atlas"—rests the skull, which, from one viewpoint, forms another section of the spine, and would, therefore, make a 34th section.

However, using the plan or diagram of the spine as usually adopted by all textbooks on anatomy, we have, as shown in the two diagrams opposite, 33 or 34 sections or divisions. Through this spine runs the spinal cord of the general or Central Nervous System. And branching out from between the vertebrae, or sections of the spine, are two spinal nerves. These come from the spinal cord running down through the center of the vertebrae, and pass right and left from the spine. Joining to these spinal nerves are the two "rami" on each side. (Refer to the lower diagram on Chart 4.)

In our work we have a "nerve note" and a "music note" for each of the spinal nerves between the vertebrae. These are plainly shown on the diagram opposite, as well as the universally adopted name of each vertebra.

In the monographs of the Sixth Degree there are complete instructions as to how members may easily take advantage of the relationship between the various nerves and their association with colors, music sounds, and nerve energy. We show our members that music notes will arouse certain connections of the Autonomic Nervous System into special activity and thereby cause the energy of these nerves to function more freely and completely. The same is true in regard to colors. And we show our members how even the mind, or thought waves, can reach the sympathetic connections and help in curing or relieving conditions. All of this is part of the wonderful system of the Rosicrucian teachings, laws, and principles.

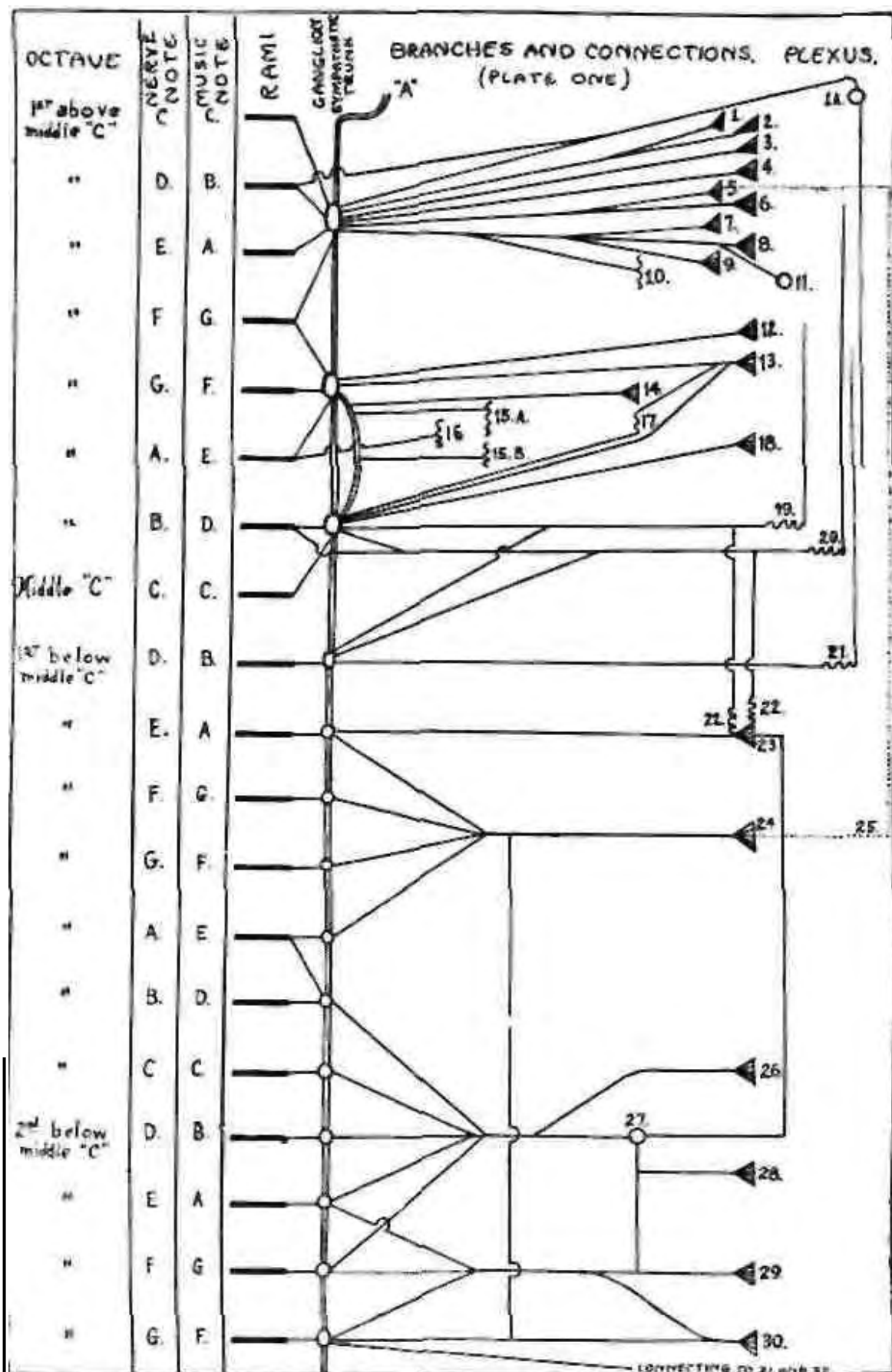


Chart 7 (Plate 1)

EXPLANATION OF CHART 7

Plate 1

FUNCTIONS OF THE GANGLIA

(Study first the Explanation of Symbols given at bottom of Plate 2
on next page.)

"A" is the sympathetic trunk running to the brain and down through the body.

Connected to the first four rami is the Superior Cervical Ganglion. Branching from this ganglion are six sympathetic nerves with their extensions leading to plexuses numbered 1, 2, 3, 4, 5, 6, 7, 8, and 9, and to two other ganglia numbered 1A and 11, and to one spinal nerve numbered 10. We also note that from the second ramus one sympathetic nerve reaches out independent of the ganglion and connects with the nerve ending at 1A.

The 4th, 5th, and 6th rami connect with the Middle Cervical Ganglion and this ganglion has two nerves extending from it leading to plexuses nos. 12 and 13.

The 7th and 8th rami connect with the Inferior Cervical Ganglion from which 5 nerves extend leading to plexuses nos. 13, 18, and to spinal nerves nos. 17, 19, and 20, and indirectly to spinal nerve no. 22, which connects with plexus no. 23.

Between the Middle Cervical Ganglion and the Inferior Cervical Ganglion there is a nerve acting as a "loop" and connecting the two ganglia as shown on the diagram. From this "loop" there are three sympathetic nerves leading to plexus no. 14, and spinal nerves 15A and 15B.

From the 6th and from the 7th rami we see sympathetic nerves extending independent of the ganglia to spinal nerve no. 16, and spinal nerve no. 20.

The connections through the various parts of the body indicated by charts seven and eight form the most complete outline of this subject ever presented to any student. These charts and the references to them in the Sixth Degree constitute the work of many years of scientific research by the greatest authorities of Europe and America. The Rosicrucians were the first to have a complete outline of this system and to know exactly what part of the human body was connected with every other part. Therefore, our members will find in these charts and in the monographs of the Sixth Degree, a complete system that is not the personal opinion of any one man or the result of some discovery. It means that thousands of experiments had to be made to test the principle of each idea as it was revealed through experimentation, and that only after tests and trials by many thousands of our members in many lands for many years were we ready to put this matter into the teachings for practical application.

The subject may look difficult when examined from these charts, but the monographs in the Sixth Degree are so simply worded and so intensely interesting that long before the student realizes that he has been studying he is really absorbing knowledge that would take many

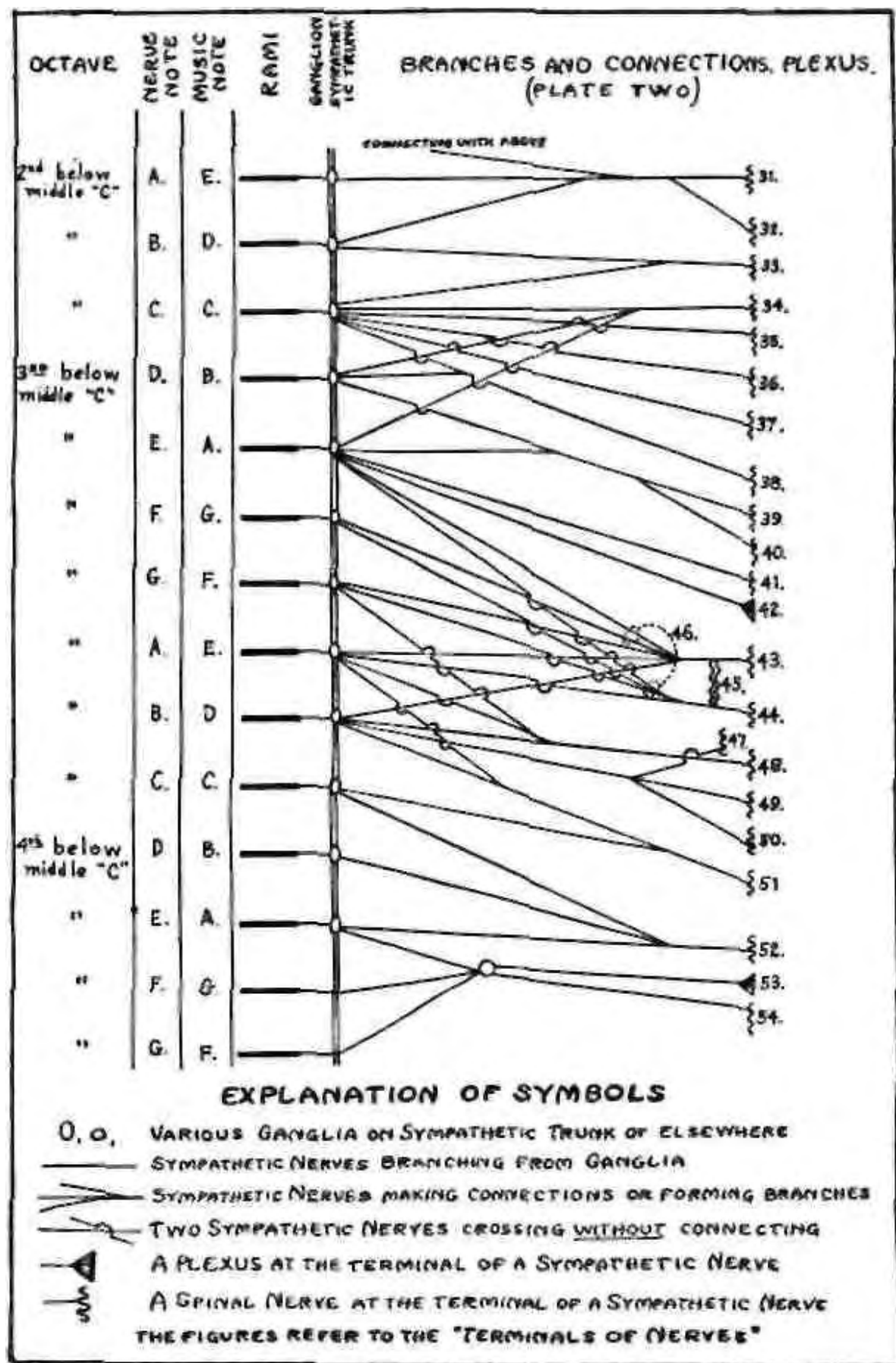


Chart 7 (Plate 2)

years to acquire through any regular school of medicine or physiology. The many monographs of the Sixth Degree arranged in even steps gradually give the student a power of knowledge that cannot be measured in any way except from the Rosicrucian standard, and that means the highest standard of efficiency and power. Hundreds of our students every month tell us that they have learned more about their own bodies, and how to prevent disease and how to be strong and healthy, than they ever learned in any of the colleges or schools to which they have gone. Even physicians and scientists highly endorse the unusual knowledge contained in this Sixth Degree.

EXPLANATION OF CHART 7

Plate 2

FUNCTIONS OF GANGLIA

(Continued)

From the 9th ramus (which is located between the 1st and 2nd Thoracic Vertebrae) we have the First Thoracic Ganglion. From this extend three sympathetic nerves connecting with spinal nerves nos. 19 and 20, and leading to spinal nerve no. 21.

The 10th, 11th, 12th, and 13th rami have separate ganglia, but these are connected by four sympathetic nerves which lead to plexus no. 24, and connect indirectly by way of nerve no. 25 with the plexus no. 5. Connection is also made with sympathetic nerves leading to plexus no. 30.

By studying the charts in this way one can easily figure the connections made by each ramus and each ganglion.

The "Plate Two" of this chart continues "Plate One" and shows all the connections made by the other rami.

Please note that each plexus and nerve ending is numbered, but is referred to only upon occasion, if found necessary to give additional explanation.

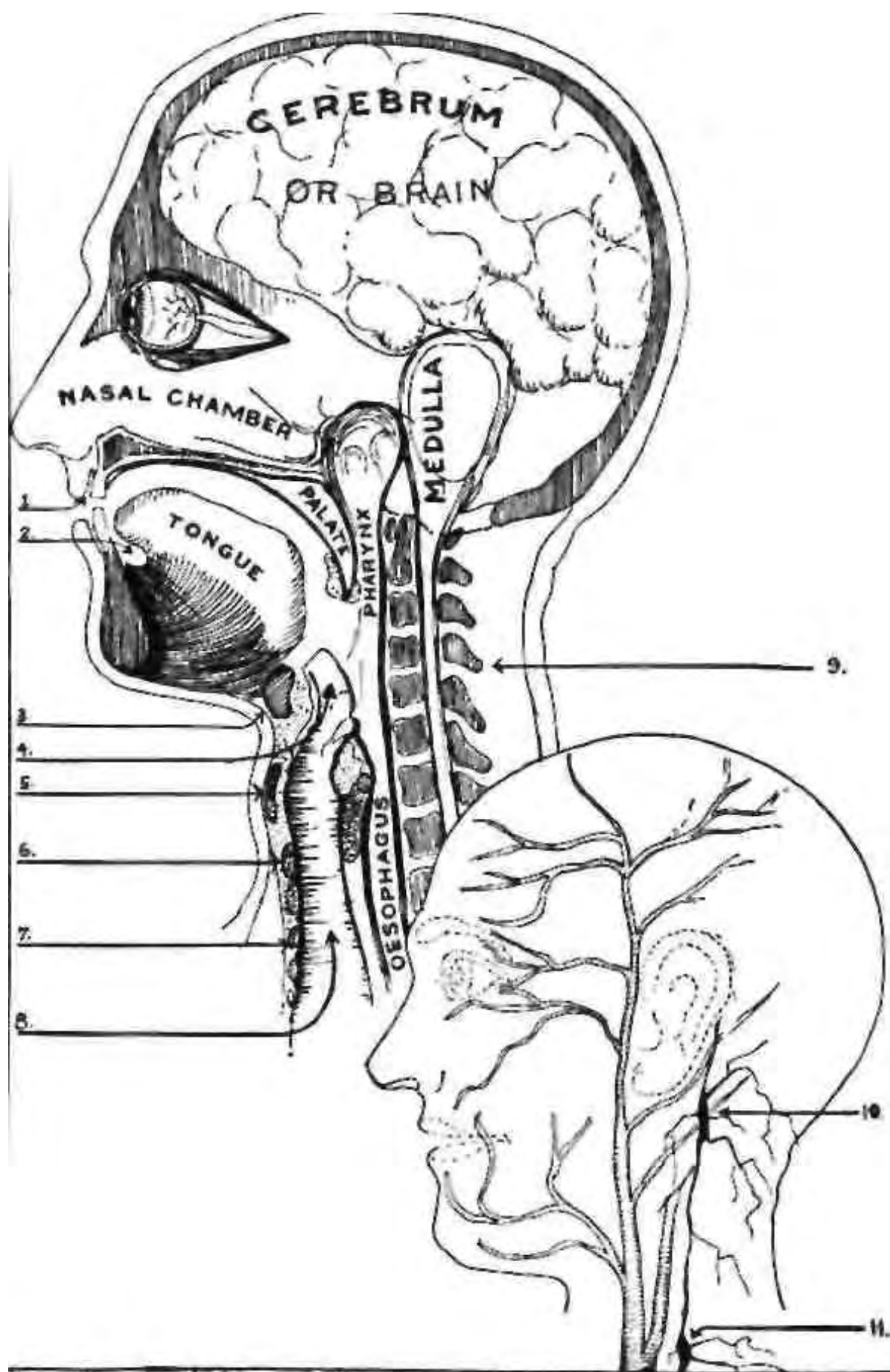


Chart 8

EXPLANATION OF CHART 8

DETAILS OF HEAD AND NECK

Reference to the upper drawing on the opposite page will help the student to understand the location of the vertebrae in the neck. One should note that in the neck the vertebrae lie far from the surface and cannot be felt as is possible in the thorax of the body. The 7th and 8th Cervical Vertebrae are usually the first to come near the surface of the body. The one most prominent in its projection in the neck or just below the neck is the 1st Thoracic Vertebra.

L The Oral Vestibule, between teeth and Up

2. Oral Cavity

3. Hyoid Bone

4. The Epiglottis

5. Thyroid Cartilage

6. Cricoid Cartilage

7. Tracheal Cartilage

8. The Larynx

9. The vertebrae of the spine with the spinal cord running from the medulla oblongata down through the center of each vertebra.

The lower drawing shows the principal arteries of the head connecting on each side of the neck with the Common Carotid Artery (see Chart 3). It also shows location of the beginning of the sympathetic trunk on each side of the neck.

10. The Superior Cervical Ganglion of the sympathetic trunk. (Just back of the ear, on a line with the mouth.)

11. The Middle Cervical Ganglion. (On a line beneath the Superior Ganglion, and level with the "adam's apple" of the throat.)

CREATIVE PRINCIPLES (a)

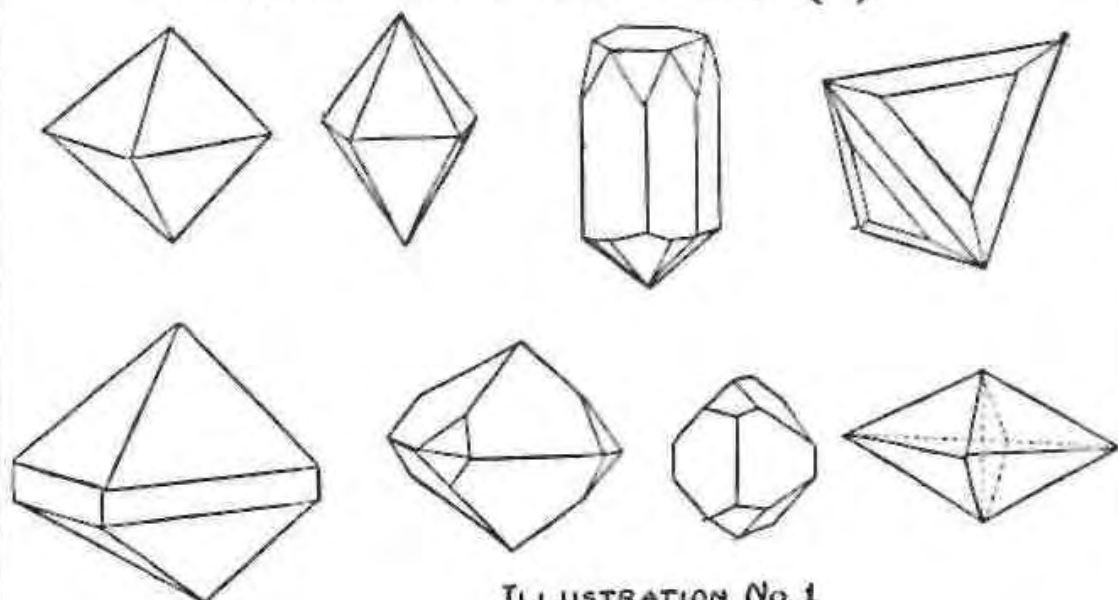


ILLUSTRATION No. 1

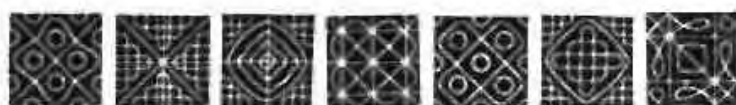
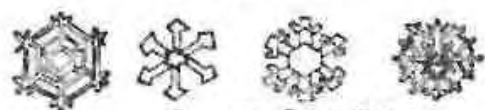


ILLUSTRATION No. 2.



SNOW CRYSTALS



ICE CRYSTALS



MINERAL CRYSTALS



ACID CRYSTALS

CRYSTALLOGRAPHY

In various parts of our monographs reference is made to the law of the triangle in the composition of matter, the manifestation of matter, and the manifestation of Spirit Energy and psychic energy. And in other places reference is made to crystallography, or the law of crystal formation in matter.

Crystallography so beautifully illustrates the law of the triangle in all nature that we urge the student to investigate the subject in encyclopedias or other reference books. For those who cannot do this, we append here a short article on this subject. Before reading that article, however, let us call your attention to the chart shown on the opposite page.

Illustration No. 1 shows some of the typical forms of crystals as known to science. These are but a few out of a great many, and attention is called not only to the very evident working of the law of the triangle, but also to the beautiful grace in form.

In Illustration No. 2 we see how the law of the triangle shows itself in connection with a demonstration of vibrations. By placing a piece of glass on a pedestal and sprinkling sand on the glass, one can manifest the vibrations by drawing a violin bow on the edge of the glass and cause the vibrations to flow across the surface of the glass and thereby arrange the sand in various forms, as shown in the seven black squares of Illustration No. 2. In the lessons of our higher Degrees, where the metaphysical principles are taught, we learn that thought vibrations can be directed into designs and "forms" just as with the sand and the physical vibrations on the glass.

The rest of the chart shows how nature adheres to the law of the triangle in the formation of snow crystals, ice crystals, mineral crystals, and acid crystals. Nature is truly an artist in her great work, but solely because she uses system and order.

CRYSTALLOGRAPHY

THE SCIENCE WHICH TREATS OF CRYSTALS

A crystal is a portion of inorganic matter with a definite molecular structure and an outward form bounded by plane surfaces called "crystal faces," and conforming to the angles of a triangle. These crystal faces result from the regular arrangement of the particles of the substance undergoing solidification, every addition of matter to the crystal in the process of formation being piled upon the particles already solidified as cannon balls or oranges are built up into a pile. All of which reveals the "Law of the Triangle." The reason for this is that every minute particle of crystallizing substance, which we

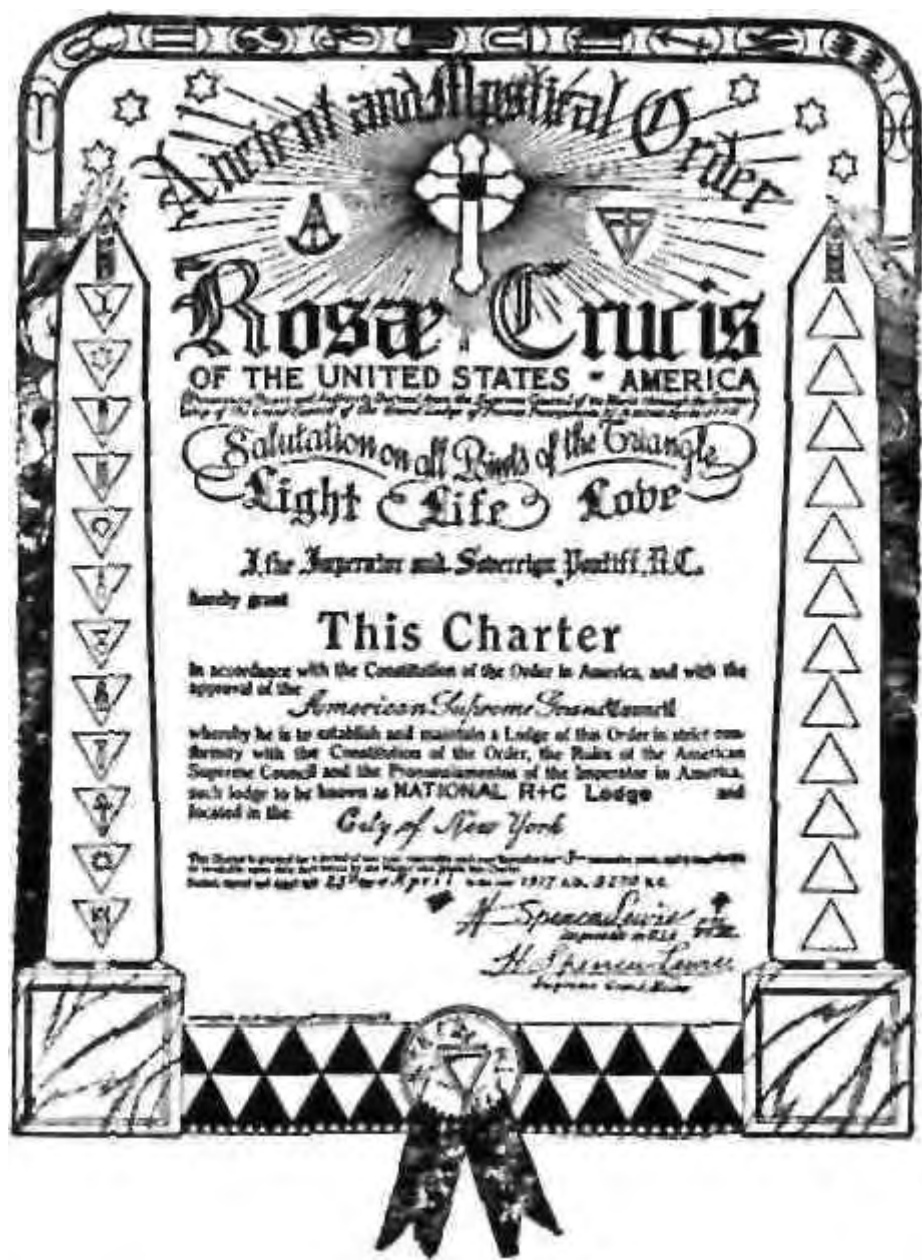
call a "crystal molecule," has certain lines of attractive force by which it gathers to itself other crystal molecules of the same substance, in the same way that a magnet attaches itself to a piece of iron or to another magnet. Crystal molecules of different substances generally have different lines of attraction, some being of different intensity; hence it follows that in most cases the solid formed by the piling together of the crystal molecules of a certain chemical compound has an outward shape characteristic of that compound. We also assume that the direction of attraction of the unit of crystal accretion (the crystal molecule) is dependent upon the structure of the chemical molecule of the substance crystallizing; that is, made up of a number of chemical molecules grouped together. Hence only elementary chemical substances and definite chemical compounds form crystals.

So that the crystal molecules of a substance may come into sufficiently close proximity to admit of their being mutually attracted along their lines of crystallizing force, it is necessary that they should be crowded together by reason of the contraction of the space in which they are confined. This happens where a mass solidifies by cooling, or when by evaporation the amount of a substance dissolved in a liquid (such as water) exceeds in quantity the amount which the solvent can retain in solution under the conditions obtaining. Either condition results in the formation of crystals. A condition of formation more rarely met with is that in which crystals form directly from vapors, as in the case of iodine or chloride of ammonia.

The best means of studying the formation of crystals is afforded by the evaporation of a solution of some soluble compound, such as salt or blue vitriol, until it is supersaturated, when crystals of the dissolved substance will be thrown down. If two substances, such as salt and borax, are dissolved in the same solution, the result of evaporation will be crystals of both substances, each set of molecules building themselves up into distinctive forms. Solutions show considerable inertness, and it is often necessary to start the process of crystallization by introducing some solid substance (a crystal of the substance) to form a nucleus for the growing crystal.

The outward form (the solid bounded by plane faces) is only an expression of the regular grouping of molecules which takes place when a substance crystallizes; consequently we may expect other evidences of the molecular arrangement. These evidences become apparent when we consider the physical properties, such as the transmission of light, heat, and electricity through crystals. A sphere cut from a quartz crystal does not expand equally in all directions when heated, as does a sphere of an uncrystallized substance, such as glass or amber; neither does a piece of beryl transmit polarized light in the same way as does a piece of glass of the same shape. This latter property of crystals is of great use in the detection of imitation gems. In the sphere of quartz we find that the action of heat pulls the molecules apart in one direction more than in other directions and the sphere becomes an ellipsoid. Substances like glass, showing no evidences of crystallization, are said to be amorphous. A substance

in which the molecules have responded to crystallization but in which crystal faces have not been developed is said to be crystalline. Crystalline masses are often the result of the close crowding of crystals to the exclusion of the development of crystal outlines.



THE CHARTER GRANTED TO THE FORMER
NATIONAL ROSICRUCIAN LODGE

DALTON'S LAW OF PROPORTIONS

THE STORY OF THE ATOM

(Especially Prepared for All Members of the Order)

By DR. H. SPENCER LEWIS, F. R. C.

Revised to meet modern research findings and interpretations by Dr. Onslow H. Wilson, Ph.D., F. R. C.

Brothers and Sisters, permit me to introduce Dr. John Dalton, the public expounder of the atomic laws, the mystic of his day, and the scientific puzzle of the scientific world.

Dalton has a special interest for us, because he WAS a member of the Order and DID attend the lectures and worked in the laboratory of the Lodges in two different cities where he pursued his experiments and observations. The principles upon which he worked, and which formed the foundation of his Philosophy of Chemistry, he learned in our Lodges in the first three Degrees and in the 8th, 9th, and 10th Degrees. Every member of our Order today, who has passed through the First Degree and then through the Fourth knows that Dalton's principles (as they are outlined here in his own words) are a logical result of the regular study of our teachings. The great mystery, which puzzles the scientists today, as to "where did Dalton get his first ideas, and did they come from Newton?" is easily answered by those who are in our Order; for Dalton and every other member MUST receive such principles in order to understand even the elementary work of our Degrees.

But let us consider the value of Dalton's work. Soon after he had made some important discoveries he was called upon to address certain scientific bodies, the most important in the country at the time, and so great became the interest in his work that he decided, like many an optimistic disciple of truth, to help the science of chemistry and physics by publishing some of his theories in such form as would be available to those very scientists who later condemned his work as "crude."

Dalton's papers, as published by him in 1805 to 1808, contained not all the laws he had formulated by his researches and experiments. He knew well enough that to give all the laws, to explain all the workings of the R. C. Triangle in the composition of matter, as now explained to all our members of the First and Fourth Degrees, would be to reveal that which would never be understood by the uninitiated and always misunderstood by his critics. But Dalton did refer to the triangle in some places of his manuscript and in some of his public speeches. In fact, the triangle was the key to his work, the use of it becoming an obsession with him. All in all, Dalton made many thousands—not hundreds—of observations of the workings of nature and kept them well tabulated and classified. He made many hundreds of laboratory experiments, and he had students and friends cooperating with him in making other experiments. He climbed mountains

almost daily to register certain effects; he had certain instruments in his home and outside of it constantly attuned to register various manifestations and demonstrations of nature. He lived the life of a hermit in many ways; isolated from all pleasure, building his own instruments, devising his own methods, and accumulating facts which would take a dozen volumes to record. And all this because he searched for the triangle and its law in everything that was or seemed to be. And among all these trials he made 200,000 meteorological observations which are still preserved in records owned by a foreign scientific society.

In a letter to Jonathan Otley in 1796 (six years before he made public much of his discoveries) he said: "I may answer that my head is too full of triangles, chemical processes, and electrical experiments to think much of marriage."

In the matter which follows, I will attempt to make plain to our members the laws which Dalton evolved, based upon the working of the triangle. I will make plain to them that which may not be so plain to those not initiated into our Order. Furthermore, I have added to Dalton's original charts, reproduced herewith, those points and illustrations regarding Atoms which he did not make public. The charts, themselves, have not been published in this form, or complete in any form, since his transition, and no doubt students of chemistry generally, as well as research workers in the field of physics, will appreciate this rare treat.

The life of Dalton may be learned from almost any good reference book or encyclopedia. But what follows is taken from his own writings and from my own Rosicrucian manuscripts and Secret Mandamuses. It gives a fair example of how complete and replete with valuable, unpublished, and little known information are the papers possessed by the Masters of our Order.

Passing then from the generalities to the specific points of Dalton's work, we must make reference to the charts from time to time. I will quote Dalton's own words whenever his language is plain enough for our members (for it is often robed with symbolism which requires interpretation). But I shall use my own methods of presenting the facts more often, and when statements are not directly quoted they are in my own words, giving the facts as I KNOW them and have had them demonstrated to me in the Order's work and in my own experiments in a typical R. C. laboratory.

It is difficult to approach a subject like this, for so much leads up to it which must be passed in a short magazine article. But essentially, the first two monographs of the First Degree of our Order show that matter is composed of those particles which manifest the first distinction of material expression.

In other words, the particular things which make a book are the pages in size and number, the cover, and the title page. The pages alone do not constitute a book; the cover alone, regardless of its appearing as a book and its having the distinction of a book, does not constitute a book; nor does the title page of a book, alone and independent, constitute a book. Yet each of these things is necessary to a book; without them a book is not possible, and each must have certain quali-

ties of its own in order to make it assist in composing a book. Thus it is with matter. Matter as a whole is a composite thing. But the elements which compose it may have the natural distinctions or qualities necessary to make matter, without being matter themselves. Therefore, the Rosicrucians start their study of matter with the nature and quality of that which enters into the composition of matter, and one of the particles thus studied is the ATOM. . . .

Dalton did not discover the Atom, nor did he ever publicly or privately claim to have discovered it. But he did find that the Atom was subject to some wonderful laws, and these laws are unchangeable and universal in their application.

Starting, then, with the premise, the FACT, that matter in all its expressions, in all its classifications, is composed of molecules, and that these molecules are only a collection of Atoms united and held together by some force or power, we are at once ready to study the Atoms themselves. And our first conclusion is that there must be different kinds of Atoms in order to make different kinds of molecules of matter. This conclusion finds confirmation in the findings of modern science. Modern scientists now know that there are at least 110 different kinds of atoms. In fact, based on modern scientific computations, it now appears that it may not be possible to have more than 144 different types of atoms. Should validation for this prediction be forthcoming, it would constitute substantiation for yet another Rosicrucian statement of principle.

Dalton proceeded to determine that there was not only a definite quality to each type of Atom, but also a definite weight to each type of Atom, as he called the other distinctive feature of each Atom. And—right here I find myself in a quandary. I must explain what is meant by "weight," and to do so I would have to refer to terms which I do not care to put into public print. Members of our First Degree will recall that matter is made manifest by a certain condition, a certain attribute, which distinguishes one kind of matter from another. This feature of matter is according to numbers—and the difference in the numbers makes a difference in the manifestation of matter. The particles which compose Atoms—as explained in the monographs of the First Degree—are a result of this distinctive condition which has different numbers of expression. Now, when Dalton referred to the "weights of Atoms" he did not refer to "weight" as it is usually understood by the word. Chemistry has always supposed that he did mean "weight" in its physical and common sense, and gradually they have found that there is a difference between their observations and what they thought he meant. That has occasioned considerable criticism of Dalton's theories, and I do not suppose that chemists will give any credence to my explanation, so I will not explain to them but to our own members.

So Dalton began to classify Atoms according to their inner nature. Here it should be mentioned that the Atom, in Frater Dalton's view was essentially that proposed by Democritus in the fifth century B.C. For Democritus the Atom was that point of indivisibility beyond which a piece of matter could no longer be divided. An Atom was seen as a solid sphere in which no empty space or void was to be found.

Therefore, when Frater Dalton referred to the "inner nature" of atoms he referred to their vibratory nature. On the other hand, if a modern scientist were to refer to the "inner nature" of atoms, automatically one would think of the number of units of positive electricity associated with the nucleus. Yet, interestingly enough, in either case one would be correct in saying that atoms are classified in accordance with their inner nature. But what does modern science have to say that might correspond to the Rosicrucian principle of vibration in relation to this "inner nature"?

Rosicrucians have long contended that all matter is vibratory in nature. The famous Einstein equation, $E = mc^2$, is but a modern restatement of this age-old principle. When the Einstein equation is applied to a particle of matter, a value representing the total energy-content of the particle is obtained. This quantity of energy, often referred to as a packet or quantum of electromagnetic radiation, is expressible in terms of vibration. When the total mass (weight) of atoms is converted to vibration in accordance with the Einstein equation, all known types of atoms may indeed be classified, sequentially, in order of increasing vibration. However, according to current views, the mass or weight of an atom is not that quality which imparts to it its distinctive chemical character. Rather, it is the atomic number, the number of units of positive electricity in the nucleus which determines the chemical character of an atom. To date 106 different types of atoms have been identified. Accordingly, types of atoms differ from one another solely on the basis of the number of positive units of electricity in their nuclei, i.e., on the basis of their "inner nature." The simplest type of atom, hydrogen, has only one unit of positive electricity (associated with the proton) in its nucleus. The next simplest, helium, has two units, the next has three units, etc. As may be expected element number 106 has 106 units of positive electricity in its nucleus. Thus, for the modern scientist the "inner nature" of an atom is associated with the number of units of positive electricity in its nucleus.

When we, as Rosicrucians, say inner nature, we refer to that nature which atoms have and which is a result of the smaller particles composing them. Our members will remember that matter is expressed by the triangle in our work, and that at the three corners of the triangle are certain steps in the evolution or composition of matter. The Atom is at the second point. So I will call Atoms point TWO of the triangle, and the particles which compose them, point ONE of the triangle. Now point one is a result of certain numbers and these numbers assist in composing the Atoms. Therefore, Dalton worked to discover the NUMBERS COMPOSING EACH ATOM. He avoided the large figures and used a scale by calling one thousand, one; two thousand, two, etc., up to 200,000, which he called 200, etc. That made it easy to write brief notes. To date no set of numbers associated with modern ideas about the vibratory nature of atoms have been found to correspond with those of Dr. Dalton. The result of Dalton's years of work produced what is to be found in the upper part of PLATE ONE.

Now, because of the extreme difficulty in assigning "weights" or vibration numbers to individual atoms, a scale of relative numbers proved to be very useful. To make this clear, it is necessary to digress for a moment and invite you to reason, step by step, with Frater Dalton. In this way we shall each share in the inner experience which Frater Dalton must have had in arriving at his conclusions.

In the first place, it should be noted that Frater Dalton was, among other things, a meteorologist. He was therefore vitally interested in the atmosphere as a mixture of gases. He constantly analysed gases in order to determine their compositions. Among the many gases that he studied were the two now known as methane and ethylene. Frater Dalton discovered that in the gas methane there were always six parts of carbon in two parts of hydrogen. In the gas ethylene he found that there were always six parts of carbon to one part of hydrogen. Frater Dalton also analysed the two gases now known as carbon monoxide and carbon dioxide. He found that in carbon monoxide there were always six parts of carbon to eight parts of oxygen, while in carbon dioxide there were always six parts of carbon to sixteen parts of oxygen.

Frater Dalton performed thousands of analyses, on the basis of which he was able to formulate his laws of Definite Proportions and Multiple Proportions. Nevertheless, he was still faced with the question of how he might combine the pieces of information at his disposal to build a comprehensive theory accounting for the manner in which atoms combine in terms of their "weights." How could one devise a system whereby relative "weights" could be assigned to each type of atom? In order to answer this question, two more pieces of information are needed.

Frater Dalton knew that hydrogen gas was the least dense, and must therefore be composed of the lightest type of all the atoms known. He also knew that if two things, A and B, are both equivalent to a third, C, then A and B must also be equivalent to each other. Let us examine how these principles were applied to the two pairs of gases mentioned earlier. Recall that Frater Dalton discovered that:

- 1 One part of hydrogen (A) combined with six parts of carbon (C) to form ethylene;
2. Eight parts of oxygen (B) combined with six parts of carbon (C) to form carbon monoxide.

For Frater Dalton then, one part of hydrogen, A, and eight parts of oxygen, B, were both equivalent to six parts of carbon, C. Thus one part of hydrogen, A, is chemically equivalent to eight parts of oxygen, B. In a bold and daring manner Frater Dalton concluded that an atom of carbon must "weigh" 5-6 times more than an atom of hydrogen, while an oxygen atom must "weigh" 7-8 times more than an atom of hydrogen. He therefore assigned a "weight" of one to the hydrogen atom, a "weight" of five to the carbon atom and a "weight" of seven to the oxygen atom. See Table I. All other "weights" were similarly assigned in this relative manner. The same method of assigning relative weights is still in use today.

TABLE I—LIST OF SIMPLE ELEMENTS

No.	Nature	"Weight"
1.	Hydrogen.....	1
2.	Azote (nitrogen)	5
3.	Carbon or Charcoal	5
4.	Oxygen	7
5.	Phosphorus	9
6.	Sulphur	13
7.	Magnesia	20
8.	Lime	23
9.	Soda.....	28
10.	Potash	42
11.	Strontites.....	46
12.	Barytes.....	68
13.	Iron.	38
14.	Zinc.	56
15.	Copper	56
16.	Lead	95
17.	Silver.....	100
18.	Platina	100
19.	Gold	140
20.	Mercury	167
21.	Nickel.....	25 or 50
22.	Tin.....	50
23.	Bismuth.....	68
24.	Antimony	40
25.	Arsenic.....	42
26.	Cobalt.....	55
27.	Manganese	40
28.	Uranium	60?
29.	Tungsten	56?
30.	Titanium	40?
31.	Cerium	45?
32.	Magnesia.....	17
33.	Alumine	15
34.	Silex	45
35.	Yttria.....	53
36.	Glucine.....	30
37.	Zircon.....	45

It should be noted that a number of "elements" listed in Table I notably Magnesia, Lime, Soda, Potash, Strontites and Barytes have been demonstrated to represent complex molecules from which simple elements have been isolated. It should also be noted that because of difficulties in obtaining exactly reproducible results some "elements" were assigned more than one "weight"—e.g.. Magnesia.

PLATE ONE

In Plate I, we have Dalton's division of Atoms into Elements. Let us consider first the "Simple Elements," numbered from 1 to 37. These numbers do not refer to "weights," size, or nature. All numbers on the plates refer only to the matter in the text.

Dalton invented a series of symbols to represent the Atoms, each symbol based upon a circle with a definite mark or letter inside. Many of these symbols he took from the Rosicrucian work, especially that which pertains to astrology, alchemy, and the Triangle and Cross. (Note, for instance, symbols numbered 1, 5, 6, 7, 10, 11, 20, 32, 33, 34, 35, 36, and 37.)

Erater Dalton's system of atomic symbols permitted the symbolic representation of a molecule by the combined symbols of its constituent atoms. See Plate I, Nos. 38-51. Although modern scientists have devised their own symbols for the various types of atoms, they continue to use Prater Dalton's method of representing molecules by the combined symbols of their constituent atoms. The modern symbol for the hydrogen atom is H, for the carbon atom it is C, while for the oxygen atom it is O.

DALTON'S LAW OF PROPORTIONS

It is in the combining of two or more Atoms to make another form of matter, another manifestation of matter, that Dalton discovered the workings of the triangle. He did not express it in the terms of the triangle as we do in our own Temple monographs, for his lectures were for the public, but he did express it in this wise: "One added to two to make one is equivalent to two added to one to make one; and in adding two to two to make one, or one to three to make one, the same law in its square is maintained by its conformity to the law of three; and every other multiple is a duplication of the original law."

This is beautifully illustrated in the charts herewith and as we come to each example I will call attention to this law.

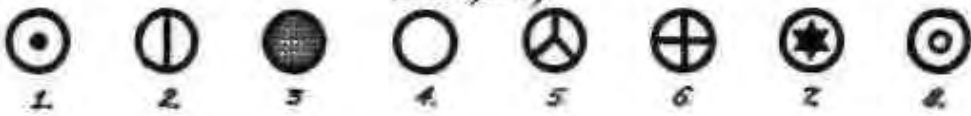
BINARY ELEMENTS

Borrowing from the well known principle of minimization of energy or least action in physics, Frater Dalton concluded that "when two types of atoms combine to form more than one type of molecule, then the simplest molecule always contains only one atom of each type." Applying this principle to the four gases mentioned earlier, Frater Dalton assigned a chemical formula of CH for the gas ethylene, CH₂ for the gas methane, CO for the gas carbon monoxide and CO₂ for the gas carbon dioxide. And because one part of hydrogen is chemically equivalent to eight parts of oxygen, a molecule of water, for Frater Dalton, was assigned the formula HO.

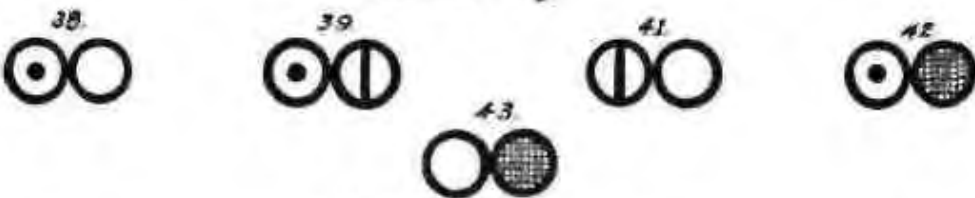
In Table I, No. 38 represents "one Atom of water or steam, composed of one Atom of Oxygen and one of Hydrogen, retained in physi-

Dalton's Law of Proportions (R+C)

Elements (Simple)



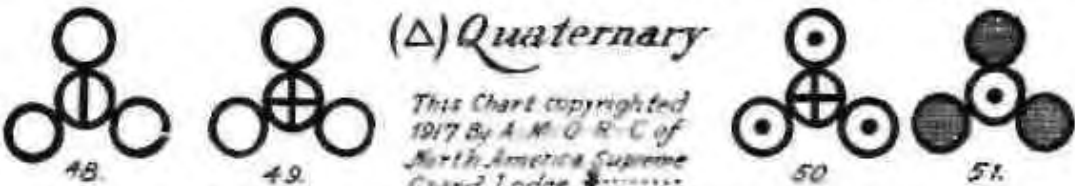
Binary



(D) Ternary



(Δ) Quaternary



This Chart copyrighted
1917 By A. M. O. R. C. of
North America Supreme
Grand Lodge

Plate 1

cal contact by a strong affinity and supposed to be surrounded by a common atmosphere of heat; relative weight is 8."

The above are Dalton's own words, and they mean just this: that water or steam, in its molecule, is composed of one Atom of Hydrogen and one Atom of Oxygen. The "weight" of Hydrogen is 1; the "weight" of Oxygen is 7; therefore, the combined weight of the two, making the molecule of water or steam, is 8. See Table I. The two Atoms are held together by the strong affinity of vibrations, which is the quality referred to by Dalton when he uses the word "weight" symbolically to represent this quality as explained earlier in this article. This strong affinity, or quality, or power, is explained further on by charts and words.

When Atoms unite as do Hydrogen and Oxygen and others, they do so according to a law. This statement has been generally confirmed by modern scientists. Nevertheless as any modern Chemistry text will show, the general principle that simplest molecules always contain one of each type of atom entering into its composition, works only sometimes, at best. Thus in the examples cited above, modern science has confirmed that carbon monoxide does indeed contain only one atom of carbon and one atom of oxygen. Consequently, despite the differences in names, the formula of CO is correct both in the modern system as well as in that of Frater Dalton. Similarly, the formula for carbon dioxide is CO₂ in both systems. However, when we try to apply the principle to methane and ethylene we run into severe difficulty. Modern methods confirm that the ratio of hydrogen-to-carbon in methane is indeed twice that in ethylene. Nevertheless, modern science has established that the molecular formula for methane is CH₄ while that of ethylene is C₂H₄. Thus we see that according to modern formulations, the ratio of the number of hydrogen atoms to carbon atoms in methane is 4:1, whereas for ethylene it is 2:1, rather than the 2:1 and 1:1 as Frater Dalton thought. What then was the source of Frater Dalton's error?

Through the benefit of hindsight, it now seems clear that the "one part of hydrogen" to which Frater Dalton referred in actuality did not correspond to one atom of hydrogen as he assumed. Frater Dalton applied the principle of "LIKE REPELS LIKE" to atoms and reasoned that like atoms repel each other and hence could not combine to form molecules. As a consequence he did not suspect that his "one part of hydrogen" actually corresponded to one molecule of hydrogen consisting of two atoms of hydrogen. In other words, an atom of carbon "weighs" six times more than a molecule of hydrogen and not six times more than an atom of hydrogen as Frater Dalton thought. Similarly, an atom of oxygen "weighs" eight times more than a molecule of hydrogen, while an atom of nitrogen "weighs" seven times more than a hydrogen molecule.

This misapplication of the principle of "likes repelling likes" therefore had consequences in the realm of assigning formulas to molecules. An outstanding example is that of water. Operating under the assumption that an atom of hydrogen was chemically equivalent to an oxygen atom, Frater Dalton assigned a formula of HO to a molecule of steam. We now know that the "atom" of hydrogen with which

Frater Dalton was dealing was in actuality a molecule consisting of two atoms of hydrogen. It is therefore easy for us to recognize the proper formula for a molecule of steam as H₂O. Nevertheless, let us not lose sight of the principles which Frater Dalton applied in arriving at his formulas for it is these very principles that our modern scientists continue to use in arriving at their formulations. Regardless of the errors that scientists of the future may find in our formulations, the same age-old principles will find their application in whatever formulations prove to be suitable in any time.

TERNARY ELEMENTS

Another form of elements is that composed of two Atoms of one kind and one of another. The three Atoms composing an element generally would not be of the same nature; they would repel each other according to the law of like repelling like. The molecule ozone, being composed of three atoms of oxygen is a notable exception. Usually, however, when an element is composed of three Atoms, two of them are alike and one is unlike. THE UNLIKE ATOM IS ALWAYS IN THE CENTER. The reason is that the two similar Atoms, in the tendency to repel each other, will separate as far as possible. That permits the dissimilar Atom to come in between them, for both of the similar ones are attracted to this single Atom, which, in turn, is attracted to them. Therefore, the single dissimilar Atom pulls the other two closely to it, while they try to push each other away. In this manner the two similar Atoms would be on the opposite sides. This is plainly shown in the diagrams Nos. 44, 45, 46, and 47 of Plate 1.

The diagrams represent elements as follows:

- No. 44. 1 Atom of Nitrous Oxide, composed of 2 of Azote (Nitrogen) and 1 of Oxygen.....
17
- No. 45. 1 Atom of Nitric Acid,* composed of 1 of Azote (Nitrogen) and 2 of Oxygen.....
19
- No. 46. 1 Atom of Carbonic Acid,* composed of 1 of Carbon and 2 of Oxygen
19
- No. 47. 1 Atom of Carburetted Hydrogen,* composed of 1 of Carbon and 2 of Hydrogen
7

In each case of the above four Ternary elements, the "weight" of the element is given at the end of the line. It will be noticed that two of them, while totally different in nature, have the same "weight."

QUATERNARY ELEMENTS

Now we come to those elements composed of four primary Atoms. In fact, the four examples of quaternary elements given in Plate 1 are molecules composed of several Atoms.

First, note the manner in which these Atoms unite when there are three of one kind and one of an unlike kind. Here is another beautiful example of like attracting unlike and repelling like. Take

• Dalton's "Nitric Acid" is now known as Nitrogen Dioxide, his "Carbonic Acid" is now Carbon Dioxide while "Carburetted Hydrogen" is the gas Ethylene

No. 48, for instance: the unlike Atom remains in the center while the other three Atoms arrange themselves in perfect order around the unlike Atom. Each of the three outside Atoms is attracted equally by the unlike Atom in the center. That makes them hug, so to speak, the center Atom as closely as possible, all the while pushing the other like Atoms away. Because each of the three outside Atoms is pushing the other away from it, they keep equidistant, and the spaces between these three Atoms are always as mathematically equal as though they had been placed in position by some carefully adjusted instrument—in fact more perfectly posited in this regard than any system of measurement we know of could do it.

Another law, demonstrated by this attraction and repulsion between Atoms, is that when there are more of one kind than of another, as in Nos. 48, 49, 50, and 51, the greater number of like Atoms will be on the outside.

Also, please note that four Atoms arranged in this way make the form of a triangle; thus the triangle on the "material plane" is used to indicate quaternary elements as shown before the word "quaternary" on Plate 1. Some of the most interesting and profound problems of chemistry are solved through a study of the composition of the quaternary elements, and this is what Dalton referred to many times when he said, as do many Rosicrucians in their work in chemistry, that he was "busy with triangles."

No. 48 is a molecule of Oxynitric Acid,* composed of 1 Atom of	
Azote and 3 of Oxygen	26
No. 49 is a molecule of Sulphuric Acid,* composed of 1 Atom	
of Sulphur and 3 of Oxygen.....	34
No. 50 is a molecule of Sulphuretted Hydrogen,* composed of	
1 Atom of Sulphur and 3 of Hydrogen	16
No. 51 is a molecule of Alcohol,* composed of 1 Atom of Hy-	
drogen and 3 of Carbon	16

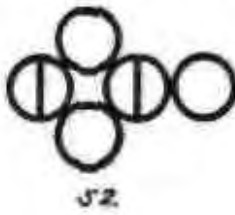
PLATE TWO

Let us examine now two other forms of elements, called Quinquenary and Sextenary. These are illustrated as Nos. 52 and 53.

In No. 52 we have a very different arrangement of five Atoms. Three of them are alike and two of them are unlike. In this element, called Nitrous Acid, we have a combination of Nitric Acid and Nitrous Gas. By referring to No. 41 on Plate 1, you will find that Nitrous Gas is composed of one Atom of Azote (Nitrogen) and one Atom of Oxygen. The two combined make Nitrous Gas. By referring to No. 45 on Plate 1, you will also see that Nitric Acid is composed of one Atom of Azote (Nitrogen) and two Atoms of Oxygen. In other words, the difference between Nitric Acid and Nitrous Gas is a difference of one more Atom of Oxygen in the Acid. But to turn these into a

• Dalton's "Oxynitric Acid" being composed of one atom of Nitrogen (Azote) and three atoms of oxygen might correspond to what modern scientists call the Nitrate Ion which is not a molecule because ions, by definition are not electrically neutral. Dalton's molecule of Sulphuric Acid, being composed of one atom of sulphur and three atoms of oxygen is now known as Sulphur Trioxide. The chemical formulas given for "Sulphuretted Hydrogen" and "Alcohol" are not possible by current formulations. By current formulations all alcohols, by definition contain at least one hydroxyl (OH) group in their formula. The modern formula for Sulphuric Acid is H₂SO₄.

Elements (continued)



*Quinquenary
and Sextenary*



52.

53.

Septenary



54.



55.

The Atomic Fixed Laws



Fig. A



Fig. B



Fig. C



Fig. D.



Fig. E

Fig. F

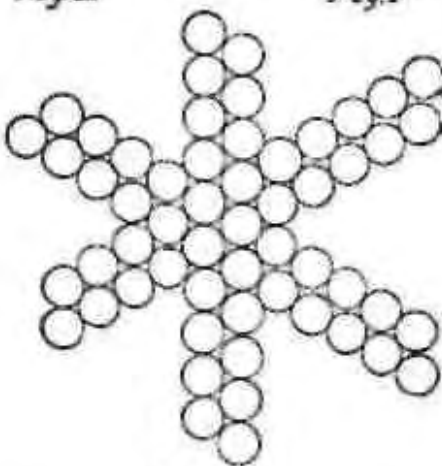


Fig. G.

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NITROUS ACID we must combine the Nitric Acid and the Nitrous Gas. That means combining the five Atoms. Illustration No. 52 shows the only possible way in which these five Atoms of two different natures could combine. Four could unite, as shown, with the fifth Atom clinging to one side of the Azote (Nitrogen) Atom as far away from its companion Oxygen Atoms as it could be without severing the attraction that exists between it and the Azote (Nitrogen) Atom. The relation of these five Atoms to each other and the form they thus take illustrates one of Dalton's principles in his law of proportions—that in combining, the Atoms adhere to the law of the triangle, the square, or a combination of them. For in No. 52 we can see both the triangle and the square. Its "weight" is 31 according to Dalton. By modern formulations the weight would be 76.

In No. 53 a different problem is presented. Here we have six Atoms of three different natures. It represents a molecule of Acetous Acid and is composed of two Atoms of Carbon and two of Water. But whereas Carbon is composed of only one simple element, water is composed of two Atoms (one of Hydrogen and one of Oxygen). The manner in which these six Atoms arrange themselves is interesting, yet in no other way could these six be placed and still maintain their attraction and repulsion.

And now we come to Septenary elements. No. 54 represents Nitrate of Ammonia. It is composed of one Atom of Nitric Acid, one of Ammonia, and one of Water, as will be seen by referring to Nos. 45, 39, and 38 of Plate 1. Its relative "weight" is 33. No. 55 represents Sugar and is composed of one of Alcohol and one of Carbonic Acid as shown in Nos. 51 and 46 of Plate 1. Its relative "weight" is 35.

Both of these elements are composed of seven Atoms and in form they represent the outline of a circle inside of which are three triangles, the center Atom being the vertex of each of the three triangles. Thus again we find the law of the triangle, square, and circle being demonstrated.

For the purpose of diagrammatic illustration the Atoms will be considered as perfect spheres. That they may at times be of different shapes is because they may be compressed or flattened in places by contact with other Atoms.

The spherical shape of Atoms accounts for much that could not be accounted for in any other way, and the shape also makes for many conditions and phenomena in chemistry and physics of a very interesting nature. In fact, the spherical form of Atoms, as well as their chemical nature, enables them to manifest in many different ways.

This latter fact Dalton illustrated by the diagrams shown on Plate 2.

Here we have in Figure A nine Atoms placed within a square so that we may study their relation one to another. We notice that by having the Atoms touch each other, as they do in this diagram, Atom No. 5 makes contact only with four other Atoms—Nos. 2, 4, 6, and 8. We note also that there is a considerable space between these nine Atoms.

If we consider each layer of Atoms in this square space as being a

stratum, we have three strata in Figure A. Between these layers or strata we have the large openings or "air" space. This means that in any such arrangement of Atoms there will be a great amount of space between the Atoms, and this space is occupied by what we shall simply call "air."

Now if we take these nine Atoms and arrange them as shown in Figure D, we change the square to a rhomboidal form. By arranging the Atoms in this wise we do several things of considerable importance. Dr. Dalton, in his papers to the scientific bodies of his day, spoke only of one or two results attained by this arrangement of the Atoms, but I will speak of another result which he knew well but did not fully illustrate.

First of all it will be seen, as Dr. Dalton pointed out, that this arrangement of the Atoms causes Atom No. 5 to contact SIX other Atoms instead of only four as shown in Figure A. Thus, Atom No. 5 is in contact with Atoms Nos. 2, 3, 4, 6, 7, and 8. Furthermore, Atoms Nos. 2, 4, 6, and 8 now touch one another, whereas they did not in the arrangement in Figure A.

This different arrangement makes every Atom in the composition of anything a center of a mystic group, so to speak. For every such center Atom will have six other Atoms surrounding it, each making contact with the other. Thus each group consists of seven Atoms—the center one and its six companions. This is why such a group is called a mystic group. And the true power of such a group is usually determined by the nature of the center Atom. The result of such grouping, in a truly mystical way, is explained later on.

But the principal point which Dr. Dalton wished to bring forth by such an illustration of grouping was this: That when the Atoms were so arranged the amount of air space between the Atoms was reduced. By examining the grouping in Figure D one will see that there is considerably less air space between the Atoms than between those in Figure A. He held, and it has been demonstrated as true, that when the air is extracted from the matter by rearrangement of its Atoms, the change or new condition is brought about by this law.

The most interesting point, however, which Dr. Dalton touched upon, though did not fully explain in his lifetime, is illustrated in Figures B, C, E, and F.

By changing the arrangement of Atoms as shown in Figure D, the strata of the Atoms are altered in a manner clearly shown by the diagrams. By taking any three Atoms in Figure A and grouping them in the same relation to each other as shown in Figure B, we discover another law. For example, we show Atoms numbered 6, 8, and 9 of Figure A. In Figure B we see these three Atoms in precisely the same relation to each other as they occupied in Figure A.

Now by drawing a line from the center of each of these three Atoms to the center of the others we have a triangle. If we consider the one Atom (No. 9) as resting upon two others, as constitutes a building of layers, or strata, we find in Figure E that the triangle has a certain height indicated by the dotted lines. We also note that the triangle is not an equilateral triangle. (And this is important to all Rosicrucians.)

If, on the other hand, we take three Atoms from the grouping in Figure D, we find another law. By taking any three Atoms, or in this example by taking Atoms numbered 4, 5, and 7, and placing them in the same relation to each other as they are in Figure D, we find that a triangle can be formed by drawing a line from the centers of the Atoms. But in this case the triangle is an equilateral triangle.

By comparing these two triangles as shown in Figures E and F we see that they have different heights (indicated by the dotted lines) and the height is shown by the two heavy lines in the center of the diagram.

This, says Dr. Dalton, shows the height of the strata of each group of Atoms.

He also calls attention to the fact that in the grouping shown in Figure D, the angles are always 60 or 120 degrees—a fact to be kept in mind by all Rosicrucians.

Therefore, we see that when the law of the triangle (the equilateral triangle) demonstrates or manifests itself in the composition of matter or the arrangement of Atoms, we have an entirely different and important demonstration of the Atomic laws.

The grouping in Figure D represents the grouping of Atoms in the formation of ice. By this arrangement of the Atoms the air space or "air" is eliminated to a great extent and thereby the liquid becomes more solid. This is accounted for by the two facts that since the Atoms fit more closely together the matter becomes more solid, and that the elimination of air takes from the water a great amount of its elasticity.

To further demonstrate the grouping of Atoms in this fashion in the formation of ice, Dr. Dalton points to another interesting fact. He calls your attention to the formation of ice. He asks you to note that when water freezes by sudden congelation (that is, when water is brought into an atmosphere below the freezing point and is suddenly chilled) certain forms of crystals or spiculae can be seen upon the surface of the water. Figure G shows one of these spiculae and it illustrates two points: that the Atoms are co-related to one another as shown in Figures C and D, and that the angles are very significant.

An examination of the designs shown in snowflakes will teach one many interesting facts regarding the laws embraced in the foregoing statements.

Table II shows a comparison between the chemical formulations of Frater Dalton and those of modern scientists with regard to some substances commonly encountered in the study of Chemistry. Apart from obvious differences in names, one is struck by the remarkable similarities in formulations. When it is recalled that Frater Dalton was unaware of the fact that two hydrogen atoms ordinarily combine to form a hydrogen molecule, one cannot help but marvel at the remarkable success he enjoyed through the judicious application of Rosicrucian Principles. In fact, in the examples cited in Table II all differences in chemical formulations can be accounted for on the basis of current knowledge in regard to the di-atomic nature of hydrogen gas.

TABLE II—COMPARISON BETWEEN DALTON & MODERN FORMULATIONS

Chemical Formula		Physical State	Name	
Dalton	Modern		Dalton	Modern
N ₂ O ₃	N ₂ O ₃	Liquid	Nitrous Acid	Dinitrogen Trioxide
NO	NO	Gas	Nitrous Gas	Nitric Oxide
NO ₂	NO ₂	Gas	Nitric Acid	Nitrogen Dioxide
C ₂ H ₂ O ₂	C ₂ H ₄ O ₂	Liquid	Acetous Acid	Acetic Acid
NH ₂ NO ₃	NH ₄ NO ₃	Solid	Nitrate of	Ammonium Nitrate
CO ₂	CO ₂	Gas	Ammonia	Carbon Dioxide
CO	CO	Gas	Carbonic Acid	Carbon Monoxide
CH	C ₂ H ₂	Gas	Carbonic Oxide	Acetylene
CH ₂	C ₂ H ₄	Gas	Olefiant Gas	Ethylene
HO	H ₂ O	Liquid	Carburetted	Water
			Hydrogen	
			Water	

COMBINING ATOMS

PLATE THREE

Let us turn our attention to Plate 3. Here Dr. Dalton illustrates many other laws of the Atoms.

To understand what Dr. Dalton meant to convey—and to make plain to our Rosicrucian readers the laws they have been studying—we must bear in mind that all Atoms have a certain aura around them due to their vibrations. Considering the nature of an Atom and its composition from the Rosicrucian point of view, it is not surprising that we should speak of an aura surrounding an Atom. This aura of influence or magnetic quality has been recognized by scientists for many years.

Modern science describes the atom as consisting of a tiny nucleus of positive polarity around which move a number of electrons of negative polarity. The number of electrons is just enough to balance the number of units of positive polarity associated with the nucleus. It is the electrons which impart to the atom its size. Electrons are also the units that are transferred or shared between atoms when they combine to form molecules.

Although the existence of electrons in atoms has been established since the turn of the century (1900), the true nature of the electron has not yet been established. In fact, the electron in atoms is so elusive that scientists have been obliged to express its behavior in terms of probabilities. Like the photon, or particle of light, the electron has been described as both a particle and a wave. In fact in modern quantum theory scientists find it necessary to treat the electron as an electromagnetic wave-function. Electromagnetic waves correspond to some aspects of what Rosicrucians call vibration.

Atomic Laws (continued)

FIG. 1

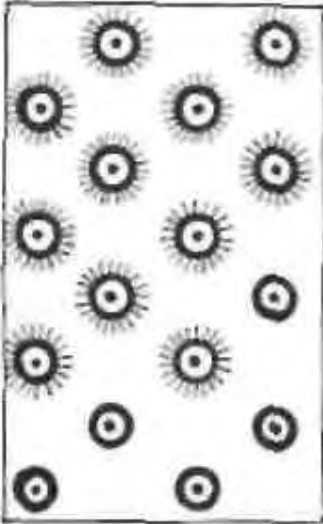


FIG. 2

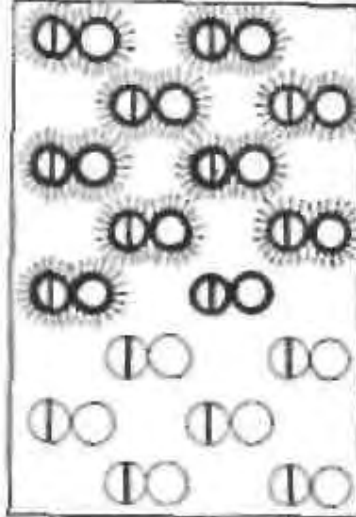


FIG. 3

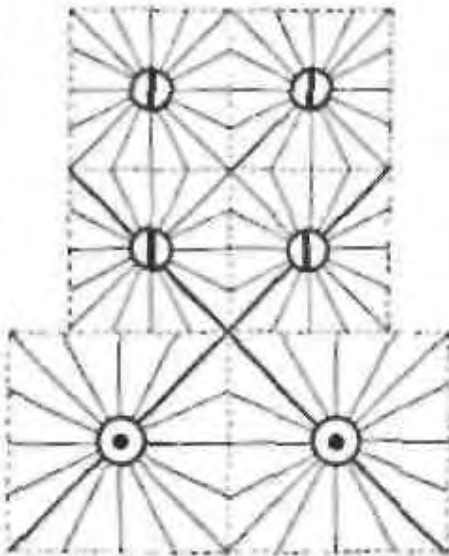
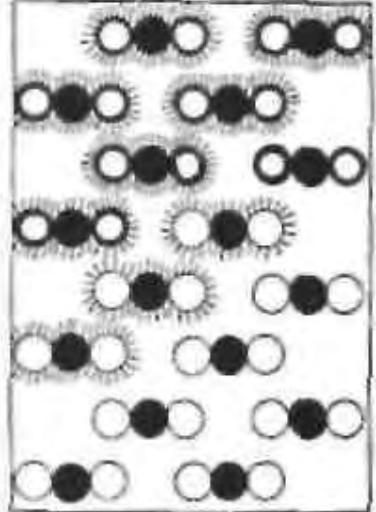


FIG. 4.

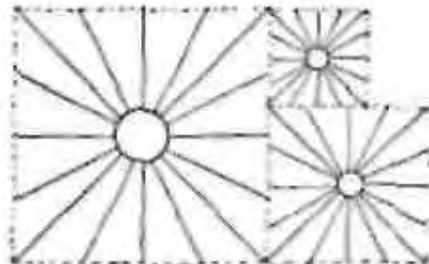


FIG. 6

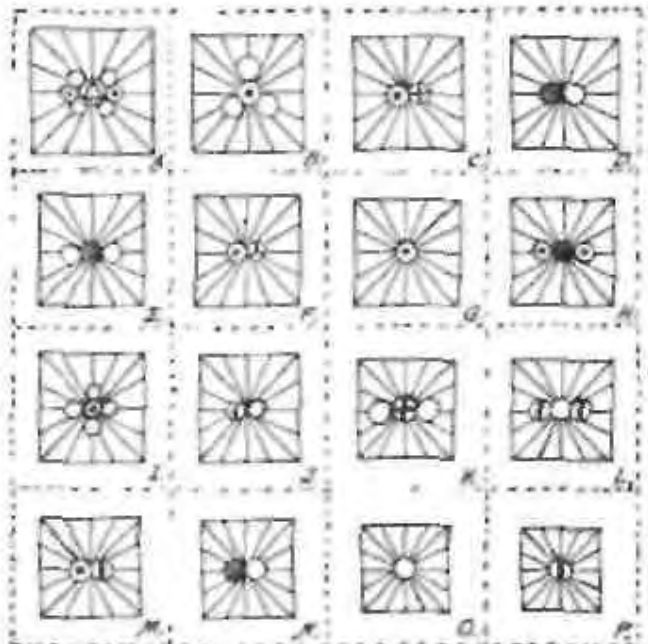


FIG. 5. (A to P)

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 Nova Scotia, Supreme Grand Lodge.

According to modern theory, electrons, as electromagnetic wave-functions, are the entities that hold atoms together in molecules. The foresight displayed by Frater Dalton in declaring that when atoms combine to form molecules, they are held together by the strong affinity of vibration, is therefore a testament to the efficacy of Rosicrucian principles.

The aura which surrounds atoms is a function as much of the electrons which surround the nucleus as the positive nature of the nucleus itself. Modern chemists acknowledge the existence of polarity in atoms as being due to the positive influence of their inner nature—the nucleus. The nuclei of atoms exert an influence far beyond the bounds of their physical size. This positive influence the modern chemist calls electronegativity. Electronegativity is the measure of an atom's ability to attract to itself electrons from other atoms. This "measure" is due to the fact that in atoms the units of positive electricity in the atomic nucleus are never perfectly shielded by the normal complement of electrons present in the atom. When electronic shielding of the nucleus is nearly perfect one speaks of a noble gas—i.e., a type of atom which very rarely can be induced to engage in chemical reactions. Examples of noble gases are helium, neon and argon.

Atoms other than noble gases fall into two major categories known as metals and non-metals. The motive force behind most chemical reactions is a drive for atoms to achieve a structure similar to that of a noble gas. To achieve this noble structure, atoms must gain, lose or share electrons. Electronegativity is therefore a measure of the force with which an atom attracts electrons in attempting to reach a noble structure. Atoms other than noble gases must either lose or gain electrons in order to attain to a noble structure.

Metals generally have lower electronegativity values than nonmetals. For this reason, in most reactions involving metals and nonmetals, the metal functions as an electron-donor while the nonmetal functions as an electron-acceptor. In such transfers of electrons both metal and nonmetal attain to a noble structure. However, such transfers of electrons lead to the formation of ions of two polarities. The metal atom, in donating electrons, becomes positively charged, while the nonmetal, in receiving electrons, becomes negatively charged. Ions of positive polarity are called cations; ions of negative polarity are called anions. Anions and cations, being of opposite electric polarity, attract each other to form molecules known as salts.

When atoms having similar electronegativity values combine to form molecules, electrons are not transferred between them. Instead electrons are shared in such a manner as to yield more complete shielding of their nuclei. The type of bond formed when electrons are shared between atoms is called covalent. The reason for the sharing is not one of brotherly love or concern for each other, but rather it is born of mutual respect. It is as if two brothers of equal strength and agility were given a pie to share between themselves. Since neither has an advantage, i.e., their electronegativity values are the same—the pie is shared equally. When two atoms of equal electronegativity value share electrons in forming a molecule, one

speaks of a non-polar molecule. When one brother enjoys a moderate advantage over the other the sharing is unequal. The type of molecule formed under conditions of unequal sharing is referred to as a polar molecule. All out advantage, as in the case with metals and nonmetals, leads to the formation of ionic molecules or salts. Thus we see that the type of union that exists between atoms covers the range from ionic, on the one hand, to non-polar covalent on the other. The type of molecule formed when atoms combine is dependent only upon the ability of atoms to attract electrons to themselves, i.e., the degree of difference between the strength of their auras.

Atoms of a given type and polarity (electronegativity) do not always find themselves in the presence of atoms of a different polarity. In other words, atoms often find themselves in the presence of their own kind. Under appropriate conditions of temperature and pressure the auras of like atoms may interact in such a way as to lead to the formation of liquids from gases, or solids from liquids. Differences in physical states are accounted for on the basis of closeness of atoms as illustrated in Plate 2.

Expressions of this principle of closeness are known to modern crystallographers who have studied the differences between various allotropic forms of iron and sulphur, for example. Allotropic forms reflect the various physical arrangements of the atoms concerned. Changes in physical arrangements of atoms are usually accompanied by changes in density and, especially in the case of sulphur, elasticity.

In Figures 1, 2, and 3, of Plate 3, Dalton shows Atoms in groups to form certain elastic fluids. Figure 1 shows Atoms form Hydrogen. Figure 2 shows Nitrous Gas. Figure 3 shows Carbonic Acid. What he intends to show is that the aura from the Atoms, composing these three, causes the atmosphere around the Atoms to be charged with certain emanations from the Atoms, and that this atmosphere and the vibrations in it cause the composition or element formed by the Atoms to be "elastic." In this way, he says, are elastic fluids or gases formed.

In Figure 4, however, we come to one of the most interesting diagrams and illustrations of the Atomic law. In fact, the point which Dalton tried to present in a veiled way has not been fully offered to the workers in chemistry before.

Assuming (and this may not be an assumption at all) that the Atoms do have certain rays emanating from them, we can best illustrate these emanations by making them diagrammatic. Therefore, we will consider that the rays issue from the center of each Atom and go outward from the Atom in straight lines. For a very good reason we will assume that these rays form an aura around each Atom, and that this aura is in the form of a square. (I must repeat that this MAY NOT BE an assumption at all.) We find, however, that there are four emanations from each Atom which form diagonal lines in the square aura surrounding each Atom. In other words, there are four definite rays from each Atom, stronger than the others, which leave the Atom at equidistant points, and these rays are called the POTENTIAL RAYS.

In dealing with the symbolism of numbers, we have been instructed

in the meaning of the number four. The number four is represented by the square, which is itself symbolic of foundation. The question we must ask ourselves then, is whether the findings of modern chemistry shed any light on the significance of the number four in the combining, of atoms to form molecules. In this regard it is interesting to note that precisely between the extremes of those atoms referred to earlier as metals and nonmetals, is a small group referred to as the metalloids. Metalloids are neither metal or nonmetal. Instead, they share in the characteristics of both extremes in that they very rarely accept or donate electrons. Yet, unlike the noble gases, metalloids frequently engage in chemical reactions. Metalloids love to share! As a consequence, they are Nature's choice in the important task of maintaining a foundation.

The two metalloids most used by Nature in the important position of "foundation" are carbon and silicon. Both of these atoms have a valence, or combining power of 4. Valence is a number which expresses how many electrons an atom must lose, gain or share in order to achieve a noble gas structure. The highest valence that any atom can have is 4.

Next to oxygen, silicon is the most abundant atom on earth. The earth's crust, the mantle which forms the physical foundation of our world, owes its stability to the dependability of the silicon atom.

Although not nearly so abundant as silicon, the carbon atom has also been used by Nature in her establishment of the principle of foundation. The carbon atom serves as the backbone of those molecular structures so vital to the expression of life forms on earth. Occupying the middle ground of chemical reactivity, carbon is ideally suited to the stable, yet dynamic changes associated with the life process. In avoiding the extremes of chemical reactivity the carbon atom participates in both—this is foundation! Thus we see the significance of the number four. As student mystics, we can learn much from the book of Nature.

Another point to be remembered is that not all Atoms are of the same size. Figure 5 on Plate 3 shows a number of Atoms representing sixteen different elastic fluids, from A to P. The Atoms are drawn in their proportion to one another, and the square of aura surrounding each Atom is drawn in proportion to the size of the Atoms. Thus we can plainly see by the size of the square aura the difference in the aura of each of these sixteen Atoms.

Behind all the laws known to chemistry for the combining of certain Atoms, or the mixing of certain elements, is this law: That the rays from each Atom must meet and find harmony with the rays of other Atoms if they would blend or unite. This law is illustrated in Figure 4 on Plate 3. There are four Atoms of Azote (Nitrogen) in their square auras at the top of Figure 4. You will note that the rays from these four Atoms, forming the square auras around each Atom, unite or meet.

Because these rays join in this manner the four Atoms form a united element. You will further note that the POTENTIAL RAYS of each of the four Atoms meet and thereby form diagonals in the large square

composed of the four smaller squares. At the bottom of the four squares of Azote there are two squares containing Atoms of Hydrogen. These latter squares are larger than the others above them, because the auras of Hydrogen are larger than the auras of Azote, as shown in the diagrams C and P in Figure 5.

However, the Atoms of Hydrogen unite well with the Atoms of Azote because the diagonal rays, or the POTENTIAL RAYS of all the Atoms in the combination of Figure 4, meet and unite perfectly. This is shown in Figure 4 by the HEAVY DARK diagonal lines running through four squares and which represent the Potential Rays.

To make this more clear. Figure 6 has three different Atoms and their auras enlarged. Here we find that because of the difference of the rays forming the auras of those Atoms, not one of the rays in one of those Atoms or auras meets with the others. No matter how you may place or try to unite those three Atoms—whatever they may be—they will not make the perfect association desired.

By this we learn that when the potential rays of Atoms unite there is one form of mixture; and that when all the rays meet (as in the upper four squares of Figure 4) there is another mixture of a purer and unmodified nature. And—when none of the rays unite we find that the Atoms do not give a true mixture of any kind.

Thus we see that theoretically, at least, there is a great deal to study and learn about the potentiality of Atoms and the emanations of Atoms; for in the potentiality and in the rays lies the secret of the combination of Atoms and the formation of matter.

This, then, is the great work of Rosicrucian chemistry, and in our Order are found laws making all those things plain which I have been able to refer to only in a veiled way in the interpretation of the work and discoveries of Dr. John Dalton.

CONCLUSION

Members are urged to study this carefully. Reference to any standard textbook on chemistry will be helpful. It must be realized that since Dalton's time there have been changes in phraseology and that modern instruments such as the spectograph, the electron microscope, the electrical balance, the x-ray, and many other wonderful precision instruments have revealed things not known to Dalton and have shown, in some ways, that some of his terminology or explanations are in error. However, his fundamental principles were definitely sound and some of his ideas are still considered a realm to be investigated by modern science. Of what these consist the Rosicrucian student is well informed through his membership studies.



Part Seven

Biographies of Rosicrucian Leaders

SIR FRANCIS BACON

Baron Verulam, Viscount St. Albans, Eminent
Imperator of the Rosicrucians

Because of the increasing interest in the life and works of Francis Bacon, we introduce his portrait (on page 7) and a few brief remarks about him.

He was born in London on January 22, 1561. He attained very high positions in the British government, and was secretly a representative of many high officials, and was often forced to assume the responsibility and guilt of those whose reputations he would save. For years those unfriendly to him believed the evil that was said of him, and which he cared not to deny in order to save further explanations. But within the past fifty years certain unquestioned records have proved the Rosicrucian contention that he was one of England's noble men—in heart, soul, and deed.

As a pioneer in the revolution of methods of education he stands without a peer, and the effect of his "secret society" upon mankind in Europe was ever a puzzle to the multitude until it was discovered that the esoteric society, to which much of his correspondence seemed to refer, was the Rosicrucian Order. Then it was found that some of his literary co-workers were his official emissaries or deputies of the Rosicrucian Order, making periodical journeys to foreign jurisdictions.

It was Bacon, who, as Imperator of the Rosicrucian Order, wrote the now internationally famous book called the *Fama Fraternitatis* to which the fictitious name of Christian Rosenkreutz was signed—meaning Rosy Cross. Through the discovery of the secret code in this manuscript, and the several acknowledged writings on secret codes, it was further discovered that Bacon wrote the famous plays attributed to the one who produced them, Shakespeare. An examination of the pages of the original plays shows not only the name and titles of Bacon concealed in the strangely arranged lines of text, but the Rosicrucian and Bacon symbols are found as watermarks in the paper. The writing and production of plays at that time was considered a low, mean, and sordid occupation, and while the "Shakespeare plays" were of a very high type and quite different from all previous plays, the very nature of their intimate revelations would forbid the author from admitting his connection with them under penalty of having them destroyed. It was a most fortunate circumstance for civilization that Bacon conceived his wonderful plan of writing and issuing the plays under the name of the principal actor, yet preserving within their text the name of the real author.

It was Bacon who first planned the Rosicrucian colonization of America. He wrote a book called the *New Atlantis* (often referred to as "The House of Solomon") in which the whole scheme is given in fascinating symbolism. Many years later, in 1693, a specially selected group of Rosicrucians, with their families, gathered from all parts of Europe at one port, and set sail for America in their own

chartered boat. They arrived at what is now Philadelphia in the early part of 1694, and established many of the first educational institutions in the United States. Their record, well preserved in the archives of this country, testifies to the magnificent influence of the Rosicrucians in the foundation of this great Republic.

Bacon's transition occurred April 9, 1620, in the very height of his Rosicrucian work and while he was making some important scientific tests.

The full-page illustration of Bacon, shown on page 7, accompanied by many of the symbols used in reference to him, was made by our former Emperor, Dr. H. Spencer Lewis, in 1919, as a frontispiece to a book he was compiling. It has been reproduced a number of times and is drawn from the best-known portrait of Bacon, with other decorations and features known so well to Rosicrucians. It is unlike any page to be found in any of Bacon's books in entire composition, but duplicating parts of many. Thus our members have an excellent souvenir of the eminent Rosicrucian Emperor of the seventeenth century.



Former Imperator (1915-1939) for International Order,
A. M. O. R. C.

The following is a brief biography compiled from facts gathered from our various official publications and from official records.

Harvey Spencer Lewis was born in Frenchtown, New Jersey, on November 25, 1883, at 12:38 noon (corrected, astrological time). His parents were engaged in educational work at the time and he was given a good schooling, and later brought to New York with his two brothers. He was of Welsh extraction, descending from the family of Lewis whose great forbear was Sir Robert Lewis and whose other descendants included Merriweather Lewis of the famous Lewis and Clark expedition, and many others prominent in early American history.

Educated in New York City schools, he united with the Methodist Church and was one of the early members of the well-known Methodist "Metropolitan Temple," of which Dr. S. Parkes Cadman was the first clergyman and marvelous promoter of great good.

Devoting himself to scientific studies he also entered the advertising world as a professional artist, and in many parts of America are paintings in oil, pastel, and water color, as well as hundreds of pen drawings from his prolific pen. Many of these have become nationally known. Before his twenty-first year he was in charge of special art features of the New York Herald.

At about this same time he was elected President of the New York Institute for Psychical Research, and among the many able associates in his work were Ella Wheeler Wilcox and "Fra" Hubbard, founder of the Roycrofters. Both of these later assisted in the establishment of the Rosicrucian Order in America and were on the first American Council of the Order when Dr. Lewis was selected Supreme Grand Master of America.

After many years of continuous scientific and psychic research, even in the fields of wireless (radio) when this science was little known, he made his first contact with the work of the Rosicrucians through obtaining copies of the secret manuscripts of the first American Rosicrucians, who established their headquarters near Philadelphia in 1694. A member of the English branch which sponsored the first movement in America, Mrs. May Banks-Stacey,* descendant of Oliver Cromwell and the D'Arcys of France, placed in his hands such papers as had been officially transmitted to her by the last of the first American Rosicrucians, with the Jewel and Key of Authority received by her from the Grand Master of the Order in India, while an officer of the work in that country.

For several years correspondence was maintained with different representatives of the foreign jurisdictions until proper investigation

* See portrait on page 10.

could he made establishing the worthiness of Dr. Lewis to carry out the warrants then in his possession. Finally in 1909, he was directed to make his appearance before certain high officials in France. He visited Toulouse, the ancient center of the Rosicrucian international conclave, and returned from that country in possession of further authority. This and the papers possessed by Sro. Stacey were presented to a committee of over a hundred American citizens and the foundation for the decreed revival of the work in America was laid, with Sro. Stacey as Grand Matre of the Order, and Dr. Lewis as Supreme Grand Master.

Since that time many high honors were conferred upon him by foreign and American societies, academies, scientific institutions, and learned bodies.

As an American citizen he had been cited for honored decoration with the Cross of Honor and made a Knight of the Flag by the United States Flag Association. In Europe he received a number of similar decorations, including the Gold Cross of the Knighthoods of the Temple of Jerusalem. He was a member or officer of a number of European and American educational societies, and had been received into the highest degrees of fourteen or more of the leading esoteric, mystical, and philosophical societies of the world, including the Rose-Croix Kabalistique de France, the Martinist Order of France, Belgium and Switzerland, the Rose-Croix Alchemical Society of France, the Unknown Samaritans of Europe, the Brahmanist Brotherhood, the Egyptian Rites of Memphis and Mizraim, and others; he was also one of the few Initiates to be received in a mystery temple of Luxor, Egypt, in 1929. He was distinguished with high honors at the international Congress of the Federation Universelle des Ordres et Societes Initiatiques (FUDOSI), held in Brussels, Belgium, in 1934. He was the only Rosicrucian officer in North America having been so universally empowered to represent the ancient esoteric sanctuaries of the world.

His wife, Martha Morfier Lewis, a descendant of the famous French General, Morphier, was the first lady in America to cross the Threshold of the Order in the new regime, and his four children have been reared in the work; his son, Ralph M. Lewis, served as Supreme Secretary of the Order for North and South America for many years, and is now incumbent Imperator.

Dr. Lewis passed through transition to the Higher Initiation in San Jose, California, at 3:15 P.M. Pacific Standard Time, on Wednesday, August 2, 1939. Hundreds attended the services, and several thousand letters, telegrams, and cables were received from every civilized country in the world, expressing sorrow at the loss of his physical presence and personality, but joy at his final attainment. In accordance with an expressed wish in his Last Will and Testament, his mortal ashes were interred in Rosicrucian Park, beneath a symbolic triangle in the beautiful Akhnaton Shrine, a reproduction of a Temple in Egypt in which he had performed an initiation. It is now visited annually by great numbers of members, and his friends and admirers.

Imperator for the Worldwide Jurisdiction (the Americas,
Australasia, Europe, Africa, and Asia), A.M.O.R.C.

The following is a brief biography of facts gathered from the archives of the Order.

Ralph Maxwell Lewis was born in New York City, New York, on Sunday, February 14, 1904, at 10:30 A.M. His father, the first Imperator of A.M.O.R.C. for North and South America, was born in New Jersey, and was of Welsh extraction, being a descendant of Sir Robert Lewis, early American settler. His mother was born in Boston, Massachusetts. His father, at the time of his birth, was engaged as a feature writer for a New York newspaper, and, though still a young man, was nationally known for his articles on metaphysical subjects and psychological research in well-known magazines and the daily press.

Ralph M. Lewis received his early education in the schools of New York City and a military academy of New Jersey. In 1918, his family established residence in San Francisco, California. In 1919, he joined them, and later studied law and accountancy in that city, while engaged in clerical and other pursuits for a livelihood. While still in his teens, he evidenced a pronounced faculty for efficiently organizing details, and arranging every personal activity into a systematic campaign. Duties or programs which challenged the imagination and called for creative enterprise made the strongest appeal to his nature. From 1919 to 1923, while radio was still in its infancy and no standard receiving equipment was on the market, he collaborated with his father and other researchers in an especially equipped laboratory for the designing of unique receiving circuits, and for the improvement of the instruments used.

His abhorrence of routine detail caused a mental restlessness, and a search for a profession which would allow his imagination the necessary freedom. Having reached a point in his law studies where he would soon have been prepared for the bar examination, he abandoned his interest in law as a profession, because its logic and required research alone continued to appeal to him. Abstract subjects began to engross him more and more. He read works on oceanography, archaeology, and geology, especially those topics which entered the realm of speculation. His discussions with his father led his interest into the fields of ontology, metaphysics, and mysticism.

His father never urged him to become a Rosicrucian member or student. However, the answers he received to his questions—and which were not available through any other source of knowledge—aroused his admiration for the Rosicrucian teachings, and he crossed the Threshold of the Order by a special dispensation while still a youth. The Rosicrucian teachings touched a responsive chord and satisfied a previously misunderstood yearning. He progressed through the Degrees of the Order in the San Francisco Lodge, and began as

well a conscientious and systematic study of the principal philosophic thought of the centuries.

In 1924, the American Supreme Council of the A.M.O.R.C. elected him Supreme Secretary of the Rosicrucian Order of North America, to fill a vacancy created by retirement. This position afforded him an outlet for the unique combination of his talents—abstraction, creative enterprise, and organization. He was responsible for a number of drastic changes in the AMORC administration policies and the expansion of the Sanctum membership. He advocated a centralization of all the Order's activities in the Supreme Lodge, with the subordinate activities deriving their power and direction through the central body alone. This caused uniformity in function and a consequent unity which strengthened AMORC materially. Aside from his filial love for his father, he always had a great respect for his genius and gave him unswerving loyalty.

He was an American delegate on several occasions to the F. U. D. O. S. I. conferences (a federation of the authentic arcane orders of Europe) held in Brussels, Belgium. He was received by the Emperor of the Rose Croix of Europe, with honors due his rank, and had other Rosicrucian Degrees conferred upon him in Brussels.

In 1936, he was initiated into the Rose-Croix Kabalistique Order and into the Traditional Martinist Order of Europe. He had previously been made a Fellow of the Andhra Research University of India, which body had conferred upon him, because of his philosophic writings, the Honorary Degree of Doctor of Literature. He had also received the Star and Cross of Science from the International Academic Council in 1939.

On August 12, 1939, following the transition of Dr. H. Spencer Lewis, further high powers of the office of Emperor were transmitted to him, and he was duly and legally elected by the Board of Directors of the Supreme Grand Lodge of the A.M.O.R.C. as Emperor for this jurisdiction.

In the early part of 1940, the Supreme Council of the Traditional Martinist Order of the world transferred to him the title of Sovereign Grand Master of the Martinist Order of the World, with authority to perpetuate it. Until his transition. Dr. H. Spencer Lewis had held this authority.

In March of 1940, Mr. Lewis was elected President of the International Supreme Council of the Order Rosae Crucis.

Throughout the years, he has organized and conducted several motion-picture expeditions to the sites of the ancient civilizations and the birthplaces of religious and philosophical truths throughout the world. He has several times traveled throughout the world, filming ancient cultures in Egypt, India, Indonesia, Pakistan, Siam (Thailand), Ceylon (Sri Lanka), Peru, Greece, Persia (Iran), Tibet, and Iraq. In fact, he has been to every continent. These films are freely exhibited as an adjunct of the Rosicrucian Egyptian Museum, of which he is the Director.

He has spoken at Rosicrucian Conclaves (Conventions) in nearly every land in which the A.M.O.R.C. is established. He finalized the reestablishment of the A.M.O.R.C. of France and installed its incumbent Grand Master, Frater Raymond Bernard, in 1959. He also brought into existence the Grand Lodges of Brazil, Germany, and Japan, and in general has expanded the Order to its present worldwide extent.

CECIL A. POOLE, F.R.C.

Vice-President of the Supreme Council for the Worldwide Jurisdiction
(the Americas, Australasia, Europe, Africa, and Asia), A.M.O.R.C.

Cecil A. Poole was born in Monmouth, Oregon, on Sunday, August 11, 1907. His family were early pioneers in the old Oregon Territory, having come from Missouri and Michigan over the Oregon Trail. His great-grandfather, a Methodist circuit rider in the Willamette Valley, was instrumental in helping Oregon to become a state of the Union.

Inheriting the sturdy, questing pioneer spirit of his forebears and being influenced by the orthodox religious views of his family, Mr. Poole first considered the ministry as a vocation. He entered Willamette University, a denominational school, located at Salem, Oregon. There, however, he found himself more drawn to psychology and music. He planned to become a theater organist, but the coming of talking pictures forced him to change his goal. This time, he turned to education as a major.

After his graduation from Southern Oregon College of Education at Ashland, he began to teach in 1928 and soon became a school administrator. In this capacity, he helped to institute the first formal courses of study in character education. At this time, he laid a sound foundation for his future career at AMORC by handling school finances, budget problems, and legal matters.

Mr. Poole's long-time interest in philosophy continued to expand. Hearing about AMORC through a radio program, he searched libraries for more information. It was not long afterward that he joined the Rosicrucian Order. His career at AMORC began in October, 1934, when Ralph M. Lewis, the present Imperator, offered him a position as lecturer in the field. At first, he traveled by himself. Later, two trips, each lasting approximately ten months, were made as lecturer accompanying the courier car. Speaking both to the public and to members of Chapters and Lodges, he lectured in most of the United States.

In 1936, on his return to San Jose after the second tour, he was invited to join the local staff as Director of the newly established Latin-American Division. He retained this position until elected Supreme Secretary on August 12, 1939. From that time until December 6, 1963, more than twenty-four years later, Mr. Poole held two offices simultaneously. As Supreme Secretary and Supreme Treasurer, he directed the business and financial affairs of the organization under the ministry of the Board of Directors. He kept abreast of current business and financial trends by studying with the New York Institute

of Finance. Through his guidance, the Rosicrucian Order has achieved steady and stable financial growth.

Through the years, Mr. Poole has maintained his interest in the Latin-American Division. Having perfected his knowledge of Spanish, he lectures in Spanish on his trips to South America and at the annual International Conventions of the Order.

Mr. Poole's varied interests are revealed in the many articles that he has written for the Rosicrucian Forum and the Rosicrucian Digest, in which he has analyzed the philosophical and psychological aspects of mysticism and related them to a broad background knowledge of natural history and biology. He is a member of the American Association for the Advancement of Science, the American Ornithologists' Union, and a life member of the Cooper Ornithological Society. On January 24, 1969, after twenty-five years' membership in the California Academy of Sciences, he was elected a life member of this distinguished group. In addition, Mr. Poole's civic service was recognized in April, 1968, when he was elected to a three-year term on the Board of Directors of the Better Business Bureau of Santa Clara Valley.

His eager mind and unquenchable vitality have found many outlets. For years, he has read an average of two books a week. In addition, he has written more than a million words, the equivalent of a book a year. Through private correspondence, he has interested a number of scientists in contributing special articles to the Rosicrucian Digest. Besides scientific and philosophic interests, he enjoys classical music, opera, and ballet.

In August, 1972, Mr. Poole retired as Supreme Treasurer of A.M.O.R.C. but continued on as Vice-President.

His wife, Elise Stewart Poole, also a native Oregonian and a woman of quiet charm, has accompanied him on his numerous official visits around the country.

ARTHUR C. PIEPENBRINK, F.R.C.

Supreme Secretary for the Worldwide Jurisdiction (the Americas, Australasia, Europe, Africa, and Asia), A.M.O.R.C.

Arthur C. Piepenbrink was born in Elmhurst, Illinois, July 1, 1922. When he was four, his family moved to Beaver Dam, Wisconsin, a farming community of about 10,000 people. Here he experienced the Depression years, learning with his family how to be self-sufficient in an almost pioneer spirit—from the raising of food to carpentering.

His father, a teacher, had many interests, and his challenging, inquisitive mind and progressive ideas involved family life at all times in a mixture of the serious, philosophical, religious, educational, and moral. When he joined the Rosicrucian Order, the Rosicrucian principles he learned and lived struck a harmonious chord in the son and became for him the natural way to live, instilling in him even at so young an age a determination to work for the Order when he grew

up, and to assist in the work of disseminating the Rosicrucian teachings.

The depression years made it difficult for Mr. Piepenbrink to further his education after high school, and so it was that he worked for two years in the laboratory of a chemical factory. The possibility of a college education seemed remote at that time. With the war, however, the entire course of his life changed. After three and a half years in the Air Force as a navigator, he emerged a First Lieutenant and promptly took advantage of the G.I. Bill of Rights to obtain a college education.

His youthful ambition to work for the Rosicrucian Order had remained steadfast, and so he planned his educational program accordingly, majoring in speech arts and languages. However, because he realized that there might not be an immediate opening at Rosicrucian Park, he prepared himself for teaching, specializing, finally, in school administration. This training has proved singularly useful to Mr. Piepenbrink in his present duties as Supreme Secretary since the Rosicrucian Order is in a broad sense a school.

Although from time to time during his college years he inquired about available positions at Rosicrucian Park, there were no immediate openings until after his graduation, when he was offered a summer teaching position at the University by Cecil A. Poole, at that time Supreme Secretary and Dean of Rose-Croix University. After teaching a course in psychology in 1950, Mr. Piepenbrink returned to the University of Chicago graduate school and finished his thesis, receiving a Master's Degree in December, 1950. Brief experience later in a company management training program was interrupted by the offer of a permanent position as field representative for the Order, a position which was immediately accepted.

Mr. Piepenbrink's career at AMORC, beginning with his arrival in San Jose on New Year's Day, 1951, includes a year as field representative, seven years as Dean of Rose-Croix University and as Extension Director, and five years as Grand Regional Administrator. On December 6, 1963, he became Supreme Secretary of the Rosicrucian Order, succeeding Ralph M. Lewis and Cecil A. Poole, respectively.

Outside activities include community service, sports such as tennis, swimming, and hiking, membership in the Camelot Round Table—a branch of the Loyal Knights of the Round Table, a service organization—and many years as a member of the Humane Society of Santa Clara Valley.

BURNAM SCHAA, F.R.C.

Supreme Treasurer for the Worldwide Jurisdiction (the Americas, Australasia, Europe, Africa, and Asia), A.M.O.R.C.

Introductory remarks: Our new Supreme Treasurer, Frater Burnam Schaa, is quite unconcerned about his personal life, feeling it to be rather unimportant. However, because there may be those who would find it of interest, the following has been gleaned from record, family and friends.

He was born under rather unusual circumstances to parents in their middle years. His twin aborted mid-term, but William Burnam was quietly delivered at 7:37 A.M. T.L.T. (True Local Time) in Corpus Christi, Texas on February 17, 1943.

Corpus Christi was the temporary residence of Burnam's parents, Stella M. and George E. Schaa. His father, a watchmaker by trade, was conscripted by the Navy to work on delicate instruments during World War II, and the family was "stationed" there for two years.

The name Schaa often elicits questions. Burnam's first generation German father answered this by saying that his father before him came from a 200-year-old banking family in Germany. The spelling of the name appears to be neither Germanic nor Dutch in origin, and it has been speculated that perhaps, because of the pronunciation, it may have been a conversion of the Scottish name Shaw. Burnam's mother is from two old Southern English and French families—the Brookes and Dentons of Mississippi.

When Burnam was two years of age his family moved to Clovis, California, a small town on the outskirts of Fresno, a major city in the San Joaquin Valley, a great agricultural valley of California. From earliest times Burnam seemed to be marked by a quiet neutrality of character even though he actively championed society's less fortunate and counted among his friends those from every race and walk of life, some even outcasts from society. Perhaps it was this universal neutrality that inspired his peers to elect him, without any effort on his part, to serve them as a student body leader. Yet in spite of his active participation in school government, activities and sports, Burnam was often a solitary spirit by choice, taking great joy in long walks or excursions alone into the surrounding hills. Each evening he admired the Milky Way and listened deeply to the symphony of night sounds present in the silence of a small town. From such experiences, the mystical awareness steadily grew within him, and at 18 he joined the Rosicrucian Order.

Although an adamant conscientious objector to war and abuse of any kind, Burnam was able to discipline his own rebellious nature by joining the National Guard following Junior College. During these seven years of Guard service he attended Fresno State University, first majoring in Pre-medical studies and then changing to the Humanities Department where he specialized in ancient history and philosophy. But the humanities only heightened his interest in the human condition, so he then decided on a teaching career, majoring in sociology. However, after a few years of serious study in this field, he

came to understand that the only real way to help humanity alleviate its manifold problems was to help the individual help himself and change the world in the process. For him, neither the teacher, physician, or the politician seemed able to accomplish this to any extent.

The Order's teachings had gradually brought about many major changes in his own life, and increasingly Burnam hoped that others might also benefit as he had; therefore the urge grew ever more insistent within him that he should offer himself in service to the International Order of the Rose Cross. In the summer of 1969 Burnam Schaa left Fresno State University with a rather broad and lengthy education and came to Rosicrucian Park to serve the Order wherever he was needed. He was first employed in AMORC's Shipping Department before becoming a member of the first AMORC in-house Computer Department. This computer system was rather unique on the West Coast and Frater Schaa had to learn from on-the-job experience as well as from specialized computer science training. His capabilities soon earned him promotion to Department Head. Then, surprising to all, he was chosen to succeed the retiring Curator of the Rosicrucian Egyptian Museum. Although his enthusiasm for computer sciences was obvious, Frater Schaa also loved ancient history, and had continued his interest in Egyptian and Tibetan mysticism throughout his membership. To this he added a college degree in Museum Science, and pursued an active interest in modern Egyptology. During this time he began his extensive travels for the Order, touring Egypt, Lebanon and Damascus as well as studying the major Egyptian and Babylonian collections of the United States. Frater Schaa seemed to have found his niche in life.

However, in December of 1976, the Emperor asked Frater Schaa to leave the Museum in order to learn bookkeeping skills and become familiar with the financial workings of AMORC. In May of 1977 Frater Schaa was appointed AMORC Controller, and served in that capacity until his promotion to the Office of Grand Secretary. Hierarchy membership needs, lecture writing and departmental coordination became his primary concern until his recent election to the Supreme Board and appointment as Supreme Treasurer of AMORC.

Frater Schaa comes to us with a wealth of experience in both business and mysticism; however, his greatest value remains in his deep love for the Order and its humanitarian ideals. Frater Schaa still enjoys his nature walks and is now able to share them with his dearly loved life-companion, June. The Schaas own a small cottage close to Rosicrucian Park and have two cats to share their hearth and yard. Soror Schaa is also a devoted member of the Hierarchy.

RAYMOND BERNARD, F.R.C.

Supreme Legate of the Rosicrucian Order, A.M.O.R.C., for Europe

Raymond Bernard was born in Bourg-d'Oisans (Isere), France, on May 19, 1923, at 8:00 P.M. With a just and kind father and a gentle and understanding mother, he grew up happily in a united home. At eleven he was sent to boarding schools in Grenoble.

After passing his baccalaureate, he spent his vacation at Bourg-d'Oisans where he met Mrs. Edith Lynn. He asked her if she would help him improve his English. She agreed and on his birthday, in 1941, brought him some reading matter and copies of some 1939 Rosicrucian Digests along with a booklet explaining the Rosicrucian Order. He wanted to become a member immediately, but because of the war such was not possible. For four years, he studied at the Faculty of Law in Grenoble and received from Mrs. Lynn mystical instruction that left an indelible impression on him.

After military training, he participated in the first years of the occupation of Germany as an ordnance officer. At this time Mrs. Lynn returned to England, writing a last letter to him in which she declared: "My mission with you is ended. Keep in touch with Mile. Jeanne Guesdon."

The correspondence with Mile. Guesdon, begun in 1945, became more frequent. She kept Mr. Bernard informed of her efforts to establish the French Jurisdiction of A.M.O.R.C. and loaned him Rosicrucian works in English.

In December, 1948, Jeanne Guesdon wrote that everything was ready and sent him an application for membership which he immediately filled out. Thus he became the first member of the French Jurisdiction with the key number 2, the Emperor having been honored with number 1.

On March 29, 1955, Mile. Guesdon passed through transition after a short illness. In 1956, the Emperor asked Raymond Bernard to become the head of the French Jurisdiction, according to Mile. Guesdon's wish. In accepting this, Frater Bernard undertook the task of establishing Lodges, Chapters, and Pronaoi in all French-speaking countries, preparing the rituals in French, continuing the translation of the teachings and extension work to make the true Order known and recognized.

In 1959 he attended the International Rosicrucian Convention in San Jose with his wife Yvonne, who assists him very efficiently. He was installed by the Emperor as Grand Master for all French-speaking countries at that time.

The death of Mrs. Martha Lewis, the widow of Dr. H. Spencer Lewis, left a vacancy on the Board of Directors of the Supreme Grand Lodge. On August 4, 1966, Raymond Bernard was elected to fill that vacancy and was given the title of Supreme Legate of A.M.O.R.C. for Europe.

In 1969 he bought a casde to house the headquarters of the French Jurisdiction, where it now conducts its activities. The castle, Chateau d'Omonville, is located in Le Tremblay, 27110-Le Neubourg (Normandy), France.

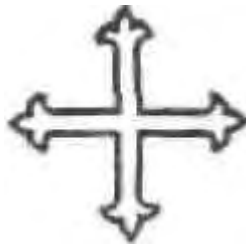
Part Eight



Attaining Psychic Illumination

and
The Rosicrucian
Code of Life

A SPECIAL MANUSCRIPT
PREPARED FOR THIS MANUAL
BY DR. H. SPENCER LEWIS
(First Imperator of the present cycle of AMORC)



ATTAINING PSYCHIC ILLUMINATION

"WHEN THE STUDENT IS READY"

The question may be asked: "What is the ultimate goal of Rosicrucian study and preparation?" It is an old question that has been answered thousands of times in each country by the attainment that has come into the lives of the most devoted students.

It is well that the Neophyte and the Adept alike should be reminded again of the real purpose of the work we are engaged in and the reward that may be theirs when found ready and worthy.

There is a very old and well-founded injunction that "when the student is ready the Master will appear." This has been very greatly misunderstood and is used by thousands for refusing to unite with any school or organization, preferring to "wait until the personal teacher manifests."

The injunction distinctly says: "When the student is ready, the Master will appear!" What is meant by being ready? Surely it is not merely a matter of time! It must mean precisely what thousands have found it to mean: When the student is ready through preparation and worthiness.

This leaves the matter very clearly in the hands of each student. He may prepare slowly through selected reading, through long hours of meditation covering many years, or through the occasional attendance at lectures and discourses. If time is of no consequence, then a student may wait until the close of this incarnation or even another, for the appearance of that Master who is to be his personal teacher.

Here again we may ask: "What Master, what teacher?" Surely not an earthly Master, for such do not require the preparation and development necessary for Cosmic Illumination. The sincere student who truly prepares himself and becomes worthy of the personal instruction from a Master soon develops beyond the point where any earthly Master would satisfy. Only a Cosmic Master would meet the requirements of one who is ready.

HOW TO PREPARE

How, then, shall the student prepare most efficiently and with the utmost economy of time? This, too, is an age-old question, asked in

the mystery schools of Egypt, as it is asked in the arcane schools of our Order today.

There is but one answer: By taking the preliminary and graded steps in the earthly schools of the Masters and attaining the degrees of readiness through directed preparation. Hence the establishment of the arcane schools in all lands; hence the Great Work allotted to them by the Masters.

Where are the Great Masters and how are they contacted? Here we find more difficulty in answering, not because our knowledge is meager, but because language is inadequate to express the sublime facts. There are some conditions of cosmic life which even the language of the Shakespeare gems could not describe. We may comprehend, we may apprehend, and there may come to us, through words, some faint conception of the beauty, magnificence, and divinity of the cosmic scheme, but never a complete realization until we have made the personal contact and found Cosmic Illumination.

Know, then, that there is a wonderful union or assembly of Master Minds, Master Personalities, who constitute the Holy Assembly of the Cosmic. One of these masterful characters, Kut-Hu-Mi, the Illustrious, is shown in a portrait in another part of the Manual. He was one of the two Masters referred to by the ancient mystics and made somewhat known to advanced Theosophists by the late Mme. Helena P. Blavatsky, who was one of the personal students of the Master.

THE GREAT MASTERS

The Master K-H-M is Deputy Grand Master of the Great White Lodge of the symbolic Great White Brotherhood. (See definition of Great White Brotherhood, p. 167.) He was at one time known on Earth as Thutmose III of Egypt, and at one time resided at Lake Moeris (Morias). He was referred to in the Zend-Avesta as the Illuminator and was also known in Egypt as the Kroomata (Kai-Ra-Au-Meta) from which comes our Rosicrucian word used in our rituals and salutations: Cromaata. (It is interesting to note that if we take the initials of the title of our Order: The Ancient and Mystical Order Rosae Crucis, and reverse them, we have CROMAAT.)

The Master K-H-M (often called "K-H") passed through a number of reincarnations and was an important character on this Earth many times, and has lived for over a hundred and forty years in many incarnations. During his most recent incarnation on the earth plane, he lived at a secret monastery and temple near Kichingargha, called variously Kichinjirgha, Kichi-jirg-jargha, or Parcha-jarg-hatba by the Tibetans and Sikkimese.

COSMIC INITIATION

Hence, the real preparation of which we are speaking is for the purpose of ultimately being admitted, by Cosmic Initiation, into the symbolic Great White Brotherhood, that herein the Master will

appear to the student who is ready, to take him under personal instruction, and lead him (or her) on to higher development, where, someday, Mastership in the Great White Brotherhood is certain, and assignment to service as Imperator, Magus, or Hierophant in some phase of the work on Earth will then bring affiliation with the Great White Lodge.

How is such instruction given by the personal Master? It is, truly, personal, and is given through the media of the Cosmic. In other words, it becomes what is generally referred to as Cosmic Illumination, or Cosmic Consciousness, for at certain hours, days, or weeks of one's life one becomes conscious of some new and astounding knowledge, often with, and sometimes without, being aware of the presence or contact of the personal teacher.

The student, who attains membership in the Great White Brotherhood, after due preparation and real worthiness, first discovers this by becoming conscious of having passed through a series of events constituting a true Initiation. Often these occur during the night, or while he is on periods of rest and meditation in the mountains or valleys, away from active worldly affairs. This consciousness is accompanied by an influx of Divine Apprehension and Spiritual Awakening, affecting even the physical body to such an extent as to bring about a real rebirth of the body with rejuvenation, increased vigor, restored functioning in organs and parts that were tired, depleted, or subnormal.

COSMIC CONSCIOUSNESS

This is followed by a sudden increase in the functioning of a sense which is mistakenly called intuition at the time, for it seems to be like the intuitive faculty that was being highly developed during the earlier stages of preparation leading up to the original Initiation into the Great White Brotherhood. It is not intuition, however, but Cosmic Consciousness of events now occurring and decreed to occur in the near future. It is knowledge and not a prophetic impression. Then follow guiding instructions and definite knowledge of laws and principles, acts, and actualities in accordance with the needs and desires of the member. From then on the member attends the earthly Lodge as a worker to help others who are on the Path and to assist in the Great Work; but he receives no instruction through an earthly Master by means of books, lectures, papers, or diagrams.

This is why we urge those who have gone fairly high in the development of their psychic bodies, and have attained certain knowledge and powers in our Order, to maintain a close contact with the Order, with its Class Masters, and its Imperator, for through such contact these members may find at any time, unannounced and unexpected, the Initiation that will take them into the Great White Brotherhood. The last three Degrees of study and preparation in the Rosicrucian Order are designed especially to prepare the members, in the most minute and varied details, for the ultimate goal.

What, then, do we suggest to our members to aid them in attaining this ultimate goal?

That, above all else, they be loyal and devoted to the ideals of the Rosicrucian teachings and maintain every physical contact with the physical organization known as AMORC in the worldwide jurisdiction (The Americas, Australasia, Europe, Africa, and Asia), and by similar names in other lands.

BENEFITS OF OUR LESSONS

The mere intellectual study and comprehension of the specialized monographs and lessons issued to student members is not sufficient. Of and by itself, such study is but a third of the work of preparation leading to readiness and worthiness. The monographs are designed to accomplish two things:

- (a) Train the brain and augment the knowledge of the mind in regard to fundamental laws and principles leading up to a comprehension of the higher laws;
- (b) Give and suggest certain experiments and tests which will consciously and unconsciously develop certain psychic centers in the member that will quicken his psychic powers and abilities for more complete Mastership and control of natural forces.

Many members look upon the monographs and lessons as if they were intended to cover only the first of the above purposes. To them the lessons in all the Degrees are like unto discourses in philosophy or metaphysics, often seeming to be simple and inconsequential. It is difficult, indeed, to make them appreciate the fact that unless the various exercises and tests are performed each week, or even each day, for a few minutes, there will be very little psychic development accompanying the comprehension of the monographs, and, of course, no real progress made.

PSYCHIC AWAKENING

On the other hand, another most difficult point to make plain to many members and students is that not all of the psychic development and awakening of psychic centers will be manifest to the objective consciousness of the student. To think that it should be is to believe that all of the functioning of the psychic body should make itself continuously or periodically known to the objective mind. This will appear unreasonable when one stops to consider that not one thousandth of the functioning of the parts of the objective, physical body is realized by the objective mind. Is one conscious of the functioning of the kidneys, the spleen, the pancreas, the brain, the air chambers of the lungs, or of the solar plexus, or the plexus around the aortic arch of the heart, or a thousand other places?

Very often the most devoted student and the most regular applicant of the tests and experiments feels that he is making little progress because he senses no particular development from within. He is likely to become discouraged, knowing that he is familiar, from an intellectual standpoint, with each law and principle he has studied, with no apparent manifestation of unusual abilities. But if he is persistent, and patient, there comes a time when, having need of the laws in a practical way, and not merely in a test, he finds a sudden impulse of power, a sudden quickening of a faculty—and there is a marvelous demonstration! Or he may go back over some experiment that puzzled him for weeks and now find a manifestation that was impossible before.

Such students are always urged to continue their studies and diligently test each principle, try each experiment, and apply each law in the way described in the weekly monograph. They should give each monograph a full week's trial, and then if no success has been attained—or not such success as was expected—go on with the next monograph as though success had been attained. Try the new lesson diligently, and then the next lesson, and so on. After several months have passed, if the student goes back and reviews some of the experiments which were not successful, he will find that he has some slight or large degree of success. Such reviewing does not interfere with the study and practice of the new lesson and does not delay, but assists, the progress.

PSYCHIC DEVELOPMENT

The monographs are all arranged so that the exercises lap over one another in affecting certain psychic centers. Three different exercises in three successive weekly monographs may appear to be unrelated, yet each of them may pertain to the same end in view; and by going on to the second or third one, when the others did not show any success, one will aid in continuing the development started by the first.

It must be kept in mind that the exercises and experiments DO start certain degrees of development each time they are tried, whether a successful issue to the experiment is manifest or not. Once a serious application of a law is made, an awakening of some center results, and four or five applications in one week for the same purpose will start a process of development that may not be realized by the outer self, but will continue for weeks and months.

Therefore, to repeat, the mere study of the monographs, as one would read a book of law to memorize the principles, is not sufficient for psychic development. And—psychic development requires TIME in each human being, more or less according to the stage of development when the study is started. We come into each incarnation at a point in psychic development where we left off in the process at the time of transition in a previous incarnation. While the soul and psychic self are on the Psychic Plane awaiting reincarnation, certain

work is being accomplished and certain knowledge attained; but that phase of psychic development which is capable of manifestation while in the human body must be developed on the earth plane; and this ceases, to some degree, while on the Cosmic Plane. Therefore, not all of us are born alike in psychic development; some will have certain experiences early in the lesson work, and some will have them a little later. But when those who have had to wait begin to manifest, the process is rapid and wonderfully satisfactory. (Right here, to anticipate any questions which may be sent to us by members, let us say that it is impossible for the Officers of the Order to tell any member when she or he may expect to have certain manifestations, or to what degree a member is developed psychically before being able to make any manifestation of his development. After development has started to manifest and the member can apply the development, it is a simple matter for the member, and others equally developed, to sense the development and its degree.)

PROGRESS AND DELAYS

The most rapid development is made by the student who is least concerned, during the first few Degrees of study, about his or her psychic status. Careful study of the monograph for an hour on the night of the weekly lesson, and a few minutes' meditation on it each day, at a convenient time, plus an occasional test of any exercise, will do more for the student than anything else.

Previous studies and beliefs are the greatest source of trouble. Members who have studied Theosophy, New Thought, Christian Science, Yoga Philosophy, or Practical Psychology for one year, two years, or five years—as is often the case—believe that they should see some special good coming from the Rosicrucian teachings after ten weeks of study. They attempt to compare the knowledge gained through our teachings in ten weeks with what they have learned in five years from other systems—always deciding that they are receiving very little from us in comparison to what they know. In truth, they are only comparing what we give them with what they believe. It is necessary to take all these beliefs out of their minds before we can have them start on our work, unhampered by previous doctrines, theories, and speculative dogmas.

Attainment of some success in psychic matters through the teachings in other systems does not indicate any special preparedness for the Rosicrucian work. Very often we hear the remark made: "Before I took up your Rosicrucian teachings and exercises I had visions that were prophetic, could at times see other persons at a distance, and make them sense me, and could even heal by laying my hands on others; but now all of these things have stopped, and I find I have gone backward in my development. What is wrong?" Without being unkind in our intentions we say to these persons: "Yes, and you may be able to play several pieces of music quite well on the piano without knowing anything of music, and after taking up the study of

music for a while you will find you cannot play the old pieces at all. But would this indicate that you had gone backward in your talent?"

CONTROLLING PSYCHIC MANIFESTATIONS

Many persons do have unusual experiences of a psychic nature before they ever take up any course of practical, psychic development. This is because they attained some degree of development in a previous incarnation and those faculties are striving to manifest, and do manifest at times, but without control and direction by the person. What must be done is to learn how to control and direct the faculties and develop them to a more perfect state of functioning. To do this, the spasmodic action of these faculties must cease for a time; and nature stops them until the time comes to use them under control after the laws and principles have been learned.

Therefore, our members are guided and directed in their individual development. And, in addition to the study and practice of the lessons, the one who is truly on the Path will give the utmost of devotion to the Order, to assist it and its other members, that the Masters may be helped by the very ones who will later on seek help and guidance from the Masters.

SPECIAL HELP IN DEVELOPMENT

Being always ready to render some service to the Order, through the Order, or because of the Order, is a form of devotion which pays each member the greatest dividends in development; for by such service he obligates the Order and the Cosmic to him, and from the Cosmic he can expect compensation. That is why the keynote of the Rosicrucian Order is service. All through the graded work in the Temples of our Order the student is impressed with the fact that service is the duty he owes to it and all mankind.

Few members realize, of course, the many ramifications of the Rosicrucian Order, and in its public literature it says very little of this phase of its Great Work. The fact is that not only has AMORC in the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia), for instance, three or four very definite associate organizations under its direction, but it has twelve definite avenues of service and labor in behalf of its members, and about the same number in behalf of mankind generally. All of these activities—often carried on to a high degree without being known except to a few hundred of America's foremost newspaper editors, scientists, judges, lawyers, physicians, and educators—require trained experts to do the work in secret, funds to meet emergencies, secretaries to keep records, and space for the preservation of the work in our national organization. These avenues are only revealed to the individual if it is thought he can and is qualified to serve in one of them.

Perhaps one of the greatest services rendered to our members is through the personal correspondence to and from the Grand Lodge. Do our members ever think of the nature of that correspondence

and the cost—the tremendous cost—to maintain such a service department? Take, for instance, the students of a law course issued by a correspondence school of law or by a college in personal instruction. The students of such a course may confine their written or oral questions to points of study in their LAW lessons, and cannot expect answers and detailed help on other subjects. Or take students of an engineering course; they must confine their questions and appeals for help to matters strictly limited to the subject of the phase of engineering they are studying at the time.

But take the students of our work! They are not studying any one definite course of instruction, nor are they striving to attain mastery in just one direction. And we, as directors of their studies, friends of their interests, brothers of the whole membership, and Officers of a very broad and inclusive system of humanitarian activity, must be prepared to assist in thousands of ways. The interests of our members are our interests; their personal problems are our problems wherever it lies within our power to help them. Were one a student of a law or engineering course, the school from which he receives his instruction could not be expected to show any interest in the members of his family. Not so with us! Likewise his business affairs, his health, his social affairs—all these are of importance to him in his progress through life and MUST, therefore, be of interest to us, within our facilities.

Here is where the Instruction Department, the Council of Solace, and the specialized directors of certain branches of our work render the great service which has made the Rosicrucian Order famous as a practical institution of real benefit to its members.

MAINTAINING CONTACT

The Rosicrucian Order, AMORC, is a fraternity of men and women who through their study and application of natural laws and principles endeavor to promote that harmony and peace which reside within the heart and minds of each person. Of necessity, the acceptance of this work is at all times voluntary. Thoughts of good will, kindness, and health are best received by an open and receptive mind. Active affiliation and psychic contact assure the continuance of both the material and the psychic work of the Order. The active participation of each frater and soror strengthens the bonds of the Order, assuring that the benefits of the Order will be available to all that seek them.

An active member of the Order is one who maintains both a physical and a psychic contact. While financial support is necessary for the continuation and operations of AMORC, the mere payment of dues, or the possession of a membership card, does not in itself fulfill the purposes of being a Rosicrucian student. Active members study and apply the Rosicrucian teachings in their own lives the best they can at the time. They are receptive to allowing peace, harmony, kindness and good health to come to the surface within their own lives and they are supportive of others attempting to do the same.

The active member maintains his membership by study, active practice and support. For this reason the greatest honor the Rosicrucian

Order can bestow upon any man or woman is active membership in its rank and file of working members- Because we each desire within ourselves to make progress toward our ultimate goals of self-mastery, harmony and peace, we are also protective of our contact, our devotion, our active participation with others of the Order. Through our active participation our own membership comes to have for us deep meaning and significance that is indeed precious. For active members, the Order's work comes to signify and represent an inner process unfolding within themselves.

DIVINE ILLUMINATION

The Great Goal of the Great White Brotherhood (see definition in Rosicrucian Dictionary) is ever before the vision of all sincere Rosicrucians. The word "white" has no reference to race. It alludes to light. The sublime joy of Cosmic Consciousness, Divine Illumination, can be known only through experience; and those who have made the contact have written in hundreds of books in the past ages such alluring descriptions as were calculated to tempt the seeker on the Path to be patient and persistent in his journey toward that Goal.

You will realize, of course, that the Great White Brotherhood and the Great White Lodge have no visible organization. They never come together in one united session; their members are never assembled in any one meeting; they have no temple known by their names; and they have no earthly rituals, physical organization laws, or material form as a brotherhood or lodge. That is why it is often said, in mystical writings, that the "real Rosicrucian Brotherhood is an invisible organization." The Rosicrucian ORDER is truly visible, but the Great Brotherhood back of it is not visible as a body.

INDICATIONS OF PROGRESS

How will a student know that he is truly progressing toward the Goal? By many indications that will come to him as he maintains his active interest in the Order. First of all, he will receive, from time to time, slight indications that the Master of his Lodge, then the higher Officers, and finally the Grand Master of his country, are showing some personal interest in his progress.

Such indications may be in the form of a call for a personal interview at the Lodge or offices of the Order, or by a personal note commenting on some experiment, or a letter verifying some psychic experiment. There may be no reference to the Goal, none to what is in the mind of each (the student and the Master), or anything else that another could understand as being a reference to a personal interest.

THE INNER URGE

Then, there will be a consciousness of a desire to assist the Order or one of its Lodges; this will be the result of a growing desire to become a part of the Order, more closely allied with its activities. The desire for more Light, more monographs, more knowledge, is not the only indication of progress toward the Goal, for even the beginners on the Path are most anxious in this regard. Members often voluntarily plan to review the old monographs, and the Masters of the Lodges know that this is a very serious indication; it spells magic to the heart of every Officer who is anxious to see his members make real progress.

There also comes to such members the continued urge to SERVE; they want to go out and become disciples—lecture, promulgate the great principles, spread Light where there is darkness. They seek for opportunities to assist their Lodge with real physical labor—in accordance with their trade, their profession, their art. Artists seek to decorate, and paint, and beautify their Lodge Temple with symbolical pictures and ornaments; carpenters, electricians, and mechanics offer to build, repair, and improve the material structure; physicians and scientists ask for means of assisting, and so on. It is a notable fact that all of the Egyptian and other Oriental temples of our Order in the Americas, as in Europe, have been built and decorated by the voluntary services, as far as possible, of the members. All a work of love! And what wonderful rewards have come to "The Builders" in most cases!

Also, those who cannot serve contribute in some way, perhaps financially, or by gifts that will help in research, in mechanical processes. They are anxious to make some sacrifice, contribute some part of their blessings, and thereby become a part of the Order other than a student member.

Naturally there is no thought of reward, special advancement, or sureness of progress because of their offers. No Officer of the Order can assure that; none will accept any help or gift on that basis; and the one who is truly on the Path, making real progress, knows that his "gift" is inspired by the inner impulse to want to be a more intimate worker in the Order, and by that sign or token he proves his worthiness to advance.

SPECIAL OPPORTUNITIES TO PROGRESS

As soon as the higher Officers of the Order learn of the progress of those who are headed in the right way for the Goal, they diplomatically offer them further opportunities for study, for service, and for personal test. We have said that there are a number of special avenues of work connected with the Order and that there are several allied organizations under the direction of AMORC. Into these the progressing members are directed from time to time without anything said as to why. Some members are suddenly called upon

to do certain things. They may refuse, they may hesitate, they may impulsively and enthusiastically accept. And thereby hangs the fate of their progress; whether it shall be rapid or regular. Not that any Officer of the Order can deter or accelerate a member's psychic development, but the Cosmic is ever mindful of the intents and motives that actuate all mystic students who seek its blessings. The more impulsively and whole-heartedly one responds to an inner impulse or urge, the more definitely it is registered in the cosmic records.

Various ways are used by the Order to assist its progressive members of the higher Degrees to attain greater mastery of the laws and principles. In the early Degrees a close and sincere application to the studies and the practices is all that is required or necessary. But after advancement through the first five or six Degrees there comes a time in the journey of each member when he may safely rest a while in his progress and dwell at the "houses" of special preparation.

These houses will be pointed out to him diplomatically, and he may not even suspect that he is pursuing some study or branch of work that is not shared by others. These houses are not explained to the member in advance of his preparation for them. Petitioning on the part of the member for such special opportunities when he is not ready will mean nothing to the Officers, who are guided by no ulterior motive and can profit nothing personally by the delay or advancement of any member. Nor does the Order exact any financial or material compensation through its special interests in any member, for there are no special fees or dues to be paid by those who are given opportunities to advance their own interests.

All of this may be difficult of comprehension for our members, for it is difficult to explain, as we mentioned in our opening paragraphs. Nevertheless, the discerning student of our Order will read between the lines and find encouragement.

THE LENGTH OF TIME FOR MASTERSHIP

Always arises the question of TIME. New members, who have been studying with various schools and systems for years, and frankly state in their application blanks that they have been seekers for five, ten, or fifteen years, wish to know HOW SOON they may expect to manifest mystic powers. When they read that it requires a year to complete the preliminary work (which enables them from the very start to apply many important laws) they feel that it is a long time. Not until a member reaches the higher Degrees in his second or third year does he begin to realize that time is of little consequence, since even a whole lifetime would not be sufficient to learn all that there is to learn, and with much already accomplished, great things are possible.

What are three years or five years compared with the twenty-five, thirty, and forty years you have lived without special knowledge, and the twenty, thirty, fifty, or sixty years, or more you will live with the new knowledge? Why, then, be impatient? Looking at it broadly,

the five or six years required to bring the average member to the very threshold of mastership, as compared to one's whole cycle of incarnation, is like a pencil dot on a very long line. But how we can magnify that dot and lose sight of the line!

THE ATTAINMENT OF DESIRES

The full attainment of our desires is almost impossible at best. That which we desire today, and will go far to attain, becomes small in importance after we have it, and discover through it what else we may attain—and our desires are at once increased and made more difficult of attainment. Members just admitted into the Order often frankly state that it has been their desire for many years merely to contact the Order and now they feel they have attained their greatest desire. Ah, how that sense of attainment is forgotten in the first weeks of study!

Each monograph, each experiment, and each test of the early Degrees arouses new and stronger desires. In their anxiety to get into the next Degree, and the next, the great desires of the heart before admission into the Order are forgotten. With each monograph the definite benefits therefrom simply accelerate the desire to progress.

Each member will find, however, that not a single monograph, from the Introductory Private Mandamus, is without some special benefit that empowers, strengthens, augments his abilities, his faculties, and his special psychic functionings. Therefore, as we have said, the member practices the exercises as well as reads the monographs, and does not become impatient because such development of certain faculties is not made manifest at once.

EVOLVING INSTRUCTION

The work of the Rosicrucians is not an arbitrary plan or scheme developed by some individual or discovered by some leader of a cult. It is an evolved plan, worked out by the master minds of many ages and still being evolved. It is designed to give the utmost help and advantage to every sincere student on the Path and every devoted member of the Order. Nothing is left out of the teachings that will help. No modern thought revealed by any master mind is ignored if it is practical, but is immediately added to our teachings, so that our members will have all that is worthwhile. To believe that some mystic of India, or Persia, or some other land, possesses knowledge known only to his cult, knowledge that is not to be found in the Rosicrucian teachings, yet which he has offered to students for years at a commercial price, is to believe that the Order is unmindful of its obligations to its members, unacquainted with all sources of real wisdom, and inconsiderate of its own best interests. If any real knowledge of truly practical help to sincere students of mysticism is known to any group of students anywhere, it soon becomes a part of the Rosicrucian teachings, if it is not already a part of them. It is this

fact that makes the Order the eminent repository of great wisdom. That is why members are urged not to spend money and time in private lessons from foreign or domestic teachers of personal systems, or in buying new books as they are issued rapidly by firms and individuals solely for the purpose of presenting in a new and puzzling form some of the ancient wisdom, or personal systems of discovered knowledge—and often at high prices.

Therefore, be devoted in your work, be loyal to your promises and the Great Oath of the Order, be sincere in your studies and practices, and you will find yourself, sooner or later, at the very portal of the Great White Brotherhood, and ready for the Master who is to appear when you ARE ready. AMORC is happy to serve you, and through SERVICE, on the part of both the Order and its membership, is the ultimate Goal attained.

THE ROSICRUCIAN CODE OF LIFE

The following rules are taken from old and modern manuscripts wherein certain regulations are set forth for the guidance of Rosicrucians who are devoting their entire lives to an idealization of the Order's principles.

Perhaps only in some of the old monasteries of India, or those in Tibet, could one live strictly in accordance with all the ancient regulations; but those selected for publication here can be adopted by a great many of our members in the Occident. We know from practical experience that most of these can be adhered to by any man or woman without interfering with the necessary duties and obligations of present-day living. We know, also, that most of our Officers and advanced members are living the Rosicrucian life in accordance with the rules suggested here, much to their own great advancement, the joy of their associates in family and business, and the betterment of mankind generally.

It will profit you greatly to try adopting as many of these rules as possible.

1. Upon arising in the morning start the day with a prayer of thankfulness to God for the return of consciousness, because of the opportunities it affords to continue the Great Work and mission of your life. Face the geographical east, inhale fresh air with seven deep breaths, exhale them slowly with mind concentrated upon the vitality going to each part of the body to awaken the psychic centers. Then bathe, and drink a glass of cold water before eating.

2. Upon retiring, and after conducting all psychic experiments scheduled for the night, or attending to any special psychic or Rosicrucian work contained in your weekly lesson or program, give thanks

to God for the day and its fruits; ask the Cosmic Hosts to accept your psychic services while you sleep, to use your consciousness as they desire and, if it please God and the Masters to have you live another day on Earth, So Mote It Be! Then, with thoughts of love for all living beings, and a sense of peace and harmony with all the universe, close your eyes and fall asleep, visualizing your inner self in the consciousness of God.

3. Before each meal wash your hands clean and hold them, palms downward, over the plate of food for a fraction of a minute. Then mentally pray that the benediction of God be granted to the food you eat that it may be magnetized with the spiritual radiations from your hands, and thus greatly supply the needs of the body. Before eating the first morsel, say mentally: "May all who need food share with me what I enjoy, and may God show me how I may share with others what they have not."

4. Before accepting any blessing from the material world (whether purchased by money, labor, or exchange, or whether received as a gift), say mentally: "By the privilege of God I receive this and pray that it may help me better to fulfill my mission in life." This applies even to such things as clothing, personal requisites, periods of pleasure at the theatre, church, musicals, etc., or even to such small things as books, helpful reading matter, etc., and of course includes the receipt of money as salary, commission, gifts, or otherwise.

5. Whenever any special blessing is received, such as long desired things from the material world of any nature, or a small or large luxury, or an unexpected piece of goodness, do not use or apply it to your own personal use in any way until you have retired to the silence somewhere for a few minutes to meditate and ask this question: "Have I truly deserved this blessing and is there any way in which I can share the benefit of it—directly or indirectly—with others or for the benefit of man?" Then wait for an answer from the Cosmic. If you receive no word that it is undeserved or should be shared, or passed on to another, then say: "I thank God and the Cosmic for this blessing; may I use it to the glory of my Soul."

6. If any special honor—military, governmental, political, social, or otherwise—is being conferred upon you, always act with the utmost humility, proclaim your unworthiness (for who is truly worthy of all things?) and with a mental resolution that it must not make you proud or selfish. Accept the blessing with a prayer of thankfulness and assert that, in the name of those whom you can serve better with such blessing, you receive it.

7. Never permit yourself to enter discussions of other persons' religious beliefs, except to point out the soundness, goodness, or possible benefits of certain doctrines and thereby show them the good that exists in all religions. Hold not your religious thoughts as superior. Speak well of them if need be, point out how they serve you, but do not create in the minds of others the thought that they are in sin or error because of their beliefs. That religion is best for each which enables one to understand God and God's mysterious ways.

8. Be tolerant on all subjects and bear in mind that destructive

criticism creates naught but sorrow. Unless you can constructively comment on matters, refrain from speaking.

9. Attempt no direct reforms in the lives of others. Discover in yourself what needs correction and improve yourself, that by the Light of your Life you may point the way to others.

10. Flaunt not your attainments, nor boast of your Rosicrucian knowledge. You may be a Rosicrucian as a member of the brotherhood, but as a Rosicrucian in knowledge and power, the greatest and highest among us is but a child of the studies and unworthy of Rosicrucian recognition. Proclaim yourself, not as a master, but as a Rosicrucian student—ever a student—eternally.

11. Seek to share what you can spare, daily, even if in small ways and meager amounts. Go out of your way to find where that which you can give or do will be a blessing to someone or many, and while performing this duty shun all personal glory and let it be known that you are simply "about the work of the Cosmic."

12. Accept no personal thanks for any blessings you bestow, any gift you give, or any help you render. When "thanks" are expressed it is customary to say: "Please thank me not, for it is I who am grateful. I seek, and must seek, to serve and labor for the Cosmic; you have afforded me an opportunity. But, now the obligation to pass it on rests with you; may you, too, find an opportunity to serve someone else,"—or any other words indicative of this spirit.

13. Accept no gift of a material nature for any good you do unless you agree with yourself in the moment of accepting it, and so state to the giver, that you will divide the blessing with someone where it will continue to carry on its mission of relief and help. This is essentially necessary when the material gift is of such a nature—like money, food, clothing, etc.—that it can be divided and is a common necessity on the part of many.

14. Bear in mind that through your Rosicrucian Order you always have an open portal to help many, and that by sharing with them any blessings you pass on to others, who are fratres and sorores of the Order in need, the blessings which come to you, perhaps as a trustee of the Cosmic.

15. As you give so shall you receive! As each opportunity to give is seized upon with the utmost impulsiveness, so will future blessings, sought or required, be granted to you by the Cosmic. The greater the impulsiveness—with little thought as to personal sacrifice—the greater will be the compensation credited in the Cosmic.

16. Let not a day pass by without speaking to someone of the work of the Cosmic through the portal of the Rosicrucian Order. Each day make someone more familiar with its Great Work, not always by soliciting, not always by preachments, but by simple statements of facts, simple demonstrations, and the kind word of recommendation,

17. Respect all persons, honor thy father and mother; be sympathetic to the sinful, helpful to the afflicted, and of service to the Cosmic. He is greatest among you who is the greatest servant unto

all. Hence the Master of a Lodge and the Emperor are greatest, because they may be the greatest servants.

18. Provide now, while consciousness can assist you, to take care of those who may be dependent after your transition; and if you have no one who will require a share of your earthly possessions after your transition—or you have sufficient to more than do for them—be certain that you grant, in proper and legal manner, a disposition of some of your worldly blessings to the superior body of your Rosicrucian Order—the Supreme Grand Lodge—that it may be helped in the work it is doing for others.

19. Go to the assistance of any living being, regardless of race, creed, or color, when you can render direct or indirect aid in any emergency. If you cannot give aid in person, but can call or solicit aid, this, too, is imperative. In quiet and peace perform your work, render your service, and retire with as little recognition as possible.

20. Maintain one place in your home that is sacred to you and your Order. In it find peace and time for meditation daily. Profane it not with pleasures of the flesh, but sanctify it with your higher thoughts.

21. Give your support, moral or physical, to some church in your community, that it may have your help in carrying on the Great Work in its Light.

22. Assume no political office without properly and duly notifying all who may sponsor or support your attainment of your definite views and principles toward humanity at large, that they may not expect or depend upon your submission to principles of a lesser degree.

23. Judge not, unless you are so placed that those to be judged come legally and formally before you as an accredited servant of the multitude. Then in sympathy understand, in mercy comprehend, in leniency estimate, and with love be fair. For the Law of Compensation will make adequate demands, and the God of all is alone a truly competent judge of all facts.

24. Repeat no slander, tell no tales, and support no reports that injure or condemn unless accompanied by more than the same degree of constructive criticism and comment, and only after you have completely investigated and learned all the facts.

25. Seek the good in all things and give public praise to what you find. Look not upon the changing character of the outer self, but discover the real Self within. Learn to know all beings and love them.

26. Gamble not with the lot of another who in ignorance may lose and suffer what you gain.

27. Avoid all extremes in thought and act; be moderate in all desires, and subdue your passions in all directions.

28. Attempt no radical or sudden changes in the natural scheme of things; remember the Rosicrucian injunction: Not by revolution, but through evolution, are all things accomplished in permanency.

29. Hold sacred and above all criticism the ideals of the Rosicru-

cians. Permit no slander to affect the good name of your Order. Live that life which will prove the goodness of your principles. And be ready to defend the emblem of the Rosy Cross with the might of your life and the light of your being.

(Members may purchase a very handsome printed card in several colors containing the Rosicrucian Creed which differs from the above code in brevity and nature. It may be purchased from the Rosicrucian Supply Bureau, San Jose, California 95191, at very small cost.)





Part Nine

GLOSSARY

The following words are commonly used in Rosicrucian literature. A phonetic type of spelling is given to convey the proper pronunciation. In a few instances the pronunciation herein given deviates from what is essentially correct. The change is the consequence of usage, a license taken because the original sound of the word is harsh and generally less acceptable. Such variations, however, have become traditional with all Rosicrucian subordinate bodies and in all addresses given by officers of the Order.

AMORC	— AM'-ORK. The last syllable is as in "cork."
COLOMBE	— Cull-ohm'.
FRATER	— Fra'-ter. The "a" is pronounced as in "art." (Actually the word should be pronounced "freighter," but Rosicrucian usage adopts the former style.)
IMPERATOR	— Im-per'-a-tor. The accent is on the second syllable which is pronounced like the fruit, pear.
MATRE	— Mah'-tray. (The word is of Latin origin and comes from Mater. Rosicrucian traditional usage is of the style shown here.)
NEOPHYTE	— Knee'-o-fight.
POSTULANT	— Pahst'-u-lant.
PRONAOS	— Pro-nay'us. (The plural is pro-nay-oi. The last syllable is pronounced like "oy" in "toy.")
ROSAE CRUCIS	— Rose-eye Kroos-iss.
SHEKINAH	— She-kine'-ah. The "a" is pronounced as in "art."
SOROR	— So-roar'.

ROSICRUCIAN DICTIONARY

A

Absolute—That which includes all; hence the consciousness of God, perfect, complete, embracing every divine law, working in harmony, constructive, positive.

Absent Treatments—Those given to a person at a distance, whether it be a few meters or many kilometers. In absent treatments we make ourselves channels through which metaphysical forces may be directed so that harmonium may be restored in another person without immediate contact with him.

Actions—**Voluntary and Involuntary**—Certain processes go on inside our bodies which we do not control. They continue whether we think of them or not. These are involuntary actions, such as those of the heart, stomach, and lungs. Voluntary actions are those of which we are conscious, such as speaking—those for which conscious effort is produced.

Actual—That which is responsible for exciting in the objective consciousness, through the sensations of the objective senses, such concepts as weight, breadth, length, bulk, etc. Actualities are the manifestations of the law and order of vibrations and are associated with "action." Actualities need not be realities. (See the term Reality.)

Adept—One who exhibits a particular skill or proficiency in some subject or activity. In the mystical sense, one who has attained illumination and a mastery in applying his knowledge of cosmic laws and principles to the affairs of life.

Akashic Records—The term is a mystical and allegorical one. It refers to the indelible record of all events, occurrences, and knowledge which is an integral part of the Cosmic Consciousness, the Divine Intelligence. All things which have come to pass, or which will be brought about, are established in the Akashic Records, for all things happen through cosmic law and the volition of the Supreme Being. When a mystic or student of mysticism says he will consult the Akashic Records, he means he will seek to attune his conscious mind with the Cosmic Consciousness and be imbued with its omniscience. The word Akashic is derived from the Sanskrit word, Akasa, which, in the Sankhya philosophy means an indeterminate essence such as space or ether.

Alden (pronounced Awlden)—sometimes spelled Ahldain; A'ldain; the name of a former Master of the Great White Brotherhood, who gave jurisdiction over the establishment of mystical centers on the North American continent during the fifteenth century, and after whom the first Temple in the United States was named in 1603. His personality still affects much of the work in this country.

Allegory—A symbolic story or drama in which the characters and the story represent ideas, emotions, situations, etc., other than their

literal nature and meaning. In Rosicrucian allegories, this symbolic meaning is philosophic and mystical. A ritual drama is an allegory based on ritual or initiatic rites and may constitute in itself a ritual or initiation.

Amen—A Hebrew word introduced into the Egyptian mystic rites at an early date as a term used to express the hidden and invisible God, or a truly inspired representative of God. In this latter sense the term is used in the Christian Bible just once; in Rev. iii: 14, Jesus is called "The Amen." But at a much earlier date the same word, with the same mystic vowel sounds, was used to designate the name of the god of Thebes, and the term Amen-Ra came to express the name and hierarchy of a powerful god among the Egyptians. Amen-hotep IV changed his name to Akhnaton because of the significance of the term Amen. As used in modern religious practices, the term Amen means verily. The origin of the word is found in the Sanskrit aum and also in om.

AMRA—If you petition for special help and your petition is answered, you are obliged, by the Law of AMRA, to make compensation by passing along to others some portion of the blessing you have received.

Appellation Rite—(See Naming)

Aquarian Age—The position of the Sun on the vernal equinox moves through the path of the zodiac westward at the rate of a sign in about 2200 years. This period is referred to astrologically as an Age. Due to this precession, the spring equinox does not begin in Aries as it once did, but in Pisces. When it crosses into the sign Aquarius, the Aquarian Age will have begun.

Arcane—That which is not hidden, but visible only to those who attune to it or are ready for its revelation; mystical, divine, cosmic.

Assumption—Exchanging places, persons, and power. You assume you have exchanged places with the other person, assuming the other's personality. In Divine Assumption, you assume you are exchanging your limited self-consciousness for the consciousness of God.

Astral Plane—The cosmic, ethereal, divine plane. Rosicrucians recognize but two planes of existence; that which is the worldly or material plane where we live in both objective and subjective consciousness, and another plane, which is beyond the material—call that other plane the astral, psychic, cosmic, or whatever best expresses your idea; it is that plane where the soul of man functions free from the limitations of the body and where the subconscious mind of man functions at times independent of the objective.

Astrology—An ancient system, partially scientific in its application, based upon close observation of the coincidence of human characteristics with the date and hour of birth. Time and careful analysis have proven the coincidences to be based upon fundamental laws regardless of whether the planets have any effect upon birth or upon the nature of man after birth. Only the fanatical extremist makes—or believes—the claim that we are ruled by planets. It is advisable that all be acquainted with the history of astrology out of which arose the science of astronomy.

Aten—A name for the symbol of the "sole everliving God" made understandable by Akhnaton after he established a monotheistic religion in Egypt. Aten was represented by the sun disk, the Sun being the symbol of the life-giving radiance of the invisible God. Not as God, or even as a sacred symbol, is the sun disk used by modern Rosicrucians, but as an objective symbol of the creative mind and Divine Essence of God.

Atlantis—The name of the continent once occupying a considerable portion of the space occupied now by the Atlantic Ocean. Atlantis was well advanced in civilization in parts and was the ancient home of mystic culture. Mt. Pico, which still rises above the ocean among the group of Azores Islands, was a sacred mountain for mystic initiation (see ritual of Fourth Degree). The story of the lost Atlantis was first told by Plato; another story of mystic peoples using the name Atlantis is told by Sir Francis Bacon (read the *New Atlantis*). Investigations by French and American scientists have proved that there is the contour of a continent on the floor of the Atlantic Ocean. (Read also *The Lost Atlantis*, by Ignatius Donnelly.)

Atom—The smallest division of matter having a definitive nature; the first distinctive unit which "electrons" form after perfect unity. Divisions of matter smaller than atoms are "electrons," including all subatomic particles (see *Electron*). Such smaller divisions have no characteristic nature as matter.

At-one-ment—It refers to a state of attunement attained in religious, mystical, and metaphysical practices. The mystic is said to attain at-one-ment when he experiences a union with the Absolute or Cosmic. The term literally means the realization of a state of oneness.

Atrium—The word atrium is Latin in origin. Originally the word referred to the central court or main chamber in a Roman house. There was an opening above the floor of the atrium through which the sky could be seen and through which smoke from the hearth was emitted.

Later, however, the word became associated with a reception chamber, a place of introduction. So, symbolically, the use of the word atrium in our monographs alludes to the introductory Degrees of the Rosicrucian teachings. The monographs so designate it.

Attunement—During its temporary residence in the human body, the soul essence keeps in touch or attunement with the great divine source from which the soul came and to which it returns. All soul personalities on this earth plane and on the cosmic plane are in constant attunement. It is because man's soul personality is attuned with all other soul personalities that thought vibrations operate at great distances. By attuning ourselves to the Divine Mind we can receive the laws, rules, and facts of knowledge which we can depend upon as being truthful.

Aura—A field of multi-colored luminous radiations seen by active and passive visualization techniques to surround objects, the human

body, and other living things. Everything in nature is surrounded by energy fields. The following contribute to the properties of auras: electric fields, magnetic fields, infrared radiation, ultraviolet radiation, volatile chemicals and hormones, and psychic emanations. In other words, the aura consists of both Spirit Energy and Vital Life Force. Our thoughts, emotions, health, and growth all affect, and are affected by, the energy flow in and around the body. The study of human energy is an important aspect of a Rosicrucian's work and research.

Avatar—In general mystical parlance, and in the mode used by the Rosicrucians, an avatar is one whose soul personality is highly advanced or spiritually developed through numerous cycles of incarnations on this plane. There is no specific number of incarnations designating one as an avatar. Spiritual insight, compassion, human understanding, mastery of life, and unselfish service are the characteristics of an avatar. One who is an avatar has no peculiar manner of dress, speech, or appearance. His comprehension of life and its problems, and his conduct are his only outward signs of attainment. One obviously cannot attain avatarship in one incarnation. It is a process of evolution. The etymology of the word is Sanskrit. It is commonly used in the Hindu philosophy, but in a manner not wholly compatible with Western mysticism's interpretation.

B

Belief—Considered from the mystical point of view belief implies lack of knowledge; it is like unto hope without foundation. A mystic should have no beliefs, but should supplant them with knowledge or a frank admission that he does not know. (See Knowledge.)

Birth—Mystically, birth occurs when the animal body takes its first Breath of Life. Then the body becomes a conscious being. Birth is the opposite phase of the passing of the Breath (and consciousness) which is falsely called death. (See Death.)

Black Magic—The erroneous belief that man can invoke supernatural powers which he considers demoniacal and satanic in order to do his evil bidding. Such so-called "black arts" are usually motivated by the intent to inflict harm upon others. Black magic depends upon the false premises of primitive reasoning. The only person who is harmed by it is the one who believes that such a power exists and that it can affect him. Actually, if harm does occur it is self-induced by autosuggestion. Consequently, one is being subjected to the mental poisoning of his own mind and its superstitious beliefs. To deny the existence of black magic is to dissolve its implied force.

Borderline State—This term is used to designate that mental and psychic condition where the objective consciousness and objective mental functioning as well as the subjective processes of man are merging into the subconscious. This state can be induced through concentration, or occurs naturally on going to sleep, or when awakening, or through suggestion it may be externally induced (but not

without the cooperation or willingness of the self). A similar state exists where the objective mind or the objective functioning of the brain is made abnormal through drugs, fever, injury, fright, or strain. In such cases, however, the benefits derived from a proper borderline state are lost, for there is not an intelligent and comprehensive exchange of ideas or communication between the objective and subconscious faculties. Often, just prior to so-called death, the first stage of transition is a borderline state which is remarkable for its cosmic touch.

Brain—The physical organ for the objective functioning of the mind. Mind can, however, make many manifestations without the use of the brain.

Breath of Life—In Rosicrucian teachings this term is used to refer to Nous. It is a combination, so to speak, of both the Vital Life Force and Cosmic Consciousness. (See Nous and Vital Life Force.)

Brotherhood, Great White—(See Great White Brotherhood)

C

Celestial Sanctum—A cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. The Celestial Sanctum is a concentration of the spiritual selves of all those members who seek Cosmic Attunement. It is, abstractly, a plane of consciousness where are assembled the many minds who have similar impersonal ideals.

Cell—A body of spherical or other shape having a wall with negative polarity and a nucleus of positive polarity. The cell is the fundamental form of all creation. Every living cell floating in a liquid is connected with every other cell in that liquid by a force which pervades them all. Man's relation to the universe is identical to this. We have no distinct individuality so far as our beings are concerned. We are all united in the universe as the cells are united in a mass of flesh, bone, or blood. The Sun is a cell with a positive polarity. The Earth is also a magnetic cell with a negative polarity. The nucleus is the focal point, the center of action, the heart of any creation possessing, latent within itself, all the potentialities of development in connection with a cell. On the earth plane the nucleus of the cell is positive in polarity and the rest negative. The nucleus has within itself all the characteristics of former unions in previous generations, and in each successive manifestation blends in the additional characteristics of the present union, thereby establishing the conditions and qualities of heredity.

Christ Consciousness—The Christian delineation of the highest form of consciousness attainable. The moral values, powers, and insight had by Christ are attributed to his all-embracing consciousness,

the result of his attunement with the divine of his own nature. The term has no significance other than Cosmic Consciousness. The non-Christian mystic prefers the latter term because this universal or Cosmic Consciousness has been had by other illuminated personages and should have no personal designation.

Colombe—The word colombe means dove. In earlier Rosicrucian Temples there were one or more Vestal Virgins who not only kept the important symbolical and holy fire in the Vestal Stand ever burning, but who also served in the ritualistic work and mystical exercises as a symbol of fire, light, life, and love, and the dove of consciousness. The Colombe also represents the conscience of each frater and soror of the Lodge.

Compensation—(See Karma)

Concentration—Concentration means bringing to a center. Rosicrucian mental concentration is a technique of gathering all of one's attention and directing it towards observing and defining one condition, object, or principle. Perfect concentration directs attention to only one of the five physical faculties at a time. Ordinarily the mind rapidly alternates its attention from one objective sense to another as well as from one condition or object after another. Two faculties, such as seeing and hearing, may rapidly alternate in their concentration so that it may seem as though both were concentrated at one time, but this is not so. We can be aware of only one objective impression at a time. We appear to experience things as a whole, rather than sequentially, because our separate impressions are unified in our imagination.

By our sense impressions we are capable only of perceiving and concentrating on change. For instance, when we normally see, our eyes constantly scan and shift focus. Such motion is essential to the formation of a visual image whether we use our inner or outer faculties. If we stare fixedly at an object without changing focus or point of view, the object will disappear from our field of vision. The essence of concentration, then, consists in fixing the attention upon one idea or thing with one sense faculty at a time, and being able to hold that attention as the idea or object moves, interacts, and transforms within our conscious realization. The important thing in concentration is not to lose sight of the essence of the idea or object as it moves and is transformed in the mind.

There is one principal difference between concentration and contemplation: It is the difference in the use of consciousness. Concentration is primarily the focusing of attention upon externalities, things outside ourselves which register on our objective senses, such as our consciousness of hearing, seeing, etc. Contemplation is a more subjective process which takes place entirely within the reasoning mind itself and is independent of the outside sense organs. Even more subjective processes occur when we are imagining, visualizing, and meditating. The real art of concentration leads one to turn objective thoughts inward until through contemplation and meditation they become ideas of the inner self.

Conception—In our Rosicrucian teachings we are told that our concept of anything we comprehend through the five objective faculties depends, for its accuracy and its effect on us, upon our knowledge and beliefs. Our concept of material things changes as we grow older, more experienced, and more illuminated. Not the actuality of any thing but our realization of it and our interpretation of it form our concept. By conceiving and giving our conception the power and reality of an actuality do we tend to create. In the beginning of all creation there was—and always will be—conception. (See Reality, also Actuality.)

Conscience—The term in our ritual and teachings to indicate the "still, small voice" of the Master Within; the Cosmic Mind with its inspiration and urge; the mind of the psychic self, knowing all truth, all law, all principles, ever constructive in desire, dependable, "ever present when the tempter tempts."

Consciousness—An attribute of the soul. It is the mental aspect of life which includes sensation, realization, and reasoning of which the active principles are imagination, aspiration, and inspiration. It is the center of man's life, poised between two worlds, and naturally open to both. One of the functions of consciousness is the response to its environment or surroundings. Another is the response which the animate thing has to its own innate actions or being. The Divine Consciousness in man has its own faculties for the perception of truth and its own domain of functioning. The spiritual consciousness is the inner self. The physical consciousness can become acquainted only with things of a material nature. Consciousness, life force, and mind are related and come into and go out of the body together.

Contact Treatments—The technique whereby the fingers are placed upon the patient's back close to the spine is called the system of "Rosicrucian contact treatment." This is because the one who is giving the treatment has to be in actual physical contact with the patient.

Cosmic—Used both as a noun and adjective to mean the universe as a harmonious relation of all natural and spiritual laws. It is the divine, infinite intelligence of the Supreme Being permeating everything. It is not a place, but a state or condition of order and regulation. The Cosmic is the totality of the laws and phenomena which manifests in man and nature—the forces, energies, and powers which account for the finite and infinite worlds. It is therefore a unity; the particulars which man experiences are but expressions.

Cosmic Consciousness—That consciousness radiating from God which pervades all space (and hence all things), having vitality, mind, constructive power, Divine Intelligence. Into this consciousness is projected all the psychic consciousness of all Masters, and all adepts may attune with it. It knows all—past, present, and future—for it is all. (See Absolute.) After preparation through study and meditation, after deserving through serving, after attuning through practice and with nobility of desire, there comes to all adepts an influx of illumination and inspiration which maintains a continued con-

nection with Cosmic Consciousness. This is called illumination by the mystics. This is one of the gifts desired by all adepts.

Cosmic Mind—Referring more specifically to the mind or intelligence that forms a part of the Cosmic Consciousness. It is also called the Divine Mind. (See Divine Mind.)

Cosmogony—Theory of creation or of the origin of the world or universe.

Cosmology—Study of the science or philosophy of the universe.

Council of Solace—An association of officers, staff, and certain high-degree Rosicrucian members who use the principles of the Order's teachings to assist other individuals. Absent treatments are given for conditions of health, and other problems of a personal nature whenever they are brought to the attention of the Council.

Cremation—Mystically, this is a process of reducing the material elements of the body to the primary elements through fire, as though an alchemical process were being used with crucible and fire. It carries out the ancient law that the body shall return to the dust of the earth from whence it came. Cremation simply hastens the natural process in a most sanitary way. The custom of burying the dead in the ground to decay was always considered a barbarous and unclean practice by the ancient mystics. Cremation is not a modern method and will in time become universal among civilized people. The Rosicrucian burial service and ritual in its explanation suggests a preference for cremation of the body and the scattering of most of the ashes upon running water in brooks or rivers or in the open soil. (See Death and Funeral Service.)

Cromaat—The word Maat is an Egyptian word meaning truth. When combined with Cro, it means as in truth. It is a salutation quite frequently used in the rituals of the organization, both in the Temple Lodges and in the Grand Lodge rituals. Peculiar to note, if you reverse the letters of the word, Cromaat, they constitute the abbreviation of the words: The Ancient and Mystical Order Rosae Crucis.

Crux Ansata—The looped cross. A tau or T cross with a loop at the top. It is of ancient Egyptian origin and was referred to by them as the ankh or key of life. An ancient symbol of immortality and of life. It was often included as part of a Pharaoh's name as in Tutankhamen.

Cycle—A period of time, evolution, process, method, or manifestation. Mystically every progressive action is in cycles, definite and important. The cycle of human life is divided into periods of seven years, each of which is a cycle in the growth and development of the mind and body in the being; even the prenatal period is divided into cycles. The evolution of the universe, the evolution of man from a primitive being into the present can be divided into cycles. The twenty-four hours constituting a day are divisible into planetary cycles. The consciousness of man is at present in the early part of the Aquarian Cycle. Cycles form an easily understandable and significant method of measuring time and progress.

D

Death—The mystic not only looks upon death as inevitable, but as a necessary element in the cycle of life. Death and birth are synonymous in this sense, for so-called death is birth into another plane, while birth is likewise a transition. The transition of soul into a body is considered just as strange and fraught with unknown possibilities by the mystic as the transition of soul from a body. Both constitute the Great Experience. Both are a form of initiation affording an opportunity for greater advancement. Therefore, both are looked forward to by the soul without grief or fear.

On the other hand there is no "death," whether we consider the transition from a material or spiritual viewpoint. Matter is indestructible; that is a fundamental law of matter. It can change only its form or nature of manifestation, and matter is in constant change—another fundamental law. The soul is immortal and cannot be destroyed, lessened, increased, or otherwise modified, except in growth of experience. After transition the material part of man, the body, does not cease to live, but is in fact still vibrant with Spirit Energy, even to the most minute cell. Hence neither body nor the soul ever dies, and there is no death. (See Birth and Cremation.)

Deduction—A process of reasoning. The objective mind can reason by all processes, inductively, deductively, syllogistically, etc. The subconscious mind, on the other hand, tends to reason deductively all the time. Starting with a true and understandable premise or basic fact, reasoning by deduction therefrom, one will come to a logical conclusion if the deductive reasoning has been logical in accordance with law. It is the excellent reasoning ability of the subconscious mind which brings about the correct conclusions through deductive reasoning. Bringing about a borderline state of mind will enable one to take advantage of the subconscious reasoning.

Disease—A local or general disturbance of the harmonious constructive process of the living creative cells. Regardless of the cause, the condition is fundamentally the same. The disturbing, breaking-down process among the diseased cells is being strongly or weakly fought by the healthy, normal cells, according to the general constitution of the body. Through the creative, constructive powers of the healthy cells, nature attempts to end the destruction and renew the diseased cells and restore health. The battle calls for concentration of energy and robs the general system of its normal status, while the disease is also disqualifying many cells, organs, tissues, and parts of the body for normal, constructive work; hence fevers, weakness, mental and physical disturbances, and pains.

The logical procedure is to help nature, mostly by not interfering and by ending the cause of the disturbance when it is known. Proper breathing, proper eating, proper exercise, sleep, and thinking are the first essentials in helping nature and removing the cause of interference. Giving to the blood, nerves, and general system that which was lacking (and which caused the disturbance) or is now lacking in helping to restore normalcy, is the next essential. Hence the various

schools of therapeutics may assist and contribute to the restoration of health, but solely through assisting nature.

While so-called death or transition is inevitable, disease is not necessary. The physical body can reach a state of age and exhaustion where the breaking-down process of cells and parts of the body is more rapid than the reconstruction, and as a principle of economy the Soul will cast off or vacate the body and await another and more useful one. But such breaking-down and gradual weakening of the whole system need not be accompanied by any specific disease and can be free from any pain or suffering.

Divine Mind (Universal Mind or Cosmic Mind)—The consciousness of God which pervades all. It is not only the mind of God but also the consciousness and mind of all living beings on the earth plane. These are so united as to be a consensus of mind and thought, in which every inspiration, idea, and expression of universal importance is registered and may be contacted through proper attunement with this Universal Mind. The Supreme Mind is not a collection of individual intelligences. No sum of tilings alone could equal the Universal Mind, because it is also potential with that which is as yet without discernible nature or form. The Universal Mind as an intelligence permeates every cell of our being and is accessible as an infinite wisdom. However, the Cosmic Mind does not contain within it all the particular details of human knowledge and experience, but is an exalted form of evaluation.

Dreams—The visual imagery experienced during sleep, dreams represent one of the most extraordinary mysteries of life. Everyone dreams throughout the different stages of sleep, but not everyone remembers their dreams. Modern research indicates that dreams are most apt to be remembered if they are experienced during the REM (rapid eye movement) phase of sleep, when the eyes under the closed lids move more rapidly as though the sleeper were watching something. Dreams seem to take place on the borderline of two worlds (see Borderline State). There can be a fantastic alteration of time, place, and possibility, which we may accept without question in the dream plane. A dream may be of short duration, and in a brief period of two to three seconds one may experience a long story. This is because the imaginative experiences of borderline states are often realized by the mind just as one realizes a whole picture after a glance of a few seconds, yet must use hundreds of words and many minutes in explaining or describing.

Dreams were once regarded as messages from the gods, guardian angels or ancestral spirits, counseling and forewarning the dreamer. Some held that a man's own soul wandered off and its adventures were communicated to the sleeper as dreams. The causes of dreams are many. Dreams may be a continuation of the waking state, a muddled recapitulation of recent daytime experiences. Many medical researchers tend to account for dreams entirely on the basis of the physiological or emotional state of the sleeper. Glare on the eyelids, spots before the eyes, ocular spectra, indigestion, physical pains and aches, a full bladder, sexual tension, fever, cold, noise, anxiety, fear,

anger—all can give rise to dream sequences, to suit the situation. But it must be said that although such stimuli may find their way into dreams they are by no means the sole cause of dreams. In the Rosicrucian view each of the components of the total person (body, mind, and sou!) contributes data to the dream content from its own plane. All become superimposed in varying degrees of intensity and make up the composite imagery of the dream. Mental and psychic input to dreams include the first objective thought or idea which passes from the objective to the subconscious mind at the beginning of the borderline state, and mental impressions received by the subconscious mind from another person. The psychologist Alfred Adler held that a person's feelings of inferiority and disability would lead to an attempt to make up for them not only in real life but in dreams. The psychologist C. J. Jung regarded dreams not only as an integral and personal expression of the individual consciousness but often as pointing meaningfully toward a deeper archetypal or universal symbolism. These physical, psychological, and psychic impressions which appear in dreams illustrate the Rosicrucian view that dreams represent the "total person." They provide a hint of a person's total inheritance, of what is psychically innate in him. Dreams, therefore, are something primordial, epigastric, intuitive.

At Rose-Croix University and in dream laboratories in various centers around the world dream phenomena are being studied using scientifically established principles in an attempt to unravel some of the secret mysteries hidden in dreams. One recurring problem is that the medium of recollection does not seem to be the memory recollection associated with outer consciousness. Unless a dream is recalled at various depths of consciousness as one passes from the deep subconscious through the borderline states to outer consciousness, a dream may swirl away and begin to fade as soon as we wake up. As for the dreams one has had earlier in the night, they are usually lost altogether and have little trace in the memory recollection of outer consciousness.

E

Ego—The subconscious self as distinguished from the objective self. This term is not used often in Rosicrucian teachings, for the term psychic self or psychic mind expresses more correctly what is meant.

Electricity—Electric current is a vibratory force in action; static electricity is a potential vibratory power inactive and under stress ready to manifest itself under certain conditions. These terms and definitions are not as one finds them explained in scientific works but will make plain the terms as we use them. Electricity is a vibratory energy. Natural electricity is the result of the radiations of the Sun (therefore one of the manifestations of spirit essence and Nous); all other electricity is artificially produced through chemical and mechanical action.

Electron—A basic form into which spirit essence concentrates preparatory to material manifestation. The essence when stressed under certain conditions gathers into very minute focal points of electrical charge which we call electrons. They are both positive and negative. As used in our teachings, the term electron generally includes all subatomic particles, especially the major three: protons and neutrons, as well as electrons as they are now defined by scientists. Symbolically, the word electron is used to denote the principle of condensation and conversion of Spirit Energy into subunits of material manifestation.

Electrons do not manifest any definite chemical nature until they unite in certain combinations to form atoms. (See Atoms and Molecules.) Single electrons are invisible, but their effects may be seen and measured.

Element—One of the many different natures expressed through combinations of electrons into atoms. There are 144 elements composing all material creation. Of these, at least 105 are definitely known to scientists in perfect form or by their reactions in nuclear transformations; others are known through analysis of the vacant places in the periodic table of elements. Some can be sensed in a psychic manner only as far as their nature and purposes are concerned. (Not to be confused with a similar term in the Temple monographs.)

Elementals—Sometimes called salamanders and other terms used by early philosophers and by some modern schools of strange thought. In this sense an elemental is supposed to be—"nature-spirit presiding over the elements of fire, air, etc." A superstitious belief exists that these elementals or beings can cause good or evil, or that they can fill a room and cause disturbances or manifestations, or influence our thinking, hearing, and seeing. Needless to say, there are no elementals in this sense.

Emanations—The radiations or projections from all material and psychic forms. The emanations are extensions of the vibrations within the form—the vibrations of the spirit essence composing the form. It is through the emanations reaching us from all things that we sense, either subjectively or objectively, the existence of all things.

Esoteric—In mysticism and related subjects, it has reference to that which is indwelling, innate, and often private, as, for example, esoteric knowledge referring to cosmic enlightenment or intuitive impressions as contrasted to objective experience. Also alludes to the arcane wisdom imparted to the initiate. Its antonym is exoteric, the outer aspect

Evolution—The progressive growth and perfecting of all that is manifest or in the conception of the Cosmic Mind. Even so-called devolution or disintegration is a part of evolution, being one of its phases. Evolution implies onward and forward. It is the fundamental law of nature that every element in nature is tending toward perfection and becoming higher in its rates of vibrations and more evolved in its manifestations.

Eye—The All-Seeing Eye depicts the all-inclusive vision and consciousness of God from which nothing is excluded. It appears in most Rosicrucian Lodges and Chapters throughout the world on the Master's lectern in the "East."

Eye, Third—The pineal gland is a transformer of the Cosmic Consciousness into rates of vibration which are discernible by our objective minds. This is the Third Eye, the true eye of the soul.

F

Faith—We find the term faith often defined as "active" belief or a belief which amounts to a basis for action upon the accepted premises. From the mystical viewpoint, however, this is not exact. A distinction must be made between faith, belief, and knowledge. The mystic should have no beliefs, but rather knowledge; his knowledge may create faith or give him faith in certain laws and principles, but it would supplant belief. Therefore, we may say that faith is an expression of confidence, and confidence is born only from experience—knowledge. (See Knowledge.)

Fourth Dimension—From the Rosicrucian viewpoint there is nothing mysterious about the fourth dimension. Two points should be remembered: It is a dimension and it is the fourth. The other three dimensions are length, breadth, and thickness. Each of these is expressible by numbers—whole, fractions, or decimals. Each of these three dimensions, when expressed in numbers, helps us to have an objective realization of some attribute of the things referred to. We may write on paper these figures, 100 cm X 10 cm X 10 cm. At once we know that whatever the thing may be it is long, but not very big around. Regardless of how irregular in form the thing may be we can mentally picture it or express its form with numerals, and from these actually draw upon paper a diagram of its form. (Note the complicated yet exact designs and diagrams of parts of machinery, architectural elements, etc., expressible with numbers.) Intelligently as these three dimensions express a thing to our consciousness there are essential elements still missing in the expression—one or more attributes or qualities lacking.

What is the nature of the above thing that is 100 cm x 10 cm x 10 cm? Is it wood, or iron, or stone? What is its weight, its color? Is it hard or soft? We say that all these questions can be answered by expressing the fourth dimension, and expressing it in numerals as the other three are expressed. In this case, as an example, the figures 100 cm x 10 cm x 10 cm/12.0147 (a specific gravity figure would mean that the thing referred to was a piece of South American (not any other kind) mahogany, with a color equivalent to a certain line in the Sun's spectrum, and having a specific gravity, a certain degree of hardness, tensile strength, etc. With the first three dimensions, and knowing the specific gravity, one could figure the exact weight of the piece of wood to within a gram, if the first three dimensions were exact. On the other hand, these figures; 200 cm x 250 cm x ?/12006.042 (a specific gravity figure) would mean that the thing re-

ferred to was a misty light blue-gray cloud of a certain density or opaqueness, but unknown thickness, covering an area of 200 centimeters by 250 centimeters and formed of cosmic energy in a very high rate of vibration, so balanced in space as to be easily controlled (moved) by mental power. (Members in the Eighth and Ninth Degrees will appreciate this.) By means of the fourth dimension (and a dictionary of all the figures) one could easily express the nature and attributes of all things made manifest on the objective plane. Likewise one would be able to determine what fourth dimension would neutralize or combine with another.

The fourth dimension is nothing more nor less than the rate of electronic vibration. All qualities and attributes manifested by all material things result from this rate. From another point of view the fourth dimension should really be the first. It is the projection from cosmic space into the worldly, material plane of manifestation of all material things. Such projection is the first phase of manifestation. The coming together of "electrons" into atoms, and from this into molecular formation, constitutes the first phase of creation into the material world of objectivity. The next step or phase is that of limitation, or form, caused by natural laws or by man's desires and handiwork. Hence the three dimensions of length, breadth, and thickness should follow dimensions of objective proportion, which is a more correct term for the fourth dimension. Mystics will see, now, why the fourth dimension, in its true nature, has always interested the philosophers and was one of the laws carefully studied and utilized by the alchemists of old, and the advanced mystics of today use the law in many strange manifestations. This Rosicrucian concept differs from the fourth-dimensional continuum of space-time as advocated in the theory of relativity.

Funeral Service—The Rosicrucian funeral service is a ceremony of celebration in its spirit, at which time those assembled around the body of the frater or soror take part in a ritual significant of the passing through a Higher Initiation of the one who is no longer limited by the work of the Order in its material form on this plane. Purple, rather than black, is used to express the sacredness of the occasion (that is, wherever decorations or drapings are used in the Temple or home). Flowers are used to express the beauties of life. Sorrow is expressed only because of the absence of the member from such personal contact as had often been enjoyed in the past.

The service can be performed in a Rosicrucian Temple. The service ritual has also been adapted to performance in funeral parlors. (See Cremation.)

Those not members of the Order may be invited to the service and such friends and members of the family should be seated on special seats at the Northeast of the Temple. The rule is that the R. C. ceremony must be the last ceremony performed; if there is any other religious or fraternal organization ceremony, it must precede the R. C. Service. A further rule requires that the deceased must have been an active member of the Rosicrucian Order at the time of his transition, or, if inactive, only because of circumstances beyond

his control. Under no circumstances will this service be conferred upon a non-member regardless of the fact that he or she may have been related to a member. One of the most beautiful parts in the ceremony occurs after the opening of the service, when with a special prayer, and some other points, the Master of the Temple permits the Guardian of the Temple where the frater or soror had attended to stand beside the body and remove the Rose from the Lodge apron (which is on the body), while speaking these words:

"From our midst has departed one expression of Soul we have loved.

"Across the cosmic threshold has passed another initiate into the Temple of God. In that Temple there are degrees of understanding; grades of advancement; cycles of progression; and then the sublime degree of perfection wherein thou, O departed one, shalt be one of the Divine Illuminati and enter again the School of Experience where we shall once more enjoy thy noble, loving companionship. In this earthly initiation, the Rose and the Cross were given unto thee in the form of this apron to wear as a symbol of thy readiness to serve humanity. Thy body and personality were ensconced by the Rose and Cross. In thy divine initiation thou shalt have no need of the Cross, for thou hast borne thy Cross well and God hath laid it aside. But the Rose, in all its sweetness and perfect development, shall remain with thee as a symbol of the unfolding of thy soul experience. To symbolize this, I do now remove from thine Apron the rose, and in the hand of thine earthly body I place another rose, fresh from life, with fragrance, and purity, that it, too, may return unto the dust of the earth to rise again and, through resurrection, become manifest in all its glory."

G

Ganglion—A mass of neuron cell bodies, which serve or function as a center for various nerve impulses. Here the exchange, translation, or transmutation of such impulses, and a coordination of the influences passing into or through such body is effected. A ganglion is therefore like a central station of a telephone system or a switchboard for certain electric trunk lines. The ganglia of the Autonomic Nervous System are of special interest in their functioning and intended purposes to the Rosicrucian. The nervous system and the physiological and psychic functioning of ganglia are explicitly and interestingly presented in the work of the Sixth Degree of the Order.

God—To Rosicrucians there is but one God, everliving, ever present, without limiting attributes or definite form of manifestation—it is the God of our Hearts, a phrase found throughout our ritual and meditation practices. The God which we conceive, of which we can be conscious, sooner or later manifests in that strange intimacy within us. Rosicrucians are of many creeds and religious faiths in all

parts of the world, but there is absolute unity in this one idea of God, the Supreme Intelligence, the Divine Mind. In ancient rituals we find this as part of the Rosicrucian pledge: "Man is God and Son of God, and there is no other God but Man." But this has a mystical meaning and is not to be taken literally. The Rosicrucian concept of God is essentially a Universal Mind, intelligence, and infinite power. The concept is not dogmatic. The Rosicrucians expound the principle that God is wholly a subjective experience and thus a personal interpretation. Consequently the Rosicrucian refers to the God of my Heart.

Gravitation—In the earliest monographs of the lower Degrees of our work as given in America many years ago, the statement was made many times that the force of gravitation is not a pull but a push. The postulations of science in the last few years tend to prove that the Rosicrucian contention in this regard is correct. While in the ultimate manifestation the results are the same, in the fundamental laws involved there is considerable importance in the difference between a push and pull action, especially as regards gravitation. It is impossible to overcome the force of gravitation; at best it can be lessened in its action; its best application is in being utilized. If it could be overcome it would not solve any of the great problems now confronting scientists, but would bring about problems greater than those with which man could cope.

Great White Brotherhood—The term, "Great White Brotherhood" (or "Great White Lodge"), does not allude to a fraternal organization actually in existence by that name in India, Tibet, or elsewhere. Rather, it represents a body of mystical and esoteric doctrines which are the result of the wisdom of many enlightened minds throughout the centuries. These doctrines were preserved originally in Tibet in the mountain fastnesses where such mystics and philosophers had taken refuge from the persecution to which they had been subject in other lands. Most all such enlightened individuals had been affiliated with great mystical Orders, such as the Rosicrucians. Consequently, the body of teachings, rites and rituals, not individuals, became known as the "Great White Brotherhood." The teachings were eventually disseminated gradually to organizations throughout the world whose principles and ideals were recognized to be of the same high quality as those of the sources of the "Great White Brotherhood."

No individual can apply to become a member of the "Great White Brotherhood" as it is not a single organization but an archive of wisdom preserved by a collegium, that is, a group of mystical Orders with equal authority. For analogy, no individual can become a member of the United Nations, for such is a unity of nations only. One may only benefit from the United Nations by being a citizen of a nation which is accepted in the United Nations. So, too, an individual may only affiliate with an organization which is perpetuating the traditional ideals and teachings of the "Great White Brotherhood," not the latter itself.

Any individual claiming to have membership in any society, group, or body terming itself the "Great White Brotherhood," is either misrepresenting the truth or is being deluded by a fraudulent body.

Guardian of the Threshold—Your conscience, your inner self, the sentinel of the subconscious mind, acting as your guide and protector. The Guardian also stands at the Threshold of the Cosmic, of the Unseen, and is at the threshold of every soul, of every chamber of privacy, of every mind.

H

Habit—In the early Degrees of the Order habit is carefully analyzed and studied. There is a short, too short, definition given to the effect that habit is an unconscious law of the subconscious mind. A more comprehensive definition would be that habit is a law of the subconscious mind, which law has become unconscious to the objective mind. Habits are usually, if not always, formed consciously by the objective self. Such acts are not habits at the time, regardless of how systematically they may be performed, nor are such acts intended to become habits unless one is striving to make the acts or series of acts an unconscious practice, such as maintaining rhythm in music, the formation of letters in writing, etc. It is only when the act is performed unconsciously that it is a habit, a law of the subconscious self, unconscious to the objective self.

Hallucination—Imaging of the mind. Such imaging may become fixed in intensity and interest and limited in regard to subject, or unlimited, and is then a hallucination. On the other hand, imaging may be rational, intense, not fixed, but under control, in which case it is creative thinking. A definite hallucination, such as that characterizing the unsound mind, is a fixed idea born of illogical deductive reasoning which becomes the obsessing thought of the subconscious mind, while the objective thinking may be impaired by injury to the mind or any other cause of unsoundness. Such hallucinations are of the subconscious entirely; they can be removed or modified only by dealing with and through the subconscious; for the objective, being capable of sound reasoning, cannot be utilized to assist. If the objective impairment is due to physiological causes, these should be remedied first, but thereafter the subconscious should be reached and enlisted in the work of curing the mind. This calls for psychic processes applied by those well experienced and knowing all the laws.

A hallucination, then, is an imaging experience having the characteristics of a sense perception (visual, auditory, tactile, etc.) but without sensory stimulation. It can be contrasted with visualization in that the lucid visualizer knows that he is mentally creating, while the hallucinator believes he is receiving external stimuli which are not actually present. A hallucination is termed veridical if it corresponds to an event or circumstance unknown to the percipient.

Harmonium—A state of harmony. The metaphysical meaning when applied to the relationship of humans is unity of thought, agreement of purpose, the direct communion or kinship of souls. As applied to the relationship of the Cosmic to the human soul, it means that state of ecstasy where the human becomes conscious of the at-

tunement of the natural forces of his being with the Absolute or the source from which they emanate. Within the individual, harmonium includes health, rhythm, coordination of action in all parts, plus the properly balanced relationship between the psychic and objective functionings.

Healing—The Rosicrucian system of healing does not deny the good that can be done by medicine, surgery, or other established systems of therapeutics. It is based on the fact that the autonomic nervous system carries and distributes to all parts of the body an intangible energy which vitalizes organs and cells of the body. It takes into consideration primarily the psychic side of man and the psychic cause and nature of disease and pain.

Health—(See Disease.)

Hermes Trismegistus—Rosicrucian records tell us that there actually was such a character as Hermes or Thoth. He was not a god, but a sage born in Thebes in 1399 B.C. He received the appellation "Thrice Illustrious" (Trismegistus) because he participated in the organization of the great mystery school, had the experience of seeing the illustrious Amenhotep IV initiated as a Grand Master, and the honor of assisting in the initiation of the successor to Amenhotep IV. The best known work attributed to Hermes is the Divine Pymander, or the Shepherd of Men.

Hierarchy—A group of persons or things arranged into a progressive order according to their authority or other determined qualities. Mystically, this alludes to the Celestial Hierarchy or a group of spiritual or allegorical beings arranged into nine orders of three triads each. These nine orders constitute a kind of celestial ladder, the most spiritually advanced or highest triad being the one most approximate to the Cosmic Mind, and each of the others being of a lesser advanced stage.

Hypnotism—A subject it is well to approach carefully and in detail. There are two distinct methods of inducing a hypnotic condition—by the use of drugs or by means of mental processes. In either case a condition of sleep need not result, nor is the condition of sleep an indication that the person is under control mentally or physically. Whether hypnosis is produced by drug or by any mental (or mind) process there must be certain cooperation on the part of the subject. In the case of mental induction such cooperation is not only essential but fundamental, and without it hypnosis cannot be induced.

Hence the process of induction is not a contest between minds, the stronger overcoming the weaker, but a case of the stronger mind concentrating its whole attention upon the idea of passivity. Unless this is the attitude and the ability of the subject, only a small degree of success will be attained, no matter how competent the operator. A weak mind can rarely exercise sufficient concentration to assist in bringing about hypnosis by any mental process.

Occasional hypnosis is not dangerous to either the mental or physical organization of the body; continued experiments with one subject make that subject enter such a state more readily as long as

the same operator conducts the experiments. No one was ever placed in the state against his or her will and cooperation, for it is impossible (except in some rare cases where drugs are used, and then the state will more nearly approach a heavy or deep sleep as when chloral, sulphonal, hypnal, ether, and similar drugs are used; in this state the subject is not under the mental control of the operator or physician, and the mind of the subject is not inhibited as when a mental process is used). But while all this is true and is intended to dispel the fear and false statements about hypnotism, there is seldom any need for its use (especially that which is induced by mental processes) and the practice should be limited to physicians or scientists who have made a careful study of the laws and principles, and who have naught but the highest ethical and scientific reason for inducing the state. Psychically, it is a state where the objective mind is at least four-fifths passive or dormant in functioning and the subconscious mind is consequently and proportionately active or super-active. For psychic experience of the average and desirable nature the borderline state is more efficient and calls for no assistance from any operator. (See Borderline State.)

I

Idealism—In philosophy, the concept that ideas are fundamentally real. Idealism as a philosophy expounds the notion of a mind cause behind reality as opposed to a mechanistic concept of the universe.

Illuminati—To students of mysticism and occultism, the term generally means the enlightened ones. It means those who have received illumination, or light, in the sense of attaining Cosmic Consciousness, a realization of the omniscience. The term has been traditionally and historically applied to Rosicrucians and Martinists. The Rosicrucians were often known as "Brothers of the Illuminati," and in fact, in different periods of their history, outwardly used the name of Illuminati, or les Illumines. The Illuminati were well established in southern France in the region of Toulouse, and of course, were one and the same as the Rosicrucians. Also, in Germany they were prominent in the latter part of the eighteenth century. In 1776, one Adam Weishaupt established a sect which he called the Illuminati. It had no connection with the older movement, concerned itself greatly with politics, and came into bad repute. Some historians have confused the true Illuminati with this latter movement.

Illumination—In the Rosicrucian and mystical sense in particular, it refers to the enlightenment of the mind. This enlightenment, however, is not restricted to the intellectual. It means as well noetic experience, that is, a kind of intuitive knowledge imparted to the individual directly from transcendental sources such as the Cosmic.

Rosicrucians also distinguish illumination from knowledge. The former is apperception or clear understanding as well as a mere accumulation of ideas gained from experience.

Imaging—Imaging is the power of the mind to reproduce mental images. Imaging is thus a form of visualization. When we image we

reassemble in our consciousness all of the detailed parts or impressions of things that once composed an actual experience or reality which we perceived. A distinction must be made between imaging and imagination. Imagination is principally the constructive process of the mind. It is the combining of mental forms to comprise a new image, something not yet outwardly experienced. Imagination includes imaging, but imaging or visualization need not be a form of imagination. If, for example, we recollect in detail a tree which we have seen, we are imaging. If, on the other hand, we conceive the change or alteration of a thing or plan an enterprise, we are imagining.

Individuality—A separate, absolute distinctiveness. That which is real in man is an inseparable part of the Great Soul, the Universal Mind. That Soul may express itself differently in one body than it would in another body. This difference makes up the personality. It does not give the individuality, which is a material, transient thing. Personality pertains to the inner man, the Soul, the psychic or divine being within the physical body. The individuality refers to the transient and mortal, objective side of man.

Initiation—A rite, ceremony, or method by which one is introduced to a particular knowledge. The ancient mystery initiations were intended to dramatically reveal an abstruse gnosis or wisdom to the candidate. Such initiations were generally in four parts. Each was an impressive rite. Rosicrucian initiations are of this nature.

Inner Self—The spiritual consciousness within the physical human body. It has its own immaterial faculties and functionings, and constitutes a separate form from the physical form in which it temporarily resides. This consciousness constitutes man's real being and is part of the soul or the divine element of man's existence. The spiritual consciousness of man is different in essence from the material part of man. The two are related, for they are both part of the same cosmic whole. However, matter and divine consciousness in man constitute two different realities working in harmonious parallel. The outer self with its material, physical consciousness is limited in the nature and quality of contact it can make. The inner self, the spiritual consciousness, is unlimited and in no way restricted by "time" or "space," or by the nature and quality of material things.

Intuition—Intuitive knowledge is that knowledge which appears self-evident and which flashes suddenly into the consciousness and about which we entertain no doubt. It is mystically referred to as the intelligence of the Cosmic Mind, resident in the subconscious and which periodically enters the objective mind as a comprehensive and completed idea commonly called a hunch. Psychologically, intuition may be said to be the unconscious synthesis of ideas which pass into the conscious mind without volition and with great clarity.

K

Kabala (or Qabbalah)—The word is from the ancient Hebrew and, literally translated, means "Doctrines received by ancient traditions." The written teachings of the Kabala go back perhaps no

later than the eleventh century. There is every evidence, however, that the oral teachings were in existence at a far earlier date. Traditionally, they are said to date back to the time of the secret wisdom related by Moses.

By a system of numbers, and letters of the Hebrew alphabet, the Kabala discloses the esoteric mysteries. Its philosophy, in other words, concerns ontology, the nature of being; cosmology, the origin of the universe; theology, the nature of God; and anthropology, man's relationship to God and the world.

Karma—A term used by us to mean the working of the law of compensation. Rosicrucians do not contend, however, that the exactions of the law of compensation will result in any reversal of the law of evolution, as is claimed by some modern schools. That a human being may be reincarnated in the form or body of a lower animal as a punishment is inconsistent with the laws of reincarnation and evolution, both of which teach us that each stage is progressive and we shall never descend in the scale of physical expression regardless of the karmic debt to be paid. One of the fundamental principles of the law of compensation is that for each sorrow or joy we cause another, we shall have experiences in like degree and manner and at times when the lessons to be gained thereby will be the most impressive. This principle does not exact an eye for an eye or a life for a life, for there is no vengeance in the process, and no intention to cause suffering. The sole purpose of Karma is to teach us the lesson, to make us realize our errors and to evolve the understanding thereby.

For these reasons one cannot be sure just when or how the law of compensation will exact its requirements. Of this we can be sure, however: We will not suffer through any requirements of Karma and be unconscious of the fact that it is a karmic debt we are paying. Such suffering, without a keen realization of why it is so and what we are compensating for, would be inconsistent with the fundamental principles of Karma—that we will learn a lesson through it and advance in our understanding.

It must also be understood that the law of balances (Karma) works both ways—that is, a human being may have a karmic credit due him. He will thus be in line as a recipient of compensation.

Keyboard—The substance of the Universal Being or the Cosmic consists of all the forces and energies of which we have knowledge. They compose a cosmic keyboard. The Cosmic Mind works through a sea of vibratory energy which is one vast spectrum or keyboard. The highest octaves produce what is termed psychic phenomena.

Knowledge—The Rosicrucians ever held that one could not know of anything except through personal experience. For this reason a distinction was made between belief and knowledge. The experience which is thus necessary may be through objective realization or psychic reality, but there must be the personal realization. It is customary for a mystic to say that he either knows or does not know when speaking of the experiences, problems, or facts of life and nature; nothing is accepted by him on faith and he has no beliefs.

Life and Life Force—The mystery of all ages. Two methods of examining its nature lead to false conclusions; the chemical method would reduce all life to chemical action; the spiritual would reduce all to divine essence and ignore the material elements or actions. Rosicrucians insist that due consideration be given to all parts and all actions, realizing that in its pristine essence all life emanates from God through cosmic forces, but animal life force, as it expresses and manifests on this earth plane, is not solely a spiritual essence devoid of chemical action.

Lodge—A body of Rosicrucian students united for the purpose of working and studying together under the jurisdiction of a Grand Lodge of AMORC. In the Rosicrucian system, active members of a Grand Lodge receiving monographs and carrying on their studies in home Sanctums may further promote the work by organizing Lodges, Chapters, or Pronaoi.

A Lodge is required to have permanent quarters, conduct at least three convocations a month, and maintain a library available to members and the public at least four days a week. Only a Lodge is permitted to conduct Temple Degree initiations.

A Chapter represents at least forty active members and is required to conduct a minimum of two convocations a month.

A Pronaos is the smallest body that may be organized and must have at least thirty members. Its status is expected to change as soon as its membership increases to the minimums set for Chapters and Lodges.

Lodge Chamber—This is the central chamber devoted to the general convocation and formal study of God's works. It is the "inner" or "middle" chamber, the Soul of the Temple, the first circle within the great circle. Our Lodges represent the surface of the Earth with four cardinal points. The East of the Lodge is the first point on the horizon. In the East the new life is begun. It is the place of Divine Illumination and Resurrection. The South is the point where the Sun shines in greatest glory, and where the Divine Mind finds fullest spiritual expression. In the West the Sun of life closes its journey. It is where the fratres and sorores seek peace, rest, and attunement with the Cosmic. The North is the place of "dismal darkness" where the Sun sheds not its glorious light. It is the abyss of evil, the valley of death, the realm of darkness, the hours of the night where the seeker for light dwells and the Neophyte enters the Lodge in search of more light.

Lodge, Grand—This is a body subordinate to, and deriving its existence and powers from, the Emperor and the Board of Directors composing the Supreme Grand Lodge of AMORC. It is a separate and distinct body from the Supreme Grand Lodge and, with its properly authorized affiliated bodies and members at large, constitutes the membership section of the Order in The Americas, Australasia, Europe, Africa, and Asia.

Lodge, Supreme Grand—This is the legal, corporated body of the

Rosicrucian Order, incorporated under the laws of California as a nonprofit organization. The general administration of the Order is governed by the Board of Directors of the Supreme Grand Lodge of whom the Emperor is President. The general membership of the Order constitutes a separate body under the direction of the Supreme Grand Lodge through the Grand Lodge Executive Committee, composed of the Grand Master, the Grand Secretary, and the Grand Treasurer.

Logos—The creative cosmic or divine power manifest as a spoken word. The divine idea or thought objectified by divine utterance.

Lost Word—To the natural cosmic forces, the physical laws of the universe, man attributes a once uttered Word as their source, which continues to reverberate throughout the universe and which he can no longer, at least in its entirety, apprehend. The Word is conceived as a vibratory, undulating energy in which the basic essence of all things exists. All manifestations owe their existence to the continuous reverberations of the Word throughout the universe. The vibratory nature of each thing thus fits into a gigantic scale or keyboard.

M

Maat—The Egyptian word for truth. The symbol of Maat was a feather. Cromaat means "The Truth shall be," or "So mote it be." The Confession to Maat is taken from the confession—contained in the Book of the Dead—spoken in the Chamber of Maat in Egyptian Temples of Initiation.

Magic—Presumes there are occult powers in nature which must be invoked by the application of certain agencies. Both natural and supernatural forces, it is believed, can be brought to serve human will. Black magic is the superstitious use of magical rites for malevolent purposes. White magic is the use of these rites for benevolent purposes.

Magnetism—Every electrified body has its aura, and when that aura is active it constitutes a magnetic field and the aura is sometimes called magnetism. Magnetism, from a purely electrical point of view, is described somewhat differently; but even so, the fundamental law involved in the foregoing definition remains. The fact that some minerals are "naturally" magnetic, as iron of a certain nature, while others can be made magnetic, indicates that magnetism is not a result of the atomic or molecular structure of matter, but rather of an electrical action that is taking place within the substance or which can be set up in the substance. In electrical science we are instructed how to induce magnetism in a metallic body by surrounding it with an electrical charge; but this further illustrates the law that magnetism results from action in the aura that surrounds all matter. This aura is fundamentally an essential part of the electron, and the molecule, therefore, has an aura which is a mixture of the auras of the electrons composing it. Some auras are positive, some are receptive or repulsive, and some are alternating in their action. Those which are not passive cause a manifestation which we term, in physical science,

magnetism, with either an attractive or repulsive tendency or positive or negative polarity.

The cells composing the human body are surrounded by an aura and the body of man also has an aura. This aura can be made active, radiating its magnetic energy, or passive, or even repulsive or receptive. The human mind, with its control of the electrical energy in the body, is the guiding factor in the process of exciting the electrical charge that arouses the aura of the human body to its fullest power. The word mind is used in the psychical sense.

Marriage Ceremony—The Rosicrucian marriage ceremony is a non-sectarian, fraternal ceremony which must follow within one week after the legal ceremony. The ceremony is beautiful in its symbolic portrayal of the uniting of two souls which the institution of marriage represents. The ceremony is performed in Rosicrucian Lodges by the Master of the Lodge, or by the Chaplain. The Chaplain is a ritualistic officer of a Rosicrucian Lodge and does not represent any religious sect. Since the Rosicrucian Order is not a religious organization, the marriage ceremony has no legal or social status: this is the reason for the necessity of its being preceded by a legal ceremony. Also, both of the two parties to the marriage must be members of the Order in good standing. There are no exceptions to this. Friends of the couple who are not Rosicrucians may be invited to attend the ceremony.

Master—the term is used in several ways in our work, but we will not touch upon the use of the word to indicate one who is an Officer of a Lodge or director of a Degree of the work. Otherwise the term is used to represent one who has attained some degree of perfection in evolution, or a high sense of mastership of laws and principles.

Cosmic Masters are not deities. They are intelligences who were once mortals. They became Masters by learning how to awaken and apply the powers of Self so they could direct the affairs of their life consonantly with cosmic purpose. By such development, they rose to that soul personality development where it became no longer necessary for them to incarnate in physical form.

Invisible Masters, on the other hand, are those who have passed from this plane to the cosmic plane and from there project their personalities to the psychic plane and never function or express upon the earth plane until reincarnated. In order that we may sense these Masters—not see them with objective eyesight—we must attune ourselves to the psychic plane completely. Our physical bodies are dormant or inactive then in all functioning except that of a purely physical nature as when asleep, in a passive state, or in a deep and profound meditation. At such time contacting the personality, minds, and messages of the invisible Masters is possible. One cannot expect that a Cosmic Master will literally be assigned to him as a personal servant and guide combined! Until we have prepared ourselves, we are not worthy of the assistance the Cosmic Master can give.

Complete functioning on the psychic plane for a few minutes or

hours at a time, as desired, and there contacting a personality of the invisible Masters, is a condition much desired by all mystics and is attained by careful study and preparation, many preliminary experiments, and a pureness of purpose. It is in this way that Cosmic Illumination or Cosmic Consciousness is realized.

Master Within—The Inner Self. The conscience is this Master's voice. The soul force brings into our being a Divine Intelligence. The aggregate of this intelligence is our psychic body, and this intelligence is our personal Master.

Matter—Rosicrucians view matter from almost the same viewpoint as physical science. Differing from some schools of metaphysics, we know that matter is essential to expression or existence on this plane, has its place in the scheme of things, and should not be negated, ignored, humiliated, or aggrandized. We know that matter has no consciousness or mind independent of that consciousness or mind which resides in all living forms; and we know, further, that matter does not exist independent of the Spirit Energy which animates it. This knowledge enables us to place matter in its right category and shows us how to make it serve us rather than rule us. The fundamental laws regarding the composition of matter are fully covered in the monographs of the First, Second, and Fourth Degrees.

Meditation—A transformation of consciousness. When we meditate, we change our state of receptivity, like tuning to a higher wavelength. Meditation is attunement. Concentration is the focus of consciousness. Contemplation is the interrelation of thought. In meditation we employ concentration and contemplation, but now we are more sensitive to our inner impressions rather than those of the objective sense faculties. In other words, through concentration we turn objective thoughts inward until through contemplation and meditation they become the ideas of the inner self.

Memory—That function of mind which receives, conserves, and reproduces impressions. It begins with the first conscious thought of our first incarnation and continues through all incarnations to the present time. We call the perfect memory the complete storehouse of facts and experiences. It is located in the subconscious mind. In order to reach the storehouse of memory, it is necessary to make the objective mind relatively dormant so the subconscious mind may rise in activity.

Metaphysics—An inquiry into ultimate and fundamental reality or the nature of being. Also an inquiry into the nature of knowledge.

Microcosm and Macrocosm—There is but one universe, one system of cosmic laws directing the forces which manifest in all things. Things are different in their forms only, not in the basic principles which give them existence. A cell of the body differs from a planet only in its particulars, its extension, or mass and function. Both are subject to the same universals, or cosmic order. We are wrongly accustomed to think of the so-called finite things and the things of ourselves and our Earth as constituting one world, and the infinite as another. The world, however, as seen through the microscope is

the same cosmos as seen through the telescope. The error in differentiating caused the origin of the words microcosm and macrocosm. Microcosm is derived from the Greek words mikros, meaning small, and kosmos, meaning world; thus, small world. Macrocosm is derived from makros, meaning great; thus, great world or universe. The sages warned against this false thought, this separation of the two, by expounding the adage, "as above, so below."

Mind—The mystic makes the important distinction between brain and mind. The brain is a physical organ for some of the functioning of mind, just as the lungs are organs for the functioning of breathing. Mind works through the brain to a great extent, but not exclusively through that organ. It is possible for the mind to function in many ways after the brain is removed. This has been proven with tests on animals. Mind is divided into two domains of functioning—subconscious and objective. The objective has associated with it a subjective aspect as in memory and imagination. While it is common to speak of these two domains—objective and subconscious—as two minds, it is not correct in a broad sense. The mind of man is immortal, because it is a part of the Soul and personality, while on the other hand, the brain, like all the physical organs, is mortal. Mind and soul personality persist after transition from the physical body, and retain, as part of their attributes or equipment, the complete storehouse of memory. The psychic body utilizes the subconscious functioning of the mind as its essential consciousness; hence in all psychic work and projections of the psychic body the subconscious mind is keenly active. (See Borderline State.)

Miracle—The result not of supernatural but of natural law. They are miracles only to those who do not understand what is meant by natural law. A miracle is any occurrence which appears to be contrary to nature and for which no natural cause is evident.

Molecule—The smallest particle subdivision of a chemical compound capable of maintaining its unique chemical properties and attributes. A molecule may be a combination of atoms (see Atom) of one element or several elements.

Monotheism—The concept of a sole deity.

Mysticism—The intimate and direct awareness of God or the Cosmic through Self, that is, through the domain of the subconscious. The ideal of mysticism is the ultimate attainment of conscious union with the absolute, or the Cosmic. Mysticism teaches cosmic laws and principles by which man is brought into closer consciousness of his divine power. The mystical experience of union with the One imposes upon the mystic a moral obligation: he must utilize his knowledge for the welfare of other men.

Mysticism is not mystery. Mystery is commonly related to magic, deception, and delusion. The mysteries of Egypt and the Orphic and Eleusinian Schools of Greece alluded to a hidden gnosis or wisdom, not to be profaned by divulging it to the masses. To the ancients it was a sacred knowledge to command the spiritual response of the individual.

Naming (The Rosicrucian Appellation Rite)—The Rosicrucians have a ceremony for the naming of children, to be performed in their Temples. The age of the child must not exceed eighteen months. One or both of the parents must be members of the Order. Certain promises are exacted from the parents, such as pledging that the child will be properly educated during his youth in nonsectarian schools; that he will be taught to know and love and give obedience to God's laws; that the child will be given every opportunity to enter the Order at the proper age without interference or unnecessary urging. Such ritual may take the place of, or supplant, any christening ceremony. This ceremony is, of course, nonsectarian.

Natural Law—That law or set of laws decreed in The Beginning by the Divine Mind as the working basis of all creation and without which no manifestation can occur and exist. Such laws are universal as to scope and manner of operation. Natural law operates alike on all planes and in all kingdoms. Natural laws are extremely simple and direct, as all such fundamental laws must be. Their mission is to insure progressive gradations or cycles of evolution in spite of all the obstacles placed by man to thwart their operation. Therefore, natural law establishes such powers, functions, attributes, and phases in the various kingdoms of the universe as will unswervingly impose strict adherence to them in the search after the ideal in each plane, kingdom, class, etc. The idea, the motive, back of natural laws is the preservation of life for the attaining of the ideal expression. Such preservation for such purpose recognizes no man-made ideal, no man-made law, no dictates of civilization where these are contrary to the best purposes as decreed by Divine Mind.

Natural law is always constructive—constructive even when it seems indisputably destructive. In this it follows the method symbolized by the "Law of the Triangle." Natural law is that basic principle which, while demanding, commanding, and insisting on strict obedience to its dictates throughout, is elastic enough in one sense to allow for much and frequent blending of the entities of any plane as long as such blending harmonizes with its purposes. Thus it is seen that there can be no such thing as supernatural law, a term which is not only a misnomer but grossly misleading. Miracles are not the result of so-called supernatural law; they are the result of obedience to the demand of natural law. Miracles as such are so only to those who do not understand what is meant by natural law.

Negative—That phase of polarity which is the complement of the positive. It is that phase or condition which receives the positive elements and nurtures them to fruition when the result will manifest the blending of the two phases of polarity. The negative is passive, static, receptive, and nurturing in contradistinction to the positive, which is active, creative, and dynamic. The negative registers a hunger for the positive, while the positive registers an urge, an impulse toward union with the negative in order that it may, with the cooperation of the negative, cause a manifestation or creation. Neither

can, of itself, produce any result, for one complements the other, supplies what the other lacks. The coming together of the negative and positive under proper conditions allows for the perfect blending of the two when a third element, the product of the two, is created, revealing in better manner the characteristics of both negative and positive.

Nerves—The function of the nerves is a simple one: the nervous system serves as a channel for the guidance and expression of power in and through the body. Nerves are the channels through which information is carried, both to and from the central station, the brain. Signals sent out from the brain to all parts of the body guide and control the expression of growth, healing, and action. These signals are sent along the efferent nerves while the afferent nerves are used in receiving both feedback information and impressions of the world outside the brain which are helpful to the brain's guiding and protecting functions.

Nervous System—By analogy, it can be said that the nervous system is like an electric circuit, consisting of a central control station, the brain; a system of wires, the nerves; and nerve terminations at which manifestations are produced. Just as an electrical circuit requires two wires or sets of wires in order that it may function properly, so does the living organism require two sets. This is because the living organism is dual in nature, requiring one set for each phase, yet each set being also dual, afferent and efferent.

The nervous system in a living organism consists of a Spinal Nervous System for the material aspect, and an Autonomic Nervous System with sympathetic and parasympathetic divisions placed at the disposal of the immaterial, invisible aspect. It is the function of the Spinal Nervous System to provide such power of the grosser and more material nature as will care for the needs of the earthly body, while the Autonomic Nervous System cares for the more subtle requirements of the immaterial one.

Since, according to divine decree, the soul makes use of a physical body for expressing its mission on this plane, provision is made for affording to each phase or expression that set of nerves which will best cater to its requirements. Immaterial and invisible though it is, the soul, while functioning through a physical body, requires the use of such tools as will allow it to do its work normally and with the least interruption. So that system known as the Autonomic Nervous System is allowed to the immaterial side of a living organism, the side that functions psychically, that is in constant contact with the Cosmic and allows the soul to function through a material body. Such system is naturally more sensitive, and so created that it can receive and transmit into power more subtle vibrations than can the Spinal Nervous System, which is created solely to provide for the maintenance and preservation of an earthly body.

The Spinal Nervous System finds its central station located in the cerebrum. The central station of the Autonomic Nervous System is in the thalamus and cerebellum. Over all is the brain proper as a whole. The points of intercommunication, the points where the two

nervous systems unite to found a perfect, harmonious plan of co-operation and collaboration, are in the two small glands in the brain about which so little is known generally.

To recapitulate, the brain may be said to be found everywhere in the living organism, taking into consideration that the two nervous systems, each with its afferent and efferent nerves and nerve centers or substations, according to the analogy of the electrical circuit, may be said to be a brain that is elongated and made use of by mind. The earthly, material, objective mind makes use of the Spinal Nervous System and the immaterial, subconscious mind makes use of the Autonomic Nervous System in order that the soul may function normally on the earth plane through a physical body and so fulfill the demands of the evolutionary plan.

Nous—That energy, power, and force emanating from the source of all life, possessing positive and negative polarity. It is manifested in vibrations of various rates of speed which, under certain conditions and obeying the dictates of natural law, establish the world of form, be that form visible or invisible.

Nous possesses within itself all potentialities; that is, all manifestations of any kind are within it, uncreated, awaiting the right moment, the precise time, the exact locality for manifesting as entities. Nous is the essence out of which all creation comes. While it is the divine substance out of which things are made, it is yet amenable to natural law.

Nous is vibratory in character, dual in nature, triune in manifestation. It operates through a system of harmonics by means of a Cosmic Keyboard of eighty octaves. Each octave represents a definite number of vibrations of Nous, beginning with two vibrations per second for the first octave, and ending with trillions of vibrations per second for the last one.

Octaves constitute not only groups of notes but groups of manifestations. Thus, the first ten octaves produce the sensation of feeling and hearing—manifestations of action which may be felt and even seen, and those of sound. The next octaves give different manifestations, and so on throughout the eighty octaves of the Cosmic Keyboard.

Nous, in more understandable language, may be said to be a combination of Vital Life Force and Cosmic Consciousness moving from the source toward Earth in an undulating manner, in an infinity of waves, traveling at different rates of speed, each rate characteristic of a special phase of manifestation. Within these waves, traveling with the same speed as the waves themselves, are to be found those particles of Nous essence which, grouped together according to specific number combinations, make cognizable all manner of creation. It is due to the vibratory rate of each Nous wave that the created masses themselves are able to send forth the vibrations by which they are known and recognized.

Nucleus—The focal point, the center of action, the source of aggregated manifestation. This point is the heart of any creation possessing latent within itself all the potentialities of development

commonly used in connection with a cell. But what applies to it in a cell applies equally as well in larger masses of matter. The nucleus is endowed with a polarity complementary to that of the rest of the mass of which it is the nucleus.

On the earth plane the nucleus of a cell is positive in polarity while the retaining wall and the space between the two are negative. It is due to the dynamic, creative quality of the positive polarity that search is made by the nucleus for its complementary negative in order that the business of life may be started. In this manner the law of attraction is observed as well as it was established in the beginning of time. According to the Law of Attraction there is formed between the nucleus and periphery the field of operation in which the stressed condition existing between the two polarities may be used in creating. This field is known as the magnetic field and is in actuality the meeting or uniting place of the two polarities.

On the immaterial plane the elements are in reverse order. The nucleus will have the negative polarity and the outer wall and environs will have the positive polarity, but the *modus operandi* will be the same for cells whether single or collective on both planes.

The nucleus possesses within itself all the elements lying in a dormant state awaiting the proper conditions for awakening that are necessary for the growth, assimilation, and reproduction of the cell. It has crystallized within itself all the characteristics of former unions in previous generations and in each successive manifestation blends in the additional characteristics of the present union, thereby establishing the conditions and qualities of heredity. This union of the nucleus with the complementary polarity in the field of manifestation, each with its inherent and acquired traits, and their inevitable blending, is what makes evolution possible.

O

Objective—The perception of externality or consciousness of the outer world.

Objective Mind—Is the mundane mind, the mind that operates in a material world, through a physical body, and in a self-centered manner for the main purpose of preserving the physical vehicle or tool of the soul as it manifests on the earth plane. The objective mind must necessarily be selfish in purpose, but the selfishness should be constructive in purpose and principle. As it commonly is, the objective mind is destructively selfish. By constructively selfish is meant that selfishness which tends to preserve the body, and all its powers and functions, at its best in order that the soul within the body may be unhampered in its mission here on Earth. Being constructively selfish means that an individual seeks to better himself in every direction in order that he may serve and make the world a better place to live in. Such selfishness has divine sanction. To attain its purpose and end the body was given an objective mind that could and would cope with the purely worldly or carnal conditions and problems. To be destructively selfish means that the objective mind, in such

case, is seeking benefits to be used not in service for others but primarily for the one self only.

The purpose and function of the objective mind, as has been said before, is essentially a worldly one. Its place is to keep the body well-nourished, in normal condition, and ready at an instant's notice to obey the demands of the soul as they manifest through the subconscious mind. The objective mind, like the physical body, is subservient to the subconscious. Its province is to tell the subconscious of existing mundane conditions in order that the subconscious mind be guided as to how it is to express cosmic ideals in a material world. The province of the objective mind is over the five physical senses and their functions, over the voluntary acts, over recollection, inductive reasoning, and finally complete reasoning, all of which will easily demonstrate how important in the divine scheme of things is the objective mind functioning through a physical body and brain.

Obscure Night—Just before one attains a quickening of the inner consciousness, a real psychic unfoldment, there is a period of great darkness for the soul. The ancient Essenes were the first to call this the Obscure Night of the Soul. During this period the individual is stripped of all his vanities, self-assurance, and pride in whatever achievement or talents he may have. He stands naked before his own inner vision, seeing his weaknesses and realizing himself as he is, and he does not like what he sees. It is a time of personal readjustment of one's spiritual and mental selves, a reorganization of the whole being. It is the great crucible in which we are purged of our weaknesses in preparation for the Golden Dawn, the great initiation just ahead. The Golden Dawn is the New Birth into the Greater Light.

Occultism—In the popular sense, occultism is held to be a system of hidden methods, of strange practices, whereby man may acquire the way of attaining inexplicable powers by which he may do or accomplish almost anything. Such a popular conception is that the occultist is able to witness phenomena which the average mortal may never experience. Consequently, occultism is thought to include such subjects as magic, marvels, miracles, and religious ecstatic experiences, such as theophany and epiphany.

Aside from general occultism as it is conceived by the man in the street, there are what are known as the occult sciences. These embrace that subject matter, those objects of knowledge, which belong to the field of science, but which, nevertheless, were—and many still are—erroneously considered by religion and orthodox or mundane science, as absurdities.

Color therapy is a subject that has been long considered by the occultists. It is held that color affects the human emotions and plays a definite part in relationship to health, moods, and our reactions. However, color therapy was heralded by the mundane scientists as an occult superstition! Today, color therapy is a branch of psychological investigation by medical science.

Occultism affirms that man has powers which are subliminal (beyond the level of his normal consciousness, and of which he is ordinarily unaware), and which are just as much a part of his being as

his sight, his hearing, or his powers of speech. Occultism further contends that whatever man's wordly accomplishments may be, as the result of the exercise of his material objective power, they can be greatly enlarged upon if he will but resort to the use of his unknown inner faculties ever at his command.

Omnipotent—Having illimitable power. A term used in referring to the powers of God and the Cosmic. But such power, illimitable as it is, is amenable to cosmic or universal laws as established in The Beginning. While it may seem that omnipotence is, therefore, lessened, it is, on the contrary, increased or strengthened, for by adhering to its own laws nothing is impossible. Adherence to these laws insures that system and harmony, that plan of number, that peace which establishes omnipotence. So it may appropriately be said that God is omnipotent because in His Wisdom He established those laws and principles, not only for His Creation, but for Himself, adherence to which gives omnipotence.

Ontology—The study of the ultimate nature of reality. It is the true science of all being. And in perfect accord with this definition and the standard which it involves are the AMORC teachings. Those laws and principles alone can help humanity solve every problem which is universal in character and application. Such must, perforce, be based on divine truths and ideals, not with the idea or purpose of making goody-goodies out of humanity but of making it normal. Such laws and principles, because they are simple and direct, are easily demonstrable to the entire satisfaction of anyone willing to take the time to prove them. They are operative in the daily life of every creature. When observed they bring happiness, success, and ecstasy. When they are ignored intentionally or through ignorance, they allow unhappiness, failure, and despair to manifest, not for the purpose of punishing in a retaliative spirit, but solely for the purpose of teaching those fixed laws and principles and fulfilling their decrees.

It may seem strange to the unthinking reader that the study of the law of vibration with its seemingly endless ramifications should give us the knowledge whereby we learn to solve economical, social, ethical, and religious problems, yet it does do precisely that. Universal laws are operative in like manner and degree through all the planes of creation, in all conditions.

It may seem stranger yet that by studying the universal and natural laws, as they manifest and apply in the purely material world, mankind should know how they operate and manifest in the immaterial, spiritual world, yet each study does just that. By studying all about the seen world, by recognizing the laws that apply to it, learning how to make use of those laws and putting them into operation, if altruism is the motive actuating the purpose, the unseen world becomes not only intelligible but as intimately known, contacted, and associated with as the seen. By learning how to use natural, universal laws in transmuting material, physical conditions and things mankind can learn to transmute unfavorable conditions of whatever kind. Ontology teaches what are the universal and natural laws. It teaches how to use them in transmuting destructive conditions into constructive ones.

It teaches, further, that what is mastered in regard to purely material things can be used, if the purpose is in accordance with divine ethics, for spiritualizing the purely mundane and raising such to the higher plane for manifestation. Ontology teaches, moreover, not only mastery of physical and cosmic forces, but it teaches also that more difficult subject, the mastery of the self, giving each individual the right blending of the humble, the noble, the magnetic traits which characterize mastership wherever it may be found. It gives these through knowledge.

P

Pantheism—The concept that God is immanent in all things.

Parapsychology—Literally meaning a field of research contiguous to or near psychology. It concerns such subjects as extrasensory perception, telepathy, telekinesis, and the phenomena of psychical research. It is definitely an empirical or scientific approach to such phenomena.

Peace Profound—The harmony of man's accord with the Cosmic which brings a warm glow of contentment throughout one's whole being. If we have truly gained Peace Profound within our minds, we are able to face all changing conditions with a philosophic and detached attitude.

Perception—Is that faculty of the objective mind which obtains knowledge through the five objective senses and faculties. It is the process of getting that infinity of facts of a material or mundane nature which goes to make up the sum total of our objective knowledge after such facts have been classified by another process of mental functioning.

Personality—To the Rosicrucian, in contradistinction to individuality, is that distinctive manifestation of soul personality, with its peculiar and innate qualities, which reveals or establishes the identity of any entity. The term personality is often used in our writings in place of soul personality. Personality pertains to the inner man, the Soul, the psychic or divine being who resides within the physical body and expresses the character which the soul has evolved through the cycles of time from the hour of the creation as a soul. The personality reveals all that has been garnered through numberless experiences and absorbed as part of its very essence of expression. It demonstrates all the qualities which have been adopted by the soul as its own peculiar characteristics or earmarks, so to speak. And so there are all kinds of personalities according to each individual's evolution. It is due to the personality of the soul that certain acts or deeds are performed which we recognize as being those performed by any particular personality. Personality reveals the true psychic identity of each individual of the human race.

Individuality, on the other hand, refers to the transient and mortal objective side of man. While it is true that individuality signifies that which may not and cannot be separated, this term applies not to the soul, which is not separable from its Creator, but to the ob-

jective individual, who possesses a body composed of units which cannot and may not be divided or separated one from another without destroying the objective manifestation. The individuality is essentially worldly and material because its purpose in life is to function on the mundane plane. The personality is essentially unworldly and immaterial because its purpose is to function on the immaterial plane. The two, personality and individuality, or the psychic and mundane, the immaterial and material working in unison, reveal an entity recognized both through its individuality and personality as it expresses itself in daily life. (See Reincarnation and also Soul Personality.)

Philosopher's Stone—The principal search of the alchemists was for a pure and penetrating matter which, when applied to the metals, plants, or vegetables, exalts them. This perfect essence, this soul of matter, imparts its nature to all that is brought into contact with it. This substance which transmits its perfect qualities was called the philosopher's stone. To the transcendental alchemists, the philosopher's stone was not a substance but the spiritual gnosis and exalted wisdom whose virtue transmutes man to a higher plane of consciousness and personal power.

Pineal and Pituitary—Glands which, in their physiological purpose, have to do with the regulating of various functions of the body such as the circulation of the blood, the growth of the bones and tissues, and the development of the sex and emotional functions. They act in this sense as governors essentially. In the psychic sense, they are transformers, stepping down for objective sensing those exceedingly rapid vibrations which come from the spiritual or psychic planes or stepping up the slower vibrations of a material nature that they may be sensed on the immaterial plane.

By a series of exercises these glands may be brought up to that standard of functioning decreed by the Creator and which has not been generally in evidence for many ages. It is one phase of the work of mysticism to afford the sincere, earnest seeker after light, knowledge, and power the privilege and means of bringing up to normal these most essentially important glands in the human body. Such a one will have, among other faculties, the power of seer and prophet.

Any standard work on physiology or anatomy will give the description of these glands, together with their function and place in the physiological economy. This may be found under the heading of Endocrine Glands. But the description of these same glands, together with their place and function in the psychic economy of man, is not to be found in any book nor is the knowledge given to the idle seeker for the mere asking. These glands have to do so greatly with the spiritual side of life that they must be developed slowly so that their pristine normalcy be regained.

Planes—Rosicrucians recognize but two planes of existence. One is the worldly, material plane where we live in objective and subjective consciousness. The other is beyond the material, and is that plane where the soul of man functions free from limitations of the body. The latter is sometimes called the astral, psychic, or cosmic

plane; the former the earthly or mundane plane. The psychic plane may be reached at any time provided the purpose is pure and noble. It is here we carry on our psychic work as our share in the uplift of mankind.

Plastic—Refers to that which is endowed with all manner of possibilities but which lacks form or definite and characteristic expression. That is plastic which allows molding or shaping according to the ideas of the molder.

Polarity—Is the predominance of one or the other phase of electrical or magnetic force possessed by any manifestation of creation, and which gives it its distinguished character of positive or negative. This is contrary to the commonly accepted understanding of the term polarity, which is defined as that which has two poles. In actuality it is more than the quality of having two poles. It is the quality of having in addition more of one phase or the other of that which is found at the poles. This applies to all forms and kinds of creation, for each has its individual and characteristic polarity by which it is distinguished from the other manifestations of its own class and of other classes. Here may be found a key to the explanation of personality, its power of attraction and repulsion when thinking of polarity as applied to mankind.

Polytheism—The concept of a plurality of gods.

Postulant—A candidate of a philosophical, religious, mystical, or initiatic school, who pleads for further knowledge or enlightenment and assumes, in return for same, certain obligations. One who has advanced through the elementary or Neophyte Degrees of the Rosicrucian teachings is proclaimed a postulant. He is thus an applicant or candidate for the advanced instruction of the Order.

Potential—Refers to that state or condition of anything which is not in an active state. It is a static condition and not a kinetic one. It is dormant, awaiting that touch which will change it from its inactive condition to an active or dynamic one. Any potential condition has crystallized within itself all the qualities and essentials needed in the kinetic or active state of manifestation. The potential state lacks nothing which it would have in the active state. Its inactivity is all that characterizes this condition. This is in contradistinction to that condition which lacks that which is essential to its active state.

Prayer—A petition, a supplication, or entreaty, addressed usually to the Creator, for the granting of some special request. In many cases, the divine laws and principles involved in the granting of prayer are completely ignored or overlooked by the petitioner. Yet neither negligence, nor ignorance, nor wilfulness will abrogate them nor diminish by an iota their efficacy or reduce their operation. God, in His wisdom, decreed and established certain laws of universal operation in order that there might be system and order in the world. Such laws are applicable to all and infrangible. Any prayer which does not meet the requirements of such laws will not be answered, for, could or would God answer all prayer irrespective of its motive and purpose, chaos would result.

The mystic well knows that should he petition for any purpose he

must base his prayer on that which concurs with divine ideals. He asks, first, not that his prayer be granted, that his plea, out of a world full of pleas, be singled for fulfillment, but that he be given light and understanding of the laws involved in the granting of the prayer and of the consequences to accrue from its fulfillment. Next, the mystic assures himself that his prayer is altruistic. It is not necessary that it be wholly altruistic but it must be over fifty percent so, as in the case of asking benefits and blessings for ourselves. It is right to ask for these when we desire them in order that we become better fitted to serve others.

Having asked for understanding of divine decrees and laws, having asked that we be shown if it is right that our petition should be expressed, having assured ourselves that our prayer is, in the final analysis, altruistic in nature and purpose, we proceed to give expression to the prayer with a feeling of confidence. This feeling of confidence is not an impossible one, for since our prayer is formed in harmony with the divine scheme, meets the requirements of the laws, and is based on altruism, we find that there is nothing to prevent us from having the feeling that we will obtain the object of our petition since we are doing all that is possible in fulfilling the requisites imposed. And so, having achieved our feeling of confidence and knowing that our prayer will be fulfilled, we express our thanks for the fulfillment, for spiritually it is already granted under these circumstances.

From the foregoing it may not be apparent why prayer is so often unanswered. God, in His mercy, refuses to answer our entreaties knowing how great the penalties for us would be could He and would He abrogate His own laws to grant our prayers, however agonizing the need from our human point of view. But that prayer is answered which meets the requirements and standard of the Creator, because it is a prayer which, when granted, will add to the general betterment, not only of the individual, but of the greatest number. One other wonderful feature to be noted, as a result of basing prayer according to the divine principles, is that the manner, ways, and means of fulfilling the prayer are indicated to us and we proceed to demonstrate that God helps those who help themselves.

Projection—Is not only the act of releasing at will, on the psychic plane, the psychic body of man with all its consciousness, mind, powers, and functions, but it is also the freeing of the psychic body from the limitations of time and space and other hampering and confining conditions. Projections are made for the purpose of contacting those whom we wish to aid or by whom we wish to be assisted and inspired.

Projections are endowed with all the distinguishing traits, characteristics, and mannerisms that distinguish the personality of any entity. Projections carry with them these earmarks: Traits developed through the incarnations making the projections recognizable anywhere at any time through these very characteristics, because the soul personality and psychic body are immortal.

Projections are endowed with five psychic senses and faculties,

allowing for their sensing and expressing psychically in the same manner as the five objective senses and faculties allow the physical and objective individuality to become conscious of conditions and circumstances. Projections are guided and directed by the soul and impregnated by the soul's ideals and hopes. Naturally, in communing with other psychic bodies or subconscious minds, a projection will act in full accord with the ethical code characteristic of its soul.

So strong are the powers of the soul, and so forceful its ways of making itself felt that, to those who can see, hear, and feel psychically, the soul is recognized by its projection as easily and completely as one physical body or manifestation is recognized by another physical one. This is most commonly done during sleep. But it can be done at will by those trained to do so, trained to release the psychic body, manifesting at any specific place at any definite time for a very particular purpose. Sensing the psychic body in a projection and recognizing it as the personality of any entity is also a matter of training. Both these privileges and powers are part of the birth-right of man.

Pronaos—The outer vestibule or portico to the entrance of the Temple.

Psychic—In our physical experiences, in things seen or heard, for example, there may often be included phenomena whose physical causes are not apparent and which are, at the time, inexplicable. Since man has divided the causes of his experiences into those having a physical origin and those having a direct, divine origin, he has become accustomed to ascribe these mysterious phenomena to the divine, or refers to them as being psychic, meaning by that that they partake of the quality of man's soul. The soul thus became the repository for all of the indeterminate qualities of man's nature.

The ancient Greek word for soul was psyche. In ancient times, and even up into the time of modern philosophy, beginning with Descartes, many attributes of man which are now definitely associated with the organic working of the mind, brain, and nervous system, were ascribed to the Soul or to the psychic nature. Such psychological processes as reasoning and the emotions were proclaimed to be psychic in the sense of being of the divine essence of man.

The true mystic does not draw a distinction between the physical, or material, and the divine insofar as essence and source are concerned. Every manifestation has a divine origin, in that it is the consequence of a God mind and order. What lies beyond the range of our physical senses and extends into infinity as Self, and is seemingly inexplicable, is characterized as the divine and psychic. It is the duty of man to transmute as much as possible of the psychic, that which he now relegates exclusively to the divine, into the realm of the physical—into the world of everyday living. Rosicrucians recommend discovering the psychic, the infinite potentialities of your being, and converting them into principles which will expand your objective existence. Since all is basically divine, nothing can be contaminated by being brought into the realm of physical existence. After all, much that is today termed psychic will tomorrow become

material—not in relation to the cosmic whole of which it is a part, but in our ability to utilize it in our daily lives.

Psychic Body—The term is really a misnomer but it helps to convey the idea that the psychic body is an aggregate of the higher, more sensitive levels of consciousness permeating man's being. It is that consciousness and intelligence which accounts for the involuntary actions of the body. The psychic body is a kind of conscious field that corresponds to the physical body. The silver cord is the connecting link between the physical and psychic organisms so that the two may work cooperatively. The autonomic nervous system is the medium for the subconscious mind to carry out the commands in the psychic body. The psychic body carries with it a behavior pattern from the most primitive states of mankind, and the pattern of cosmic order of which this energy of life consists.

There are seven important psychic centers or glands which receive and transform the psychic vibrations which we receive into grosser ones, enabling us to have a consciousness of them. These are the thyroid, the pituitary, the pineal, the adrenals or suprarenals, the thymus, the parathyroids, and the pancreas.

Psychic Experience—A phenomenon related to the higher levels of consciousness, beyond or behind those levels which respond to the physical world only. It may originate as a transmission from other minds or from attunement with cosmic forces and intelligences outside the individual organic being, or from a realization of the Cosmic Consciousness. To realize a psychic experience, the phenomenon has to be translated into terms of our sense faculties and associated ideas.

Psychic Plane—That plane or condition in the divine economy which has been provided by Divine Mind as the meeting place and field of action for the psychic bodies of the dwellers of the Cosmic (where dwell only those freed from functioning in physical bodies) and earth planes, wherein they may meet to their mutual benefit. It is here that our loved ones, who have cast off their earthly bodies, may be contacted. It is here that our thoughts, hopes, plans, and requests are projected along with our personalities. It is here that in response we receive the inspiration, guidance, direction, and illumination we are in search of when appealing to those whom we feel are better fitted and ready to give. It is here we, too, carry on our psychic work as our share in the uplifting of mankind. This plane may be reached at any time provided the purpose is pure and noble.

Psychology—From the common point of view is the science of mind, or the science which treats of the analysis of the laws of connection and condition of mental phenomena. From the Rosicrucian point of view it is more than that: It is the science which treats of the Soul, its attributes, mind, and consciousness and its purpose, place, and function, as well as its influence in our lives as regards habits, their formation, adoption, rejection, or transmutation, the action and interaction of the two phases of mind, the objective, including its subjective phase, and the subconscious, and many other forms of psychic and mental existence.

Reality—The Rosicrucians make a very definite distinction between realities and actualities. As stated under the term actual, actualities are the manifestations of the law and order of vibration. On the other hand, realities are real things to the subconsciousness or psychic consciousness, regardless of the true nature of actuality. We may easily select from our own experiences many instances of realization of realities which had no actuality in the purely objective world, and there are thousands of actualities in this strange world which up to now have brought no realization, or created no reality, in our consciousness. The important point with true mystics, however, is that we are affected by both actualities and realities, but as individual organisms we are most concerned with our realization of things. As far as our consciousness is concerned it is our realities which affect us—our realization of things—whether actual or not. Therefore, mystically, we live in the world of realities, or realization, and anything or any stimulus, impulse, urge, or inspiration which causes a realization in our consciousness is affecting us. It may not affect all, it may affect only one of us, but to the one affected, a reality of the consciousness is as actual as a material thing of the objective world. (See Actual.)

Reasoning—Deductive or structural reasoning is the function of the knowing mind; inductive or genetic reasoning is of the cognition. Induction is progressing from results to cause. Its weakness is in the process. Deduction consists of logical steps forward from the primary idea to its ultimate conclusion. Its weakness is in the premise. The objective reasons by all processes, the subconscious mind tends to reason deductively.

Reincarnation —The Rosicrucian doctrine of reincarnation is unique in some respects, yet it represents the one religious or ethical doctrine more universally held in the world today than any other, because the doctrine is nonsectarian, just, understandable, and revealing. In brief, it is that the soul of man, a divine essence, has as an attribute a memory and consciousness which constitute the personality of the individual ego. This personality is immortal, as the Soul Essence is immortal. The Soul Essence is unseparated from the universal cosmic or divine essence, only a part of which resides in each being during an earthly incarnation. The personality is, however, distinct and unique with each being. This personality manifests in the human body during its earthly life as the ego or character of the person, and at transition moves on and into the cosmic plane along with the Soul Essence. There it remains until the right time for another incarnation with the Soul Essence in another physical body, for more and different earthly experiences, which are added to the personality memory and remain intact there as the accumulating knowledge and wisdom of the inner self. Each personality may incarnate many times, the limit being unknown. Reincarnation should not be confused with transmigration: the personality never retrogrades or enters the bodies

of animals. The mystical doctrine underlying the necessity of reincarnation is the absorption of the soul personality into the Universal Mind, the process of perfecting the soul personality. Life by life through varied experiences the personality unfolds as we become more and more conscious of the cosmic intelligence within us. When our soul personality is equivalent to the soul force within us, then perfection is realized. We are then one with the consciousness of the Cosmic. At such a time, rebirth is no longer necessary.

Religion—The knowledge of God and God's ways leads to a real religious devotion on the part of Rosicrucians, and the mystic is always a true student of essential theology. But aside from uniting with sectarian churches in order to assist in the great work they are doing, the Rosicrucian is broad and tolerant in his religion and Ends God in everything and every one of His creatures.

Ritual—Ritualistic ceremonies are a combination of acts and symbols designed to induce a psychic and emotional experience. They are not an intellectual presentation of ideas intended to convey knowledge. Every mystical ritual is a well-organized psychological plot designed and tested to produce particular psychic and emotional experiences upon the part of the individual. Rituals are prescribed patterns of action to discipline and impress the mind with certain experiences to which importance has been attached.

Rosy Cross—An abstract or artificial symbol consisting of two elements. It symbolizes the physical body of man, with arms outstretched, facing the light. In the center, where the horizontal arm joins the verticle staff of the cross, is superimposed the rose. It represents the soul personality. The partially unfolded rose alludes to the evolving consciousness as it receives the greater light.

S

Sanctum—In each Lodge it is the place or condition located between the Shekinah and the East. It is kept holy and reserved exclusively for certain parts of sacred ceremonies or Convocations and must not be used for other purposes. Trespassing in the Sanctum is forbidden to all but the Master or Colombe and is a "serious and grievous error" because of the traditional reverence associated with it.

Sanctum, Home—A sanctuary within the home, a temple dedicated to the highest ideals and concepts of which one is capable. It is a refuge, a place to which you may retire from the usual conditions with which you are confronted, free from encumbrances and distractions. It is, as well, a little eminence upon which you can stand to look up to the Cosmic. A Sanctum is a place you have consecrated to your better self, to the God of your Heart, to your ideals. Entering it constitutes a rite of transition from the world of your usual thought to one of devotion, where you may receive and learn.

Shekinah (usually pronounced in the Occident as sheh-ky'-na)—It is from an old Egyptian word, though for centuries believed to be

a Hebrew word because it is found, in the Hebrew religion, to mean the same symbol. In the Rosicrucian Temples it is a plain white triangular altar, 76 cm (30 in.) high and 76 cm (30 in.) wide on each of its three sides. On each of its sides (painted a French gray, just off-white) is a raised gold cross; in the center of which is a red rose. The Shekinah may have a dark-red plush cloth (or one of red satin) covering it, and may have a glass top to protect it. Three candlesticks are placed on the Shekinah, one at each corner of the triangle. The Shekinah is usually placed for all Convocations with its points as follows: one point toward the West, the Matre's station; the second point toward the South, the Chaplain's station; and the third point toward the North, the station of the High Priestess, or, for Convocations, the Chantress. A small footstool may be placed before the Western point. The Shekinah represents the presence of the concentrated power of the holy assembly of the Cosmic in the center of the Temple. The Sanctum of each Temple is that area between the Shekinah and the East platform of the Temple.

Solar Plexus—One of the most important groups of a number of small plexuses, forming the largest plexus in the human body, located in the center of the abdomen. Its objective or physical functioning is very important, but far more important is its psychic or sympathetic functioning. It was believed by the ancients that this plexus was the center of the Soul in man, as the Sun is the center of the solar world; hence its name. Many systems of so-called mystical instruction pretend to tell us how to use the solar plexus for attaining certain results, but it requires many years of careful development of this plexus to make it of real value in true mystical work.

Soul—We wrongly speak of the Soul in man, or man's Soul, as though each human being—or each conscious organism, had within its body on this earth plane a separate and distinct something which we call Soul; and, therefore, in one hundred beings there would be one hundred Souls. This is wrong, indeed. There is but one Soul in the universe: the Soul of God, the living, vital consciousness of God. Within each living being there is this Universal Soul, and this is the Soul of man. It never ceases to be a part of the Universal Soul any more than the electricity in a series of electric lamps on one circuit is a separate amount of electricity, unconnected with the current flowing in all the lamps. The Soul in man is the God in man, and makes all mankind a part of God—brothers and sisters under the fatherhood of God. (See Personality.)

Soul Personality—The soul personality is self, and self is an expression of the Soul within the body of man. The Soul strives to manifest its divine nature and cosmic qualities through the objective consciousness of man. To the extent that man becomes conscious of his divine essence, the Soul, to that same extent does self, or the soul personality, conform to it. The soul personality, then, is the objective manifestation of one's response to the unseparated segment of the Universal Soul with which man is imbued. As man elevates his objective consciousness and becomes more sensitive to the influences of

Soul, the more his conduct, his thoughts, come to correspond with the spiritual nature of the Soul. The Soul is the perfect essence in man, for it is of the Universal Soul Essence which flows through all men alike. It is the personality, therefore, which man must gradually evolve. This evolution consists of seeking to have the soul personality conform absolutely to the nature of the Soul, to express objectively all of the inner spiritual qualities. (Also see Soul and Personality.)

Space—Like time, space depends upon the relation of our consciousness to other things. Space appears as an area between the objects which we perceive and ourselves; it falsely conveys the notion of having a definite reality. Unconsciously man has associated the duration of time with the extent of space. Because man measures time and space by means of his five senses, which are undependable, he is a victim of delusion or deception.

Spirit—Rosicrucians were the first mystics to make a distinct difference between Spirit and Soul. Spirit is a universal essence pervading all nature, even unconscious matter, and manifesting in many ways, such as cohesion, adhesion, etc. It is a divine, universal essence like Soul, but of a lower rate. Spirit Essence makes its first material manifestation in the formation of "electrons," which enter into the composition of atoms. Soul, as an essence, can manifest only psychically, because of its very high rate of vibrations.

Spiritualism—A religious doctrine attempting to use some of the psychic manifestations of Soul, some of Spirit, and some of personality, to sustain a theoretical scheme of the Soul's activities here on Earth, or in the Cosmic, after the change called transition. Spiritualism as a system or a "science" is taboo with Rosicrucians, for they know that the spiritualistic explanation of various phenomena is wrong, that most so-called mediums are unaware of the facts, know little or nothing of the laws and principles which they are attempting to demonstrate, and often bring serious situations and sorrows into the lives of those who are being guided by them. Furthermore, Rosicrucians know that departed "souls" do not return to Earth in a material form, that departed "spirits" do not make materialized demonstrations as entities, and that communications received from the Cosmic, or through the psychic bodies of living persons, are not always what they seem to be to the spiritualists.

Subconscious—The entire stream of consciousness with its various levels which are subliminal, that is, which lie behind our realizations of self and of the external world. The objective and subjective consciousness are but two of the levels of the stream of consciousness. The subconscious is directly related to the Cosmic or Universal Mind.

Subconscious Mind—The mind in man may not be dual—it may be but one mind, manifesting in two distinct domains at times, or in two phases, but since the manifestations group themselves into two distinct classes, called objective and subconscious, it has become common in psychology, and especially mysticism, to speak of the mind as being dual—subconscious and objective. There are certain aspects of the objective consciousness, when it is introverted, as recollection

and imagination which are called subjective. For the functionings of the sections of one mind, the student must refer to the many monographs of our studies, where all the details are carefully given.

Subjective—A conscious state having to do with conception, will, recollection, imagination, reason, etc.

Suggestion—A subtle command, a request, a wish, an order, or a law of one's objective mind to the subconscious. Mental suggestion means that through the power of will a certain desire is directed or concentrated upon a given point. When the objective consciousness is at rest, the subconscious is susceptible to suggestion. Autosuggestion is suggestion to oneself.

Summum Bonum—The supreme or highest good.

Symbolism—A symbol is a device or object such as a sign to represent an idea. A symbol is the embodiment of a thought which it concisely suggests. Symbols are of two general kinds, natural and artificial. Natural symbols are those things in nature which by experience have come to represent a phenomenon—such as dark clouds symbolizing a storm. Artificial symbols are those which men devise to depict some idea for a particular class of people or for universal acceptance. Symbols in mathematics and the different sciences fall in this category.

T

Thaumaturge—A miracle or a wonder-working. The practice of employing natural laws in such manner as to produce unusual phenomena. That which gives the appearance of invoking supernatural forces. Thaumaturgy is thus associated with primitive magic or religio-magic rites.

Therapeutics—Generally used to mean any system of healing or method for the alleviation of pain and physical suffering. The ancients, however, used the word in a mystical sense and a branch of the Rosicrucians in Egypt was known as the Therapeuti. This was a branch of the ancient Order, which at that time used various names in different lands to conceal the mystical part of its work. The same organization was known as the Essenes in the Holy Land, and researchers in the past century have revealed the fact that the Therapeuti, Essenes, and other similar organizations were a part of the Egyptian mystery schools, or arcane schools, in which the Rosicrucian organization had its birth.

Time—The duration of consciousness or the period that consciousness requires to be aware of the material things of life. Time is not a material element of the universe; it does not have an external reality. The objective consciousness and the inner or subconscious of man have a different sense of "duration." Time and space are illusions of the objective mind—but not illusions to be denied, for they are essential.

Transcendentalism—Concept of the realm beyond the awareness of the objective senses.

Transition—This term is generally used to indicate the condition called death in modern times, but since there is no death in natural law, any more than there is in the spiritual or so-called supernatural, the term is not only erroneous, but absolutely contradictory. The great change that takes place at the time when death is supposed to occur is, after all, a mere transition and transposition of the various component parts which when united constitute a living human being or a living entity of conscious matter. This transition consists of separation of the dual parts of man (soul and body) and also changes the constructive processes of the physical body which have been holding together, to some degree, the material elements composing it, permitting a new condition to exist whereby these elements begin to separate and return to their primary form of living matter. Therefore, it is truly a transition with no indication of death to any part of the former physical and spiritual expression.

Transmutation—This is not merely an alchemical term but a mystical term. Transmutation may be mental, as well as physical, and can be spiritual in a broad sense. Transmutation means the changing of the vibratory nature of a material element or the vibratory expression of a spiritual manifestation so that the manifestation or expression is different after the change. The ancient Rosicrucians claimed that it was possible to transmute the baser materials into the more refined. They demonstrated this in their day, as we do in our day, in a material or chemical world, by the transmutation of gross metals into gold or platinum, both of which represent a higher and more refined expression. But they also claimed as we demonstrate today, that the highest demonstration of transmutation and the more ideal, profitable, and noble demonstration is that which occupies our greatest attention in the world today as Rosicrucians: This is to transmute the baser elements of our physical natures into the highest ideal expressions and to transmute our desires and thoughts into living spiritual ideals. Thus all of us are striving to become true alchemists and demonstrate the real art of transmutation.

Triangle—A symbol of the numeral 3, and of perfection in the use of natural laws or in any undertaking. There are two phases or qualities of things. From their blending comes a third or new condition or state, having the attributes of both of the separate ones.

Truth—Whatever is real to us is truth. From the philosophical point of view, whatever lacks reality—that is, what we doubt or which cannot serve us as a point of knowledge—is not accepted as truth. Nothing is true merely because it has the sanction of tradition. Our experiences, to be real, must have the quality of intimacy; and if they are not real, we repeat, they do not constitute the truth to us. The intimacy of an experience must include one of two factors: first, the full extent of our powers of perception, our ability, for example, to see or hear something satisfactorily; second, it must have the full capacity of our reasoning. Certainly, if something is not clear to our sight or to our understanding, it is not real to us. Truth is not eternal, but is dressed in an ever-changing garb and that garb is our own consciousness and understanding. An eternal truth is but an appear-

ance of reality behind which man has not yet been able to detect change.

U

Universal Mind—See Divine Mind.

Universe—As Rosicrucians we think of the universe in terms of Absolute Being, that is, the totality of reality without either a beginning or an end, rather than as a complex of galaxies or universes which are a subsequent development of previous causes. In the Rosicrucian cosmogony the word "universe" signifies one cell, and, if the word is worthy of being used at all, it should indicate that all that exists is a universe. Mystically, the idea of one universe as a cell, with the Cosmic Consciousness and Intelligence within it, gives the foundation for the general idea of the unity of all existence and the brotherhood of all expressions of life.

V

Vestal Virgin—This is another term that has often been used in the place of the word Colombe (see explanation regarding Colombes in the forepart of the Manual regarding Officers of Lodges). It was believed for many years that the Vestal Virgins were an institution of Roman origin, but research has shown that in the arcane schools of Egypt, and in the earlier Rosicrucian Temples, there were one or more Vestal Virgins, who not only kept the important symbolical and holy fire in the Vestal Stand ever burning, but who also served in the ritualistic work and in the mystical exercises as a symbol of fire, light, life, and love, as well as the dove of consciousness. Hence the word Colombe, which means dove, is a symbol which has always had an important place in the mystical and religious ceremonies of ancient and modern times.

Vibrations—A periodic impulsion or wavelike oscillation of forces. Vibrations occur in solids, liquids, air, and in electromagnetic phenomena. According to Rosicrucian ontology, all being is vibratory.

Vibroturgy—The phenomenon of detecting the physical and mental qualities of a person from inanimate objects once in their possession. Objects acquire the magnetic influence of the human aura of those in whose possession they have been. These vibrations affect our autonomic nervous system. We become conscious of certain psychic impressions of the personalities whose auras were in contact with the material substance.

Visualization—Consists, mystically, of painting on the screen of consciousness an image, simple or complex. A person paints on the screen of his mind representations of that which he desires. In his mind's eye he gradually sees a picture of his desire. When he sees the picture as complete as he can visualize it, he dismisses it entirely from his mind. This transfers the image from the objective to the subconscious and thence outward into the Cosmic. The individual, by the positive thought transmitted to the Cosmic will be drawn to those

conditions and circumstances by which he will bring the visualization into reality in objective ways. The image on the screen must become so realistic as to be actualized.

Vital Life Force—This term is fully explained in the monographs and teachings of the various Degrees. It refers exclusively to that form of energy which vitalizes the human body at the moment of birth and which leaves the human body at the moment of transition. It has naught to do with Spirit Energy (which pervades all space and which does remain in the human body and is active after transition), which also exists in all living matter, whether conscious or not. The Vital Life Force is from the same source as all energy, but is of a distinct and different rate from that which constitutes Spirit Energy and Soul Essence. (See Spirit)

Vowel Sounds—The oldest form of ceremonial formula known to man employed sounds and syllables to bring about attunement. Spoken properly, these syllables produce unusual results. They start certain rates of vibrations in the room which harmonize with other vibrations of the universe and affect a certain condition connected with the aura. Vowel sounds produce vibrations that pass through one's own being to stimulate the psychic centers and to produce the beneficial effects explained in our teachings.

W

Wisdom—As distinguished from knowledge, it is understanding or the ability to apply knowledge. Knowledge is an accumulation of particular ideas, whereas wisdom is judgment in the exercise of the knowledge had. Wisdom may cause the rejection of certain previously acquired knowledge.

Work—The work of the Order consists of studying, testing, and teaching such laws of God and nature as will make our members masters in the holy temple (the physical body), and workers in the divine laboratory (nature's domains). This enables us to render more efficient help to those who do not know, and who need or require help and assistance. Each initiate has an obligation to serve, making it imperative to study and practice the laws taught in our Order, and to apply them at every opportune time.

Worship—A process by which the soul personality of man becomes consciously aware of its oneness with that of God. It gives him a realization of his part in the great scheme of all that is. Worship, never an end in itself, should be the evidence of man's desire to bring himself to a higher plane of realization of the ideal worshiped. Worship is essentially a process or condition which exists within man. While certain physical aids are valuable in creating a favorable environment, real worship must be carried on within the Sanctum of man's own being.

Explanatory

THE ROSICRUCIAN ORDER

Purpose and Work of the Order

Anticipating questions which may be asked by the readers of this book, the publishers take this opportunity to explain the purpose of this Order and how you may learn more about it.

There is only one universal Rosicrucian Order existing in the world today, united in its various jurisdictions, and having one Supreme Council in accordance with the original plan of the ancient Rosicrucian manifestoes. The Rosicrucian Order is not a religious or sectarian society.

This international organization retains the ancient traditions, teachings, principles, and practical helpfulness of the Order as founded centuries ago. It is known as the Ancient Mystical Order Rosae Crucis, which name, for popular use, is abbreviated into AMORC. The Headquarters of the Worldwide Jurisdiction (The Americas, Australasia, Europe, Africa, and Asia) is located at San Jose, California.

The Order is primarily a humanitarian movement, making for greater Health, Happiness, and Peace in people's earthly lives, for we are not concerned with any doctrine devoted to the interests of individuals living in an unknown, future state. The Work of Rosicrucians is to be done here and now, not that we have neither hope nor expectation of another life after this, but we know that the happiness of the future depends upon what we do today for others as well as for ourselves.

Secondly, our purposes are to enable men and women to live clean, normal, natural lives, as Nature intended, enjoying all the privileges of Nature, and all benefits and gifts equally with all of humanity; and to be free from the shackles of superstition, the limits of ignorance, and the sufferings of avoidable Karma.

The Work of the Order, using the word "work" in an official sense, consists of teaching, studying, and testing such Laws of God and Nature as make our Members Masters in the Holy Temple (the physical body), and Workers in the Divine Laboratory (Nature's domains). This is to enable our Members to render more efficient help to those who do not know, and who need or require help and assistance.

Therefore, the Order is a School, a College, a Fraternity, with a laboratory. The Members are students and workers. The graduates are unselfish servants of God to Humanity, efficiently educated, trained, and experienced, attuned with the mighty forces of the Cosmic or Divine Mind, and Masters of matter, space, and time. This makes them essentially Mystics, Adepts, and Magi—creators of their own destiny.

There are no other benefits or rights. All Members are pledged to give unselfish Service, without other hope or expectation of remuneration than to Evolve the Self and prepare for a greater Work.

The Rosicrucian Sanctum membership program offers a means of personal home study. Instructions are sent once a month in specially prepared weekly lectures and lessons, and contain a summary of the Rosicrucian principles with such a wealth of personal experiments, exercises, and tests as will make each Member highly proficient in the attainment of certain degrees of mastership. The lectures are under the direction of the Imperator's staff. These correspondence lessons and lectures comprise several Degrees. Each Degree has its own Initiation ritual, to be performed by the Member at home in his or her private home sanctum. Such rituals are not the elaborate rituals used in the Lodge Temples, but are simple and of practical benefit to the student.

If you are interested in knowing more of the history and present-day helpful offerings of the Rosicrucians, you may receive a free copy of the introductory booklet (previously called *Mastery of Life*), by sending a request to:

Scribe R.H.M.

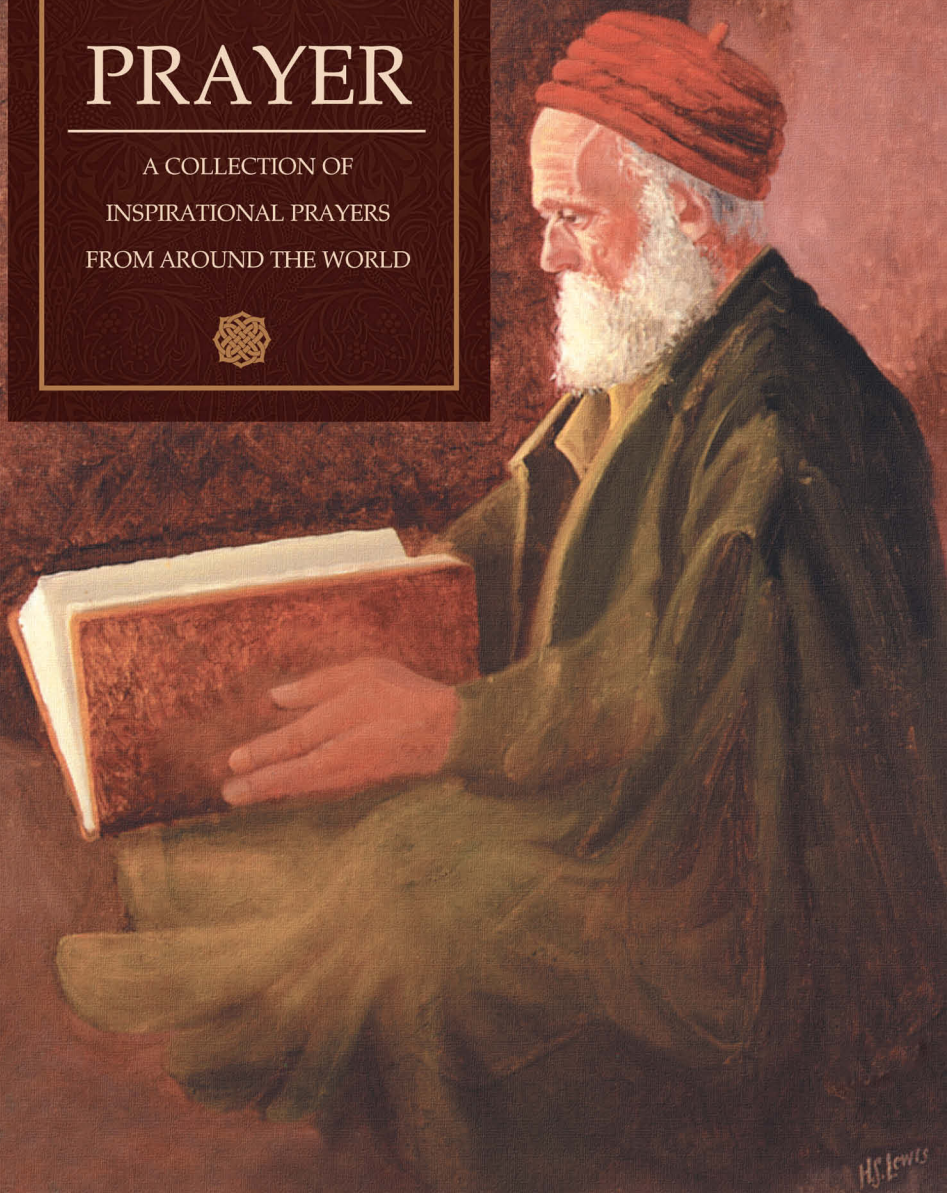
Rosicrucian Order, AMORC

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MYSTICS AT PRAYER

A COLLECTION OF
INSPIRATIONAL PRAYERS
FROM AROUND THE WORLD



H.S. LEWIS

MYSTICS AT PRAYER

▽ ▽ ▽

Mystics at Prayer



AMORC

Compiled by
Fr. Many Cihlar

With Introduction by
H. Spencer Lewis

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COMPILER'S DEDICATION

*I dedicate this book with the deepest
and most respectful esteem*

to

*(Mrs.) Gladys R. Lewis,
wife of the Imperator of*

A M O R C



P R E F A C E

This unique book contains a carefully selected group of prayers found in the personal and private writings of many well-known characters and in the liturgy of various religious movements.

They have been selected by Mr. Cihlar after a careful study of the prayers of all peoples and all nations in relation to the processes of mystical attunement and spiritual development.

Mr. Cihlar is a Rosicrucian, a high officer in this time-honored and beautiful body of Mystics, adhering to and promulgating the divine principles of earthly life.

From his sanctum in Vienna, Austria, his manuscript was sent to America that it might be published by the Western World branch of the Rosicrucian Order and given to the people of this new world with the hope that it may lead to a greater desire to pray and a greater efficiency in the manner of praying.

We trust that this hope will be fulfilled by the widespread distribution of this book and the daily reference to the prayers contained in it.

—The Publishers

INTRODUCTION

How To Pray

An examination of the prayers which appear on the following pages reveals the fact that the great mystics of all ages understood the real processes of prayer and knew how to pray.

Christians have the beautiful example of the prayer given to them by Jesus, the Christ, as a standard; and it is a most beautiful standard. But, long before the Christian era, the Mystics, the Avatars, and those through whom the Light of God shone among men, knew by divine inspiration how to pray. Examples of their prayers contained in these pages prove this fact.

The Mystic and those who were touched with the Light of Cosmic Consciousness had a very definite understanding of the processes of prayer. In the Western World today millions of persons have digressed very greatly from these processes, and, making their prayers long and filled with personal petitions, are often disappointed with the seeming lack of efficacy in their prayers or the inefficacy of praying. It may be permissible, therefore, briefly to outline or review true processes of prayer as understood by the Mystics.

According to the mystical viewpoint, praying to God is based upon the conviction that God is omnipotent in power, present everywhere, and willing to listen to our sincere petitions. This is all that we should have in mind when praying.

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The average person in praying, however, has in mind some assumptions which mislead him in wording his prayers, and in approaching the very attitude of prayer. He assumes that God is not only omnipotent in power, omnipresent, and merciful, but that with all of His power, with all of His intelligence, with all of His mastership and control throughout the world, and with all His attunement with the beings which He created, *He is, nevertheless, ignorant of our wants and needs, and completely unacquainted with what we require in life in order to live abundantly and secure our everyday necessities.* Very often, the prayerful petitioner also assumes that God has given no thought to the outcome of certain contests in life or struggles between various factions of human beings, and is incapable of justly deciding such contests or awarding the victory to the right side. These false assumptions are responsible for the mistakes that are made in prayer and for the failure of prayers to be highly efficacious.

To go into prayer with the idea or belief that God does not know what we need or even what we want, or what is best for us, and that we must advise Him, argue with Him, stress our viewpoint and convince Him, *or at least urge Him*, to adopt our ideas and decisions and grant what we plead for, is to make the most serious mistake in the process of praying.

In the first place, the process of prayer is a transcendent method of *communion with God*. It is the most intimate, personal contact that human beings can make with their Father, the Creator of all beings. This sublime period of communion should be approached with clean thoughts, but most of all with a clear understanding of our privileges and

MYSTICS AT PRAYER

a total absence of any feeling that we have any *right* to petition God to grant our wishes.

The Mystics know, also, that true prayer is based upon a cosmic and spiritual law. That law is this: "Seek and ye shall find, knock and it shall be opened unto you." The ancient mystical injunction was that you must *ask* in order to receive, that you must proffer your hand in order to have the token given unto you, that you must *express* your desire before it will be answered. In all mystical processes, the expression of a sincere wish or desire opens wide the doorway to the reception of spiritual blessings. The asking in sincerity and the reverential expression of such wishes attunes the person with the one who has the power to give and, unless there is a meeting of the minds and a meeting of the consciousness of both persons, there can neither be attunement nor the passing from one to the other of the spiritual things desired.

To the Mystic, therefore, prayer is a meeting of the minds. It is not an occasion for personal petitioning, but for *spiritual communion*. It is a time when the soul within us and the deepest and most inner parts of our being sacredly, sincerely, and quietly speak to God and express the deepest wishes of our hearts and minds. The belief, therefore, that our human conception of our needs must be outlined in minute detail and expressed in great elaboration is also a misconception, since the thoughts moving us to prayer are easily transmitted to the divine consciousness during this communion, and the lips need only speak the fewest words of appreciation and thankfulness.

MYSTICS AT PRAYER

Prayers should not consist of a categorical representation of details or a long list of the things that we feel we want, but merely an expression of a desire for divine blessings. Have we any right to come before God in this privileged period of communion and demand, or even plead, that long life be given to us because we desire it and have come to the conclusion that it is the thing we should have? Is that not an indication that we have concluded that God may not have thought about our lives or may have ordained otherwise, or differently, and that we hope to change His mind or set aside His wise decrees because of our petition? Have we any right to come before the Creator of all, and say that we *want* this, that, or the other thing in a manner which intimates that we have outlined and decided upon such things as being *our judgment* of what is best for us?

If we lived in a great kingdom under a most just and merciful king, and were enjoying every benediction and blessing that the king could bestow upon the multitudes who lived under him, and we were notified that we had the *extraordinary privilege* of coming before this king in personal communion, and during this communion we might express our great desires in some form of prayerful petition, would we not hesitate for a long time in formulating our desires and arranging the expressions we would use? Undoubtedly, when the moment came to face the king and be permitted to open our lips and speak any words at all, we would first utter some words of profound thankfulness for the blessings we had enjoyed, and humbly add that *if it pleased the king*, we would be happy to continue enjoying the same blessings or possibly a few more. Not one of us would think of attempting to petition this king to grant us a long list of mate-

MYSTICS AT PRAYER

rial things, nor ask him to give us victory over others, or to make any exception in the universal standard of living, that we might rise above all our fellowmen in the kingdom; nor would we ask for many of the things that were most desired. We would be so happy in the fact that the king had granted us the privilege of communion that we would be moved to an attitude of thankfulness and an expression of appreciation for what we had, rather than entering into a demand for many other things.

How many go into prayer or come before the consciousness of God in Holy Communion in this attitude? How many cleanse their hands of debt by first thanking God for each individual blessing throughout the day? How many approach God in prayer in an attitude of profound appreciation for the very life and consciousness which animates their beings? After all, is not the gift of life the greatest blessing that God can give, and if we have it, have we not that which is greater than anything else we may desire? To ask for other things than life or to petition for anything other than the consciousness of God in our beings is to lift lesser things and insignificant things above the greatest.

From the mystical point of view, our prayers should be expressions of desires for a continuation of the benedictions God has already granted, and which He, in His supreme wisdom, has seen fit to bestow upon us. Ever uppermost in our minds should be the thought that, "Thy will, not mine be done." The simple expression of, "May it please the Father of us all that health may return to my body," is a more concise, honest, and worthy petition than one that demands or suggests that God change the law now in operation in our bodies, and set aside certain specific conditions and estab-

MYSTICS AT PRAYER

lish others, simply because this is the conclusion that we have reached, and is our greatest desire at the moment. A prayer for victory should not be asked by the vainglorious one who has reached the conclusion that he, above all others, should be the victorious one in a contest, and that God has made no decision and is waiting for man to present his conclusion.

By examining the prayers we will find that the Mystics always assumed that whatever might be their lot in life, and however the state of their health or the condition of the circumstances surrounding them, be they ill or fortunate, all things proceeded from God and were ordained by Him and, therefore, were just and in accordance with some law or some principle that was merciful and necessary to human experience. The fact that man in his finite and undeveloped understanding could not comprehend the reason for these experiences, or believe them to be wrong, unnecessary, or undesirable, does not warrant man in coming before God in the Holy Communion of prayer with the conclusion that his finite and undeveloped understanding is correct, and that God is in error or in ignorance of the conditions and needs to be advised and petitioned to make certain changes or to recall or undo His decrees.

As we shall see in the following pages, the Mystics approached God with the attitude that whatever was their lot in life would be gladly and silently accepted, and all pains and suffering endured, *if it be the will of God*. We find in many of these prayers the thought expressed that even the sufferings and trials, and the tribulations in life, were appreciated since they were unquestionably the result of God's

MYSTICS AT PRAYER

plan being worked out in the individual for some ultimate purpose unquestionably good and profitable.

The fact that we are not surrounded by any restrictions in regard to prayer and that God has given us the consciousness and ability, as well as the privilege, of approaching Him in Holy Communion and of attuning ourselves with Him at any hour of the day or any moment in our lives, is in itself a divine gift or concession that the Mystics valued above all things. Therefore, prayer was approached with thankfulness in every sense, and the first expression uttered by the lips was words of appreciation and thanks.

Learn *how to pray*, and make prayer the real pleasure of your life, for it brings you in closer contact with the great Ruler of the universe than you can ever approach Him while living on this earthly plane of existence. Make your Holy Communions frequent. Thank God for the breath of life and the return of consciousness when you arise in the morning. Silently thank Him for every morsel of food at mealtime. Express your appreciation for every pleasure, every worldly gift, every moment of happiness, and every rich reward of your efforts or the efforts of others. At the close of day, enter into Holy Communion of prayer and express your faith and trust in His divine guidance of your soul and consciousness throughout the night, and again be thankful for the day and all the opportunities it contained to carry out your desires and ambitions, and to enjoy the divine blessings. Make prayer the transcendental and sublime pleasure of your inner self—more important, more enjoyable, more uplifting and benefiting to your entire being than any other of your earthly experiences.

MYSTICS AT PRAYER

You will find many of the prayers on the following pages useful either in their precise wording, or as a guide and help in learning how to express the thoughts of your soul. The more you pray in the proper attitude, the more spiritually attuned you will become, and the richer will be the influx of the blessings from the Cosmic through the great love and mercy of God.

—H. Spencer Lewis.

The Temple of Alden,
Rosicrucian Park,
San Jose, California.

MYSTICS AT PRAYER

The Book of the Dead

O THOTH, let, I pray, THY face be towards me. Make THOU my word to be Maat* against my enemies, as THOU didst make the word of Osiris to be Maat against his enemies.

Δ Δ Δ

A Babylonian Prayer

O LORD, do not cast THY servant off!
In the deep watery morass he lies—take hold of his hand!
The sin that I have committed, change to grace!
The transgressions that I have committed, let the wind carry off!

Δ Δ Δ

Psalms 19:14

Let the words of my mouth and the meditation of my heart be acceptable in THY sight, O LORD, my strength and my redeemer.

Δ Δ Δ

Pericles

Grant that no word may fall from me against my will unfit for the present need.

Δ Δ Δ

*Maat is the Egyptian word for truth.

Syrian Clementine Liturgy

O GOD, WHO art the unsearchable abyss of peace, the ineffable sea of love, the fountain of blessings and the bestower of affection, Who sendest peace to those that receive it. Open to us the sea of THY love and water us with the plenteous streams from the riches of THY grace. Make us children of quietness and heirs of peace. Enkindle in us the fire of THY love; sow in us THY fear; strengthen our weakness by THY power; and bind us closely to THEE and to each in one firm bond of unity.

Δ Δ Δ

Emperor Julian

Point me the way that leadeth upward to THEE. For yonder regions where THOU dwellest are incomparably beautiful, if I may divine their beauty that is at THY side from the pleasantness of the Path which I have already traveled.

Δ Δ Δ

Jacobite Liturgy

O GOD, the FATHER, ORIGIN of DIVINITY, GOOD beyond all that is good, FAIR beyond all that is fair, in WHOM is calmness, peace and concord; bring us all back into an unity of love, which may bear some likeness to THY sublime nature.

MYSTICS AT PRAYER

Prayer of Manasses

O LORD ALMIGHTY, which art in heaven,
THOU GOD of our fathers,
Of Abraham and Isaac and Jacob
And of their righteous seed;
THOU who hast made the heaven and the earth,
With all the array thereof,
Who hast bound the sea by the word of THY
command;
Who hast shut up the Deep, and sealed it
With THY terrible and glorious Name.
Infinite and unsearchable in THY merciful
promise.

For THOU art the LORD MOST HIGH, of great
compassion, long-suffering and abundant in
mercy, and repentest THEE for the evils of men.

THOU, O LORD, according to THY great goodness
hast promised repentance and forgiveness to
them that have sinned against THEE, and in the
multitude of THY mercies hast appointed repentance
unto sinners, that they may be saved.

Δ Δ Δ

St. John Chrysostom

Thanks be to THEE, O GOD, for everything.

Δ Δ Δ

MYSTICS AT PRAYER

Zoroaster

With bended knees, with hand outstretched, I
pray to THEE, my LORD,
O INVISIBLE BENEVOLENT SPIRIT!
Vouchsafe to me in this hour of joy,
All righteousness of action, all wisdom of the
good mind,
That I may thereby bring joy to the Soul of
Creation.

Δ Δ Δ

Zoroaster

All that I ought to have thought and have not
thought;
All that I ought to have said and have not said;
All that I ought to have done and have not
done;
All that I ought not to have thought and yet
have thought;
All that I ought not to have spoken and yet
have spoken;
All that I ought not to have done and yet have
done;
For thoughts, words and works, pray I for for-
giveness, and repent of with penance.

Δ Δ Δ

Socrates

Grant me to be beautiful within, and all I have
of outward things to be at peace with those within.

MYSTICS AT PRAYER

Jesus Christ

Our FATHER, WHO art in heaven, hallowed be THY name, THY kingdom come, THY will be done on earth as it is done in heaven. Give us this day our daily bread, and forgive us our trespasses as we ought to forgive those that trespass against us. Lead us when in temptation, but deliver us from evil. Amen.

Δ Δ Δ

Liturgy of the Greek Church

That which we know not, do THOU reveal; that which is wanting in us do THOU fill up; in that which we know, do THOU strengthen us.

Δ Δ Δ

Liturgy of St. Mark

We give THEE thanks—yea, more than thanks—O LORD our GOD, for all THY goodness at all times and in all places.

Δ Δ Δ

St. Ephrem the Syrian

THOU hast quieted those which were in confusion. Praise to THY calmness, praise to THY reconciliation, O LORD GOD.

Δ Δ Δ

MYSTICS AT PRAYER

St. Basil

Steer THOU the vessel of our life towards THYSELF, THOU tranquil Haven of all storm-tossed souls. Show us the course wherein we should go.

Δ Δ Δ

St. John Chrysostom

Into THY guidance and care, O LORD, THOU LOVER of Man, we entrust all our life and hope.

Δ Δ Δ

St. Patrick

May the Strength of GOD pilot us. May the Power of GOD preserve us. May the Wisdom of GOD instruct us. May the Way of GOD direct us.

Δ Δ Δ

St. Blasius

May God, the uncreated ABYSS, vouchsafe to call unto HIMSELF our Spirit, the created abyss, and make it one with HIM, that our spirit, plunged in the deep sea of the GODHEAD, may happily lose itself in the Spirit of GOD.

Δ Δ Δ

Synesius

O UNITY, THEE I sing by voices or by silence; for both are alike significant to THEE.

MYSTICS AT PRAYER

Synesius

I hymn THEE, O BLESSED ONE, by means of voice, and I hymn THEE, O BLESSED ONE, by means of silence; for THOU perceivest as much from silence spiritual as from voice.

Δ Δ Δ

Synesius

Behold THY suppliant attempting to mount; enlighten me, enable my wings, relax my fetters. May I escape from the body to THY bosom whence flows the Soul's source. Restore me to the Spring whence I was poured forth. Grant that beneath the ordering of my SIRE, I may sing in union with the ROYAL CHOIR. Let me mingle with the Light, and never more sink to earth.

Δ Δ Δ

Sarum Breviary

ALMIGHTY GOD, we invoke THEE, the fountain of everlasting Light, and entreat THEE to send forth THY truth into our hearts, and to pour upon us the glory of THY Brightness.

Δ Δ Δ

MYSTICS AT PRAYER

Gelasian Sacramentary

O GOD of unchangeable Power, let the whole world feel and see that things which were cast down are being raised up, that those which had grown old are being made new and that all things are returning to perfection.

Δ Δ Δ

Leonine Sacramentary

Grant us, O LORD, not to mind earthly things, but to love things heavenly; and even now while we are placed among things that are passing away, to cleave to those that shall abide.

Δ Δ Δ

St. Augustine

Come LORD and work. Arouse us and incite. Kindle us, sweep us onwards. Be fragrant as flowers, sweet as honey. Teach us to love and to run.

Δ Δ Δ

St. Augustine

Grant us to know THEE and love THEE and rejoice in THEE. And if we cannot do these perfectly in this life, let us at least advance to higher degrees every day till we can come to do them to perfection.

Δ Δ Δ

MYSTICS AT PRAYER

St. Augustine

LORD, teach me to know THEE, and to know myself.

Δ Δ Δ

St. Augustine

We seek THY face, turn THY face unto us, and show us THY glory. Then shall our longing be satisfied, and our peace shall be perfect.

Δ Δ Δ

St. Augustine

LORD, when I look upon mine own life it seems THOU hast led me so carefully, so tenderly, THOU canst have attended to none else; but when I see how wonderfully THOU hast led the world and art leading it, I am amazed that THOU hast had time to attend to such as I.

Δ Δ Δ

St. Augustine

Take THOU possession of us. We give our whole selves to THEE, make known to us what THOU requirest of us, and we will accomplish it.

Δ Δ Δ

MYSTICS AT PRAYER

St. Augustine

O GOD, where was I wandering to seek THEE?
O most infinite Beauty, I sought THEE without,
and THOU wast in the midst of my heart.

Δ Δ Δ

Coptic Apocrypha

Glory be to THEE, PROPITIATOR.
Glory be to THEE, UNDYING ONE.
Glory be to THEE, KING of PEACE.
Glory be to THEE, WHO was not born.
Glory be to THEE, the INCORRUPTIBLE.
Glory be to THEE, KING of GLORY.
Glory be to THEE, the HEAD of the UNIVERSE.
Glory be to THEE, HOLY and PERFECT ONE.
Glory be to THEE, THOU TREASURY of
GLORY.
Glory be to THEE, THOU true Light.
Glory be to THEE, DELIVERER of the
UNIVERSE.
Glory be to THEE, THOU WHO art indeed the
GOOD ONE.
Glory be to THEE, ALPHA of the UNIVERSE.
Glory be to THEE, LIFE of the UNIVERSE.
O SWEET NAME.
O THOU, WHO art at the head of the Universe.
O THOU Beginning and End of everything
Amen.

Δ Δ Δ

MYSTICS AT PRAYER

St. Anselm

O THOU plenteous Source of every good and perfect gift, shed abroad the cheering light of THY sevenfold grace over our hearts.

Δ Δ Δ

Collect from the 6th Century

O GOD who hast folded back the mantle of the night to clothe us in the glory of the day, chase from our hearts all gloomy thoughts, and make us glad with the brightness of hope that we may effectively aspire to unknown virtues.

Δ Δ Δ

Alcuin

O ETERNAL LIGHT, shine into our hearts. O ETERNAL GOODNESS, deliver us from evil. O ETERNAL POWER, be THOU our support. ETERNAL WISDOM, scatter the darkness of our ignorance. ETERNAL PITY, have mercy upon us.

Δ Δ Δ

Johannes Scotus Erigena

O THOU, WHO art the everlasting essence of things beyond space and time and yet within them; THOU WHO transcendest yet pervadest all things; manifest THYSELF to us, feeling after THEE, seeking THEE in the shades of ignorance, yet seeking nothing beside THEE.

MYSTICS AT PRAYER

St. Anselm

Pierce with the arrows of THY love the secret chambers of the inner man. Let the entrance of THY healthful flames set the sluggish heart alight; and the burning fire of THY sacred inspiration enlighten it.

Δ Δ Δ

St. Hildegard

OMNIPOTENT FATHER, out of THEE flows a fountain in fiery heat; lead THY sons by a favourable wind through the mystic waters.

Δ Δ Δ

St. Bernard of Clairvaux

I love THEE because I love; I love that I may love.

Δ Δ Δ

St. Bernard of Clairvaux

In what blaze of Glory dost THOU rise, O SUN OF RIGHTEOUSNESS, from the heart of the earth, after THY setting!

In what resplendent Vesture, O KING of GLORY, dost THOU enter again the highest heaven!

At the sight of all these marvels, how can I do otherwise than cry: "All my bones shall say, 'LORD, who is like unto THEE?'"

MYSTICS AT PRAYER

St. Bernard of Clairvaux

If THOU, LORD, art so good to those who seek,
what shall THY goodness be to those who find?

Δ Δ Δ

St. Thomas Aquinas

Give me, O LORD, a steadfast heart, which no unworthy affection may drag downwards; give me an unconquered heart, which no tribulation can wear out; give me an upright heart, which no unworthy purpose may tempt aside.

Bestow upon me also, O LORD, my GOD, understanding to know THEE, diligence to seek THEE, wisdom to find THEE, and a faithfulness that may finally embrace THEE.

Δ Δ Δ

St. Thomas Aquinas

Grant me fervently to desire, wisely to search out, and perfectly to fulfill all that is well-pleasing unto THEE.

Δ Δ Δ

St. Richard

May we know THEE more clearly, love THEE more dearly, and follow THEE more nearly.

Δ Δ Δ

MYSTICS AT PRAYER

Dame Gertrude More

O my GOD, let me walk in the way of love which knoweth not how to seek self in anything whatsoever. Let this love wholly possess my soul and heart, which, I beseech THEE may live and move only in, and out of, a pure and sincere love to THEE. Let me love THEE for THYSELF, and nothing else but in THEE and for THEE. Let me love nothing instead of THEE; for to give all for love is a most sweet bargain.

Δ Δ Δ

Ali Bin Uthman

THY will be done, O my LORD and MASTER.
O THOU who art my Spirit's treasure MEANING.
O ESSENCE of my being, O GOAL of my desire,
O my SPEECH and HINTS and my GESTURES.
O all of my all, O my HEARING and my SIGHT.
O my WHOLE and my ELEMENT and my PARTICLES.

Δ Δ Δ

Mozarabic Liturgy

Do THOU meet us while we walk in the Way and long to reach the Country; so that following THY light we may keep the Way of righteousness and never wander away into the darkness of this world's night.

Pierre Teilhard de Chardin

Give me to recognize in other men, Lord God,
the radiance of your own face. The irresistible
light of your eyes, shining in the depths of things,
has already driven me into undertaking the work I
had to do and facing the difficulties I had to over-
come: grant me now to see you also and above all
in the most inward, most perfect, most remote lev-
els of the souls of my brother-men.

Δ Δ Δ

Jalal-ud-din-Rumi

O GOD, THY grace is the proper object of
our desire;
To couple others with THEE is not proper.
Nothing is bitterer than severance from THEE,
Without THY shelter there is naught but
perplexity.
Our worldly goods rob us of our heavenly goods,
Our body rends the garment of our soul.
Our hands, as it were, prey on our feet;
Without reliance on THEE how can we live?
And if the soul escapes these great perils,
It is made captive as a victim of misfortunes and
fears
Inasmuch as when the soul lacks union with the
Beloved,
It abides for ever blind and darkened by itself.

Δ Δ Δ

MYSTICS AT PRAYER

Dante Alighieri

Give us this day the daily manna, without which through this rough desert he backward goes who toils most to go on.

Δ Δ Δ

Sufi Invocation

Praise be to THEE, O HIDDEN ONE and MANIFESTED ONE. Praise be to THY Glory, to THY Might, to THY Power, and to THY Great Skill.

O ALLAH, to THEE all greatness belongs. O THOU who possessest the Power and Beauty and Perfection. THOU art the Spirit of All.

Praise to THEE, O SOVEREIGN of all Monarchs; to THEE, O MASTER of all affairs; to THEE, O CONTROLLER of all things; to THEE, RULER of all BEINGS.

THOU art free from death, free from birth and free from all limitations. O THOU ETERNAL ONE, THOU art free from all conditions, pure from all things. O ALLAH, THOU art the GOD of Souls on earth; THOU art the LORD of Hosts in the Heavens.

Δ Δ Δ

Johannes Tauler

We honour and glorify THY unspeakable mystery with holy reverence and silence.

Δ Δ Δ

MYSTICS AT PRAYER

Johannes Tauler

As the sun-flower ever turning
To the mighty sun,
With the faithfulness of fealty
Following only one—
So make me, LORD, to THEE.

Δ Δ Δ

Jan van Ruysbroeck

O LORD, I gasp in my desire for THEE, yet
can I not consume THEE. The more I eat—the
fiercer is my hunger; the more I drink—the greater
is my thirst. I follow after that which flieth from
me, and as I follow, my desire groweth greater.

Δ Δ Δ

Jan van Ruysbroeck

O LORD, THOU desirest my spirit in the in-
ward parts, that I may see THEE as THOU seest
me, and love THEE as THOU lovest me.

Δ Δ Δ

Angela of Foligno

O SUPREME GOOD, THOU hast designed to
make us know that THOU art Love, and makest us
in love with that love; wherefore they who come
before THY face shall be rewarded according unto
their love, and there is nothing which leadeth the
contemplative unto contemplation saving true love
alone.

MYSTICS AT PRAYER

Heinrich Suso

THOU hast granted my heart's desire—
Most blest of the blessed is he
Who findeth no rest and no sweetness
Till he rests, O LORD, in THEE.

Δ Δ Δ

Heinrich Suso

It is meet that I should be enamoured of THEE,
and whatever I shall know to be THY dearest will
that I will always do.

Δ Δ Δ

Heinrich Suso

Gentle LORD, cause some sweet fruit of good
instruction to issue forth from our sharp thorns of
sufferings, that we may suffer more patiently, and
be better able to offer up our sufferings to THY
praise and glory.

Δ Δ Δ

Andrewes

Unto all men everywhere give THY grace and
THY blessing.

Δ Δ Δ

St. Catherine of Siena

Punish me for my sins in this finite Life.

St. Catherine of Siena

O LORD, I pray for all those whom THOU hast given me, whom I love with a special love and whom THOU hast made one thing with me. For they are my consolation and for THY sake I desire to see them running in the sweet and narrow way dead to self and pure from all judgment and murmuring against their neighbour. May they all attain to THEE, O ETERNAL FATHER, to THEE who art their final end.

Δ Δ Δ

St. Bernardino

O GOD, acknowledge what is THINE in us, and take away from us all that is not THINE, for THY honour and glory.

Δ Δ Δ

Lady Julian of Norwich

GOD, of THY Goodness, give me THYSELF, for THOU art enough to me, and may I nothing ask that is less, that may be full worship to THEE; and if I ask anything that is less, ever me wanteth,—but only in THEE I have all.

Δ Δ Δ

MYSTICS AT PRAYER

Thomas a Kempis

Praised be THY name, not mine; magnified be
THY work, not mine; blessed be THY Holy Name,
but to me let no part of man's praise be given.

Δ Δ Δ

Thomas a Kempis

Grant me, O LORD, heavenly wisdom, that I
may learn above all things to seek and to find
THEE; above all things to relish and to love THEE;
and to think of all other things as being what in-
deed they are, at the disposal of THY wisdom.

Δ Δ Δ

Thomas a Kempis

O LORD, THOU knowest what is the better
Way, let this or that be done, as THOU shalt please.
Give what THOU wilt, and how much THOU wilt,
and when THOU wilt. Deal with me as THOU
knowest, and as best pleaseth THEE, and is most
for THY honour. Set me where THOU wilt, and
deal with me in all things just as THOU wilt. I am
in THY hand; turn me round and turn me back
again, even as a wheel. Behold I am THY servant,
prepared for all things; for I desire not to live unto
myself, but unto THEE; and oh that I could do it
worthy and perfectly.

Δ Δ Δ

MYSTICS AT PRAYER

Thomas a Kempis

O LORD, if only my will may remain right and firm towards THEE, do with me whatsoever it shall please THEE. For it cannot be anything but good whatsoever THOU shalt do with me.

If THOU willest me to be in darkness, be THOU blessed; and if THOU willest me to be in light be THOU again blessed.

If THOU vouchsafe to comfort me, be THOU blessed; and if THOU willest me to be afflicted, be THOU ever equally blessed.

Δ Δ Δ

Girolamo Savonarola

LORD, we pray not for tranquillity, nor that our tribulations may cease; we pray for THY Spirit and THY love that THOU grant us strength and grace to overcome adversity.

Δ Δ Δ

St. Ignatius Loyola

Teach us, good LORD, to serve THEE as THOU deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do THY will.

Δ Δ Δ

MYSTICS AT PRAYER

The Friend of God

O LORD, I wish for the love of THEE to keep from all sin today. Help me this day to do all I do to THY glory and according to THY dear will, whether my nature likes it or not.

Δ Δ Δ

Nicholas of Cusa

Restless is my heart, O LORD, because THY love hath inflamed it with such a desire that it cannot rest but in THEE alone.

Δ Δ Δ

Desiderius Erasmus

Vouchsafe to bestow upon us some portion of THY heavenly Bread, day by day, that the hunger and thirst for earthly things may diminish in us continually.

Δ Δ Δ

St. Teresa

Govern all by THY wisdom, O LORD, so that my soul may always be serving THEE as THOU dost will and not as I may choose. Let me die to myself, so that I may serve THEE; let me live to THEE, who in THYSELF art the true life.

Δ Δ Δ

MYSTICS AT PRAYER

St. Teresa

Do not punish me by granting that which I wish or ask, if it offend THY love which would always live in me.

Δ Δ Δ

St. Ignatius Loyola

Take, O LORD, and receive my entire liberty, my memory, my understanding, and my whole will. All that I am, all that I have, THOU hast given me, and I give it back again to THEE to be disposed of according to THY good pleasure. Give me only THY love and THY grace; with THEE I am rich enough, nor do I ask for aught besides.

Δ Δ Δ

St. John of the Cross

O sweetest Love of GOD, too little known; he who has found THEE is at rest.

Everywhere with THEE, O my GOD. O my love, all for THEE, nothing for me.

O my GOD, how sweet to me THY presence, Who art the SOVEREIGN GOOD. O LORD, I beseech THEE, leave me not for a moment, because I know not the value of my soul.

Δ Δ Δ

MYSTICS AT PRAYER

St. Francis of Sales

O GOD, how admirable is that which we see;
but O GOD, how much more so is that which we
cannot see.

Δ Δ Δ

St. John of the Cross

GOD of my life! nothing can make me glad,
For all my gladness springs from sight of THEE,
And faileth me because I have THEE not.
If 'tis THY will, my GOD, I live forlorn,
I'll take my longings even for my comfort
While dwelling in this world.
When shall there dawn that most delicious day,
When, O my Glory, I may joy in THEE
Delivered from this body's heavy load?
Yet if my life can bring increase of glory
To THINE ETERNAL BEING,
In truth I do not wish that it should end.

Δ Δ Δ

Book of Christian Prayers

O Light which does lighten every man that
cometh into the world, without whom all is most
dark darkness, by whom all things are most
splendent; Lighten our minds, that we may only
see those things that please THEE and may be
blinded to all other things.

Δ Δ Δ

MYSTICS AT PRAYER

Benjamin Whichcote

O GOD of the spirits of all flesh, naturalize us to Heaven and reconcile us to all the things of that high estate, that so we may not drudge in the world, nor act in a slavish spirit in ways of Religion, but that we may serve THEE with ingenuity of mind and with freedom of spirit, as those that are set at liberty.

Δ Δ Δ

John Norden

We are forced, O FATHER, to seek THEE daily, and THOU offerest THYSELF daily to be found; whensoever we seek THEE we find THEE, in the house, in the fields, in the Temple, and in the highway.

Δ Δ Δ

Sir Thomas Browne

Defend me, O GOD, from myself.

Δ Δ Δ

Jacob Boehme

In THEE would we lose ourselves utterly; do in us what THOU wilt.

Δ Δ Δ

MYSTICS AT PRAYER

Jacob Boehme

O THOU great incomprehensible GOD. Who fillest all, be THOU indeed my heaven. Let my spirit be indeed the music and the joy of THY spirit. Do THOU make music in me and may I make harmony in the Divine Kingdom of THY joy, in the great love of GOD, in the wonders of THY glory and splendour, in the company of THY holy angelic harmonies.

Δ Δ Δ

Jeremy Taylor

Guide me, O LORD, in all the changes and varieties of the world; that in all things that shall happen, I may have an evenness and tranquillity of spirit; that my soul may be wholly resigned to THY divinest will and pleasure, never murmuring at THY gentle chastisements and fatherly correction.

Δ Δ Δ

Jeremy Taylor

THOU, O LORD, art our Defender, THOU art our Worship, and the Lifter-up of our heads.

Δ Δ Δ

Blaise Pascal

LORD, I give THEE all.

MYSTICS AT PRAYER

Richard Baxter

O THOU Spirit of Life, breathe upon us THY
graces in us, take us by the hand and lift us from
earth.

Δ Δ Δ

Nathanael Culverwel

O my GOD, I'll bless THEE for those eternal
treasures that are in THY self, though I should
never taste of them.

Δ Δ Δ

Thomas Elwood

O that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thing might ever rest,
Or be conceived within my breast;
That by each deed and word and thought
Glory may to God be brought!
But what are wishes? LORD, mine eyes
On THEE is fixed, to THEE I cry;
Wash, LORD, and purify my heart,
And make it clean in every part.
And when 'tis clean, LORD, keep it, too,
For that is more than I can do.

MYSTICS AT PRAYER

Thomas Traherne

O give me grace to see THY face and be a constant mirror of ETERNITY.

Δ Δ Δ

Madame Guyon

THY creatures wrong THEE, O THOU
SOV'REIGN GOOD.
THOU art not lov'd because not understood.

Δ Δ Δ

Miguel de Molinos

Give me leave, O LORD, to lament our blindness and ingratitude. We all live deceived, seeking the foolish world, and forsaking THEE Who art our GOD. We forsake THEE, the fountain of Living Waters, for the foul mire of the world.

Δ Δ Δ

John Wesley

O LORD, let us not live to be useless.

Δ Δ Δ

François de Salignac Fenelon

All we ask is to die rather than live unfaithful to THEE. Give us not life, if we shall love it too well.

François de Salignac Fenelon

Give to us, THY children, that which we ourselves know not to ask. We would have no other desire than to accomplish THY will. Teach us to pray, pray THOU in us.

Δ Δ Δ

François de Salignac Fenelon

O my GOD, preserve me from the fatal slavery that men madly call liberty. With THEE alone is freedom. It is THY truth that makes us free. To serve THEE is true dominion.

Δ Δ Δ

François de Salignac Fenelon

LORD, I know not what I ought to ask of THEE; THOU only knowest what I need; THOU lovest me better than I know how to love myself. O FATHER, give to THY child that which he himself knows not how to ask.

Δ Δ Δ

François de Salignac Fenelon

ALMIGHTY GOD, grant me THY grace to be faithful in action, and not anxious about success. My only concern is to do THY will, and to lose myself in THEE when engaged in duty. It is for THEE to give my weak efforts such fruits as THOU seest fit, none, if such be THY pleasure.

MYSTICS AT PRAYER

Brother Lawrence

O LORD, the sense of THY love well-nigh overwhelms me. If it be THY will, bestow these many tokens of THY loving kindness on those who know THEE not, to draw them to THY service.

Δ Δ Δ

Brother Lawrence

O Loving-Kindness so old and still so new, I have been too late in loving THEE.

O LORD, enlarge the chambers of my heart that I may find room for THY love.

Sustain me by THY Power, lest the fire of THY love consume me.

Δ Δ Δ

John Henry Newman

I am born to serve THEE, to be THINE, to be THY instrument. Let me be THY blind instrument. I ask not to see, ask not to know; I ask simply to be used.

Δ Δ Δ

Gerhard Tersteegen

Draw near to my heart and inflame it. Touch my uncircumcised lips with a burning coal from THINE altar, that I may not speak of THINE ardent love in a cold or feeble manner.

MYSTICS AT PRAYER

Gerhard Tersteegen

Let THY love so warm our souls, O LORD, that we may gladly surrender ourselves with all we are and have unto THEE. Let THY love fall as fire from heaven upon the altar of our hearts, and teach us to guard it heedfully by continual devotion and quietness of mind.

Δ Δ Δ

Benjamin Jenks

O LORD, renew our souls and draw our hearts unto THYSELF, that our work may not be to us a burden but a delight, and give us such a mighty love for THEE as may sweeten all our obedience. O! let us not serve THEE with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in THEE and rejoicing in THY work.

Δ Δ Δ

Blaise Palma

O ADMIRABLE WISDOM, that circlest all eternity, receivest into THYSELF all immensity, and drawest to THYSELF all infinity; from the inexhaustible fountain of THY light, shed some ray into my soul that I may more and more love whatever tends to THY glory and honour.

Δ Δ Δ

MYSTICS AT PRAYER

Melchior Ritter

O GOD, in THEE alone can our wearied souls
have full satisfaction and rest, and in THY love is
the highest joy. LORD, if we have THEE, we have
enough.

Δ Δ Δ

William Blake

Pour upon us THY Spirit of meekness and love.
Annihilate selfhood in us. Be THOU all our life.

Δ Δ Δ

Collect from the 18th Century

Grant us grace to rest from all sinful deeds
and thoughts, to surrender ourselves wholly unto
THEE, and keep our souls still before THEE like a
still lake, so that the beams of THY grace may be
mirrored therein, and may kindle in our hearts the
glow of faith and love and prayer.

Δ Δ Δ

John Greenleaf Whittier

Dear GOD and FATHER of us all, forgive our
faith in cruel lies; forgive the blindness that de-
nies; forgive THY creature when he takes, for the
all-perfect Love THOU art, some grim creation of
his heart.

Δ Δ Δ

MYSTICS AT PRAYER

James Martineau

O GOD, Who hast commanded that no man should be idle, give us grace to employ all our talents and faculties in the service appointed for us; that, whatsoever our hand findeth to do, we may do it with our might. Cheerfully may we go on in the road which THOU hast marked out, not desiring too earnestly that it should be either more smooth or more wide; but daily seeking our way by THY light, may we trust ourselves and the issue of our journey, to THEE the Fountain of Joy, and sing songs of praise as we go along.

Δ Δ Δ

Oliver Wendell Holmes

LORD, what am I, that with unceasing care
THOU didst seek after me?

Δ Δ Δ

Rabindranath Tagore

If THOU speakest not, I will fill my heart with
THY silence and endure it. I will keep still and
wait like the night with starry vigil and its head
bent low with patience. The morning will surely
come, the darkness will vanish, and THY voice
pour down in golden streams, breaking through
the sky.

Δ Δ Δ

MYSTICS AT PRAYER

Charles Kingsley

Exalt us with THEE, O LORD, to know the mystery of life, that we may use the earthly as the appointed expression and type of the heavenly, and by using to THY glory the natural body may befit it to be exalted to the use of the spiritual body.

Δ Δ Δ

Christina Georgina Rossetti

O LORD, make us we implore THEE, so to love THEE that THOU mayest be to us a Fire of Love, purifying and not destroying.

Δ Δ Δ

Christina Georgina Rossetti

Love me in sinners and saints,
In each who needs or faints—
LORD, I will love THEE as I can
In every brother man.

Δ Δ Δ

Hindu Prayer

They who never ask anything but simply love,
THOU in their heart abidest for ever, for this is
THY very home.

Δ Δ Δ

MYSTICS AT PRAYER

Hindu Prayer

Out of the unreal, lead me to the Real.
Out of the Darkness, lead me into the Light.
Out of Death, lead me to Deathlessness.

Δ Δ Δ

Rabindranath Tagore

Give me the strength lightly to bear
 my joys and sorrows,
Give me the strength to make my love
 fruitful in service.
Give me the strength to raise my mind
 high above daily trifles,
And give me the strength to surrender
 my strength to THY will with love.

Δ Δ Δ

I. Wright Beach

Heavenly FATHER, THOU has healed me
through the sweet restoring influence of divine
love and I feel THY rich, new life now coursing
through my entire body.

Δ Δ Δ

Brihtnoth

O GOD, I thank THEE for all the joy I have
had in life.

Δ Δ Δ

MYSTICS AT PRAYER

Rudyard Kipling

FATHER in heaven, who lovest all,
O help THY children when they call;
That they may build from age to age,
An undefiled heritage.
Teach us to bear THY yoke in youth,
With steadiness and careful truth;
That, in our time, THY grace may give
The truth whereby the nations live.
Teach us to rule ourselves always
Controlled and cleanly, night and day,
That we may bring, if need arise,
No maimed or worthless sacrifice.
Teach us to look in all our ends
On THEE for judge, and not our friends,
That we, with THEE, may walk uncowed
By fear or favor of the crowd.
Teach us the strength that cannot seek,
By deed or thought to hurt the weak;
That under THEE, we may possess
THY strength, to succor man's distress.
Teach us delight in simple things,
And mirth that had no bitter stings;
Forgiveness free of evil done,
And love to all men 'neath the sun.

Δ Δ Δ

John Colet

Let not our sins be a cloud between THEE and
us.

MYSTICS AT PRAYER

Katherine Augusta Tingley

O my DIVINITY! THOU dost blend with the
earth and fashion for THYSELF temples of mighty
Power.

O my DIVINITY! THOU livest in the heart-life
of all things and dost radiate a Golden Light that
shineth forever and doth illumine even the dark-
est corners of the earth.

O my DIVINITY! Blend THOU with me that
form the corruptible I may become Incorruptible;
that from imperfection I may become Perfection,
that from darkness I may go forth in Light.

Δ Δ Δ

Golden Words of N.H.D.

Let not my dreams of Things I hold most dear
Tie me to earth, but with a vision clear,
Help me to build this day, dear LORD
with THEE,

The things which last through all eternity.

Attune my ears to hear THY message, LORD;
Inspire my lips to speak alone THY word.

Veil THOU mine eyes from things I
should not see,
Help me to leave my burdens all with THEE.

Δ Δ Δ

M.S.F.

Dear FATHER, we thank THEE for this beauti-
ful world.

MYSTICS AT PRAYER

Gorsedd Prayer

Grant, GOD, protection
And in protection, strength
And in strength, understanding
And in understanding, knowledge
And in knowledge, the knowledge of the just,
And in the knowledge of the just, the love of it,
And in the love of it, the love of all existences.
And in the love of all existences, the love of GOD,
GOD and all GOODNESS.

Δ Δ Δ

John White Chadwick

I do not pray because I would,
I pray because I must.
There's no beseeching in my prayer,
But thankfulness and trust.
And THOU wilt hear the thought I mean
And not the word I say,
Wilt hear the thanks between the words
That only seem to pray.

Δ Δ Δ

Sister E. T. Cawdrey

O GOD, THINE is the kingdom, the power and
the Glory, for ever and ever. Amen.

Δ Δ Δ

MYSTICS AT PRAYER

Sister E. T. Cawdry

Let us go into the silence; O GOD, our Heavenly FATHER, before THY altar of love we come and in praise and adoration we lift up our voices unto THEE. O THOU great living light of the universe, we THY children ask THEE to grant unto us THY richest blessing and to remove all shadow of doubt from our minds as regards the life that awaiteth each one of us when we too shall pass through the gates called death. But we thank THEE, O GOD, that the light of heaven has illumined our Pathway and that THOU hast given unto us this light that indeed is a living power to sustain and to uphold us at all times.

Δ Δ Δ

Kenneth Sylvan Guthrie

O HEAVENLY WISDOM, Who art the glorious fullness of the rays of Infinite Love and Righteousness, Piety and Justice, Tenderness and Stern Reproof, we supplicate for THY control. We would not willingly continue stumbling on in our old way. Our hearts are open to THY view; to the utmost are we willing to do Thy will. O that we might not be left unknowingly to leave the Narrow Way! Not because of the suffering which we willingly accept from THY dear Hand, but the withdrawing of THY dear Face. We will do our best; it shall be only for lack of Guidance if we fail to do THY Will. Amen.

MYSTICS AT PRAYER

Beatrice Colony

For health, prosperity and happiness
To THEE I pray,
But most of all a smile to greet
The newborn day.

Δ Δ Δ

Walter De Voe

In divinest self surrender,
O my LORD, I come to THEE,
All my life to THEE I render;
I will THINE almoner Be.

Δ Δ Δ

John Keble

Sun of my Soul, THOU SAVIOR DEAR!
It is not night if THOU be near.
O may no earth-born cloud arise
To hide THEE from THY servant's eyes.

Δ Δ Δ

Lady Margery Kempe of Lynn

LORD for THY great goodness, have mercy on
my wickedness, as certainly I was never so wicked
as THOU art good, nor never may be though I
would; for THOU art so good that THOU mayest
no better be.

Δ Δ Δ

MYSTICS AT PRAYER

Charles How

Most great and glorious GOD, be graciously pleased, I most humbly beseech THEE, to make the stream of my will perpetually to flow a cheerful and impetuous course, bearing down pleasure, interest, afflictions, death, and all other obstacles and impediments whatsoever, before it, till it plunge itself joyfully into the unfathomable ocean of THY DIVINE WILL.

Δ Δ Δ

Louis Lisener

Holy Spirit!
Give me a clear mind,
A pure heart,
A contrite spirit,
And a healthy body. Amen.

Δ Δ Δ

Francis Rous

Let my love rest in nothing short of THEE, O GOD. Kindle and inflame and enlarge my love. Enlarge the arteries and conduit-pipes by which THOU, the Head and Fountain of Love, flowest in THY members, that being abundantly quickened and watered with the Spirit I may abundantly love THEE. Put THINE own image and beauty more and more on my soul.

Δ Δ Δ

MYSTICS AT PRAYER

Richard Rolle

When so it liketh THEE, love speaks send
THOU me; make mine heart all hot to be,
burning in the love of THEE.

Δ Δ Δ

Grenville Kleiser

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
LORD, show me how!
If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
LORD, show me how!
If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
LORD, show me how!
If I can do a kindly deed,
If I can help someone in need,
If I can sow a fruitful seed,
LORD, show me how!
If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
LORD, show me how!

Δ Δ Δ

MYSTICS AT PRAYER

Veni Cooper Mathieson

O great FATHER-MOTHER GOD.
THY eternal Life is my life.
THY infinite Wisdom guides me.
THY wondrous Intelligence illumines my mind.
THY glorious Substance feeds me.
THY perfect Health is revealed in me.
THY infinite Power upholds me.
THY almighty Strength is my support.
THY unchanging Love surrounds me.
THY eternal Truth has made me free.
THY perfect Peace broods over me.

Δ Δ Δ

Grace B. Norris

DIVINE LOVE, PRINCIPLE, GOD of
love, I pray;
Guide me in the way of Truth
Tenderly, today.
Weed my heart of weariness, scatter
every care.
Teach me how to know the truth:
Love is everywhere.

Δ Δ Δ

Scupoli

Behold THY creature; do with me what THOU
wilt. I have nothing, my GOD, that holds me back.
I am THINE alone.

MYSTICS AT PRAYER

F.W. Scott

THY glory alone, O GOD, be the end of
all that we say;
Let it shine in every deed, let it kindle the
prayers that I pray;
Let it burn in my innermost soul till the
shadow of self pass away,
And the light of THY glory, O GOD, be
unveiled in the dawning of day.

Δ Δ Δ

C.S. Tirpentine

ALMIGHTY LIFE! THOU FORCE that bides
with all,
Awake my soul to see and use THY might,
And give me strength to heed THY daily call,
To walk with THEE in paths of truth and right.
Absolve me from all vain and useless thought
That clouds the vision of my daily task,
And help me labor in the field I ought
Till I can do for self the things I ask.
THOU art my harbor and my fortress too.
In THY strong arms support me on my way.
If THOU and I shall guard the things I do
I know I shall be safe by night and day.

Δ Δ Δ

Walter De Voe

The Prayer of faith shall heal the sick.

MYSTICS AT PRAYER

E.C. Wilson

Tomorrow
I am content to leave with him
Who gives today
For today the sun smiles
And the earth responds,
And a twinkling, singing sea
Forms lacy patterns on the sand.
O, GOD
I am grateful
For this day!

Δ Δ Δ

Henry Vaughan

THOU SUN of RIGHTEOUSNESS with healing
under THY wings, arise in my heart; make THY
light there to shine in darkness, and a perfect day
in the dead of night.

Δ Δ Δ

H.

FATHER—MOTHER—SON in ONE,
From our inmost hearts we plead
For power to love unselfishly,
For wisdom to perceive aright,
For courage to pursue a righteous course,
For determination of purpose, and
For will to act according to THY will.

Δ Δ Δ

MYSTICS AT PRAYER

Michael Wood

Within THY Heart, O HOLY ONE of GOD,
 Make us to rest;
Within THY still and changeless Heart, O LORD,
 Not on THY Breast.
THOU willest it shall tremble with our woes,
 Renouncing peace.
Feeling our joys that we may find our home,
 Where dreams shall cease.
Within THY Heart may we find earthly shows
 Close garner'd there by THEE;
The saints we honour'd, sinners whom we lov'd
 We in THY Heart shall see.
Within the still and changeless Light of Truth,
 The Wisdom from above,
We shall give honour where we lov'd and wept,
And to the honour'd—love.

Δ Δ Δ

Emanuel Geibel

Strecke die Hand nur empor im Gebet, GOTT
fasst sie von oben,
 Und die Berührung durchstromt dich mit
geheiliger Kraft.

*Stretch the hand only upward in prayer,
God seize it from above,
And the touch flows through thee
With holy strength.*

Δ Δ Δ

MYSTICS AT PRAYER

I.O.S.

Thy love provides for all
THY substance feeds all
THY Purity clothes all
THY life preserves all
Thanksgiving, honor, praise, and glory to THEE
Evermore. Amen.

Δ Δ Δ

Anonymous

Universal GOD,
Our Life,
Our Light,
Our Power!
THOU art in All beyond expression and
beyond conception.
O Nature! THOU something from nothing
THOU Symbol of Wisdom!
In myself I am nothing, In THEE I am I.
I live in THEE! I, made of nothing!
Live THOU in me and bring me out of
the region of self
Into the ETERNAL LIGHT.

Δ Δ Δ

Edward Rowland Sill

GOD be merciful to me, a fool.

Δ Δ Δ

MYSTICS AT PRAYER

Belle-May

Prayer brings us into harmony with the highest in nature.

Δ Δ Δ

Alphonse de Lamartine

Prière! O voix surnaturelle
Qui nous précipite à genoux;
Instinct du ciel qui nous rappelle
Que la patrie est loin de nous.

*Prayer! O supernatural voice
Which forces us to our knees;
Heavenly instinct which calls to us
When our fatherland is faraway.*

Δ Δ Δ

Judah ha-Levi

Incline Thou mine heart
To do the service of Thy Kingdom,
And my thought
Make pure for knowledge of Thy Godship.

Δ Δ Δ

Solomon ibn Gabirol

In the flood of Thy love I have rapture eternal
And prayer is but an occasion for praise.

Δ Δ Δ

MYSTICS AT PRAYER

St. Augustine

O GOD, WHO dost grant us what we ask, if only when we ask we live a better life.

Δ Δ Δ

Talmud

May it be Thy will, O God, that we return to Thee in perfect penitence, so that we may not be ashamed to meet our fathers in the life to come.

Δ Δ Δ

Mohammed

O LORD, grant us to love THEE, grant that we may love those that love THEE; grant that we may do the deeds that win THY love. Make the love of THEE to be dearer than ourselves, our families, than wealth, and even than cool water.

Δ Δ Δ

Theologica Germanica

I would fain be to the ETERNAL GOODNESS what his own hand is to a man.

Δ Δ Δ

Ralph Waldo Emerson

Prayer is the contemplation of the facts of Life from the highest Point of view.

Δ Δ Δ

Black Elk

Grandfather, Great Spirit, once more behold me on earth and lean to hear my feeble voice. You lived first, and you are older than all need, older than all prayer. All things belong to you—the two-legged, the four-legged, the wings of the air, and all green things that live.

You have set the powers of the four quarters of the earth to cross each other. You have made me cross the good road, and the road of difficulties, and where they cross, the place is holy. Day in, day out, forevermore, you are the life of things.

Δ Δ Δ

Dhu'l-Nun al Misri

O God, I never hearken to the voices of the beasts or the rustle of the trees, the splashing of waters or the song of birds, the whistling of the wind or the rumble of thunder, but I sense in them a testimony to Thy Unity and a proof of Thy Incomparableness; that Thou art the All-prevailing, the All-knowing, the All-wise, the All-just, the All-true, and that in Thee is neither overthrow nor ignorance nor folly nor injustice nor lying. O God, I acknowledge Thee in the proof of Thy handiwork and the evidence of Thy acts: grant me, O God, to seek Thy Satisfaction with my satisfaction, and the Delight of a Father in His child, remembering Thee in my love for Thee, with serene tranquillity and firm resolve.

MYSTICS AT PRAYER

Shams ud-din Mohammed Hafiz

O God! since for our every want Thou dost
provide,
And art our Judge, our all-sufficient Helper,
Guide;
Why should I tell the secrets of my heart
to Thee
Who art Omniscient, and from Whom no secrets
hide?
The express image of the word “Divine” art Thou!
The mirror of all loveliness art Thou!
Without Thee in this world naught of itself
exists;
Search where we will, we surely find all, all is—
Thou!
Sole object of my heart’s desire and love art Thou!
Sole Source of all the passionate love I feel art
Thou!
When’er I look upon the world and Time,
I see
All, all is Thou today—tomorrow all is Thou.

Δ Δ Δ

R. A. Nicholson

Soul of the World, to Thee I turn again
With bleeding heart and bring Thee all my pain,
Myself behind, before me need and woe,
And love still waxing—never may it wane!

Δ Δ Δ

Jalal-ud-din Rumi

O Thou who art my soul's comfort in the season
of sorrow,

O Thou who art my spirit's treasure in the
bitterness of death!

That which the imagination has not conceived, that
which the understanding has not seen

Visiteth, my soul from Thee; hence in worship I
turn toward Thee. . . .

If a never-ceasing bounty should of kingdoms,
If a hidden treasure should set before me all that
exists,

I would bow down with my soul, I would lay my
face in the dust,

I would say, "Of all these the love of such a One
for me!"

Δ Δ Δ

Omar Khayyam

I am an erring slave, accept Thou me!

My soul is dark, make me Thy light to see!

If heaven be but the wage for service done,

Where are Thy bounty and Thy Charity?

O Thou! who know'st the secret thoughts of all,

In time of sorest need who aidest all,

Grant me repentance, and accept my plea,

O Thou who dost accept the pleas of all.

Δ Δ Δ

Nur ud-din ‘Abd-ur-rahman ibn Ahmad Jami

Make my heart pure, my soul from error free,
Make tears and sighs my daily lot to be,
And lead me on Thy road away from self,
That lost to self I may draw near to Thee!
Set enmity between the world and me,
Make me averse from worldly company:
From other objects turn away my heart,
So that it be engrossed with love to Thee.

△ △ △

Rabi‘a al-Adawiyya

O my Joy and my Desire and my Refuge,
My Friend and my Sustainer and my Goal,
Thou art my Intimate, and longing for Thee
sustains me,
Were it not for Thee, O my Life and my Friend,
How I should have been distraught over the spaces
of the earth,
How many favors have been bestowed, and how
much hast Thou given me.
Of gifts and grace and assistance,
Thy love is now my desire and my bliss,
And has been revealed to the eye of my heart that
was athirst,
I have none beside Thee, Who dost make the desert
blossom,
Thou art my joy, firmly established within me,
If Thou art satisfied with me, then
O Desire of my heart, my happiness has appeared.

Rabi'a al-Adawiyya

O God, the night has passed and the day has dawned. How I long to know if Thou hast accepted (my prayers) or if Thou hast rejected them. Therefore, console me for it is Thine to console this state of mine. Thou hast given me life and cared for me and Thine is the glory. If Thou wert to drive me from Thy door, yet would I not forsake it, for the love that I bear in my heart towards Thee.

Δ Δ Δ

Al-Junaid of Baghdad

Now I have known, O Lord,
What lies within my heart;
In secret, from the world apart,
My tongue hath talked with my Adored.
So in a manner we
United are, and One;
Yet otherwise disunion
Is our estate eternally.
Though from my gaze profound
Deep awe hath hid Thy Face,
In wondrous and ecstatic Grace
I feel Thee touch my inmost ground.

Δ Δ Δ

MYSTICS AT PRAYER

Francis of Assisi

All mighty, eternal, just, and merciful God,
grant us in our misery [the grace]
to do for You alone
What we know You want us to do,
and always
to desire what pleases You.

Δ Δ Δ

Rabi'a al-Adawiyya

I love Thee with two loves, a love that is passion
And one which besides Thou hast earned as
Thy due.
The passionate love is the thought which
forgetting
All else is of You, aye, for ever of You.
Thou earnedst the other by rending asunder
All veils and disclosing Thyself to my view.
Not mine be the praise for the one or the other
The praise and the thanks are all Thine for the
two.

Δ Δ Δ

Sha'wana

O my God, how great is my desire to meet
with Thee and how great is my hope of Thy re-
ward. Thou art gracious, there is no disappoint-
ment from Thee, the Hope of all who hope; there
is no frustration with Thee, Thou Desire of all who
yearn.

Srimad Bhagavatam

Thou art the Lord of universe,
Beyond all name and form:
Who can express thee, thou who art
 inexpressible?
Yet they sing the glory of thy power,
For thou dost charm away all evil.
Beyond speech and mind art thou, yet easily
 attainable by thy devotees;
Thou dost manifest thyself to those who worship
 thee in any name or form,
If only that worship is offered thee with a sincere
 and devoted heart.

Δ Δ Δ

Srimad Bhagavatam

Thou art Holiness;
Holiness is thy name.
Thou art the friend of the poor and lowly.
Thou art manifest in the hearts of all
Who take shelter at thy Lotus Feet;
They are purified by thy holy presence.
Thou art the highest of the high;
Thy peace reigneth in the universe.
Associating thyself with thy divine maya,
Thou dost create, preserve, and dissolve this
 universe;
Yet thou existest in thine own primal glory, pure
 and absolute.
Obeisance unto thee!

MYSTICS AT PRAYER

Srimad Bhagavatam

Even as rivers spring from different sources,
Yet mingle in the ocean,
So all the Vedas, all Scriptures, all Truth, though
of diverse origin,
Come home to thee!

Δ Δ Δ

Srimad Bhagavatam

Thou art the Atman, the divine Self;
Not without do the wise seek thee, but within,
For thou art present in the hearts of all.
Knowledge brings freedom,
But the mere intellect gives no knowledge of thee.
Those who devote themselves to thy service
Come to know thee through thy grace.
May I be even the least of thy devotees,
And may I devote my life to thy service alone!

Δ Δ Δ

The Cloud of Unknowing

God unto whom all hearts are open and unto whom
every will speaks, and from whom no secret thing
is hidden, I pray Thee to cleanse the intent of my
heart with the ineffable gift of Thy grace, that I
may perfectly love Thee, and worthily praise Thee.

Δ Δ Δ

Rabi'a al-Adawiyya

O my God, the best of Thy gifts within my heart is the hope of Thee and the sweetest word upon my tongue is Thy praise, and the hours which I love best are those in which I meet with Thee. O my God, I cannot endure without the remembrance of Thee in this world and how shall I be able to endure without the vision of Thee in the next world? O my Lord, my plaint to Thee is that I am but a stranger in Thy country, and lonely among Thy worshippers.

Δ Δ Δ

Kabir

Are you looking for me? I am in the next seat.
My shoulder is against yours.
You will not find me in stupas, not in Indian shrine
rooms, nor in synagogues, nor in cathedrals:
not in masses, nor kirtans, not in legs winding
around your own neck, nor in eating nothing
but vegetables.
When you really look for me, you will see me
instantly—
you will find me in the tiniest house of time.
Kabir says: Student, tell me, what is God?
He is the breath inside the breath.

Δ Δ Δ

MYSTICS AT PRAYER

Ryokan

In all ten directions of the universe,
there is only one truth.
When we see clearly, the great teachings are the
same.
What can ever be lost? What can be attained?
If we attain something, it was there from the
beginning of time.
If we lose something, it is hiding somewhere
near us.
Look: this ball in my pocket:
Can you see how priceless it is?

△ △ △

Lao-tzu

The highest good is like that of water. The goodness of water is that it benefits the ten thousand creatures, yet itself does not wrangle, but is content with the places that all men disdain. It is this that makes water so near to the Tao.

△ △ △

Basho

Dew drops, let me cleanse
in your brief, sweet waters
these dark hands of life.

△ △ △

MYSTICS AT PRAYER

Sitting Bull

Behold, my brothers, the spring has come;
The earth has received the embraces of the sun
And we shall soon see the results of that love!
Every seed is awakened and so has all animal
life.

It is through this mysterious power that we too
have our being
And we therefore yield to our neighbors,
Even our animal neighbors,
The same right as ourselves, to inhabit this land.

Δ Δ Δ

Mary Austin

I arise, facing East,
I am asking toward the light;
I am asking that my day
Shall be beautiful with light.
I am asking that the place
Where my feet are shall be light,
That as far as I can see
I shall follow it aright.
I am asking for the courage
To go forward through the shadow,
I am asking toward the light!

Δ Δ Δ

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THE ROSICRUCIAN ORDER

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The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

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BEHOLD THE SIGN

Ancient Symbolism
By
RALPH M. LEWIS

AMORC

BEHOLD THE SIGN

A BOOK OF ANCIENT SYMBOLISM



By Ralph M. Lewis, F.R.C.

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Dedication



TO MY WIFE

*Whose patience, understanding, and suggestions
have been a source of inspiration to me,
and have lightened what otherwise
might often have been
grievous tasks.*

R.M.L.

“Man, when conscious of an eternal truth, has ever symbolized it so that the human consciousness could forever have realization of it. Nations, languages and customs have changed, but these ancient designs continue to illuminate mankind with their mystic light.”

—VALIDIVAR.

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Introduction

IDEAS ARE BORN out of things. The mind of man seeks to attach a meaning or give identity to each external thing which it experiences. The unknown is aggravating to intelligence, even to the intelligence of the primitive mind. Consequently, nothing which commands attention, or seems to touch our lives continually, is left unexplained by us. Where the natural causes are not observed, others are imagined by the fertile human mind. The savage man has an explanation for every phenomenon in his world of experience.

There are, however, some objects which we perceive which not only suggest their own nature to our minds, but likewise depict other ideas or concepts which we have had. In other words, such objects are representative of something other than themselves. Such objects become *symbols*. Natural symbols are principally the result of suggestion. There is something about the form of the sign which resembles an element or elements of some previous group of ideas in our experience. By association, the symbol continually makes us aware of these other ideas. A dark cloud, for example, is a natural symbol. It suggests all of that which is associated with a storm. Such natural symbols are obviously quite generally accepted by mankind, because they are related to common human experiences.

On the other hand, there are *artificial* symbols which a man or a group of men may create to represent notions of their own. Such artificial symbols or devices will be related to their own particular experiences and may mean nothing to any other group of persons. For example, we have the signs which are used by physicists and electrical engineers to depict instruments in an electric circuit. To the layman, they are unintelligible. These artificial symbols may exist for an indeterminate time, such as family escutcheons, or signs adopted by secret societies to represent their purposes. Frequently they gradually

or suddenly pass into oblivion. Conversely, natural symbols persist, since they are rooted in some phenomenon of nature which men of each century perceive more or less alike. The interpretation of the natural symbol may alter, namely, there may come about an elaboration of the ideas it represents, but it will continue to be related to man's original conception.

Artificial and natural signs are combined by the mind to form true *mystical symbols*. Just how is this combination accomplished? Intelligent men and women, those who have inquiring minds, look out upon nature. They study her, they observe her, to ascertain lessons from her operations. They look at the heavens above and they look at things of earth and they discover certain uniform occurrences in phenomena. When certain things happen time after time, they find that the same conditions prevail with each happening. In other words, man discovers that phenomena depend on certain basic conditions—that fire, for example, cannot exist or become manifest until these conditions become existent, and that there cannot be a flow of water, for further example, unless certain other conditions prevail. These uniform conditions of dependency are what man has decided to call laws.

Laws, therefore, are irrevocable Cosmic truths. They are immutable, so far as the consciousness of man is concerned. The important point to remember in connection with mystical symbolism, or rather symbols having a mystical meaning, is that a discerned truth, such as a natural law which we discover, creates in our mind its own symbol. The meaning we perceive in a law of nature is the symbol itself. When there flashes into our consciousness the realization that we are discerning a law, a Cosmic truth, the shape which that meaning, that understanding, takes in our consciousness, as a mental form, becomes the symbol itself. It is far closer to depicting the truth of which we are conscious than any other symbol which we could later devise or design to mean the same thing.

There are, therefore, no substitutes for true mystical symbols. A mystical symbol is the very *thought form* of the Cosmic law itself. We may say that a mystical symbol is the mental reflection of a Cosmic

truth which we have discerned. We cannot discern any Cosmic truth without at the same time engendering a picture of it in our mind as a symbol. Therefore, I repeat, we cannot have substitute mystical symbols, because any sign we create that does not arise spontaneously in our mind from the discerned truth itself, is not a mystical symbol, no matter what we may call it.

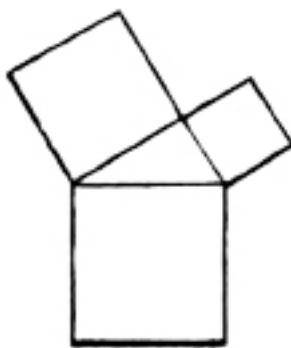
Let us examine in this book a few, a very few, of these eternal mystical symbols. We say they are eternal, because they have come forth from truths which early man came to know, and which mean the same to man today as they did to the ancients. When each of us, today, contemplates age-old truths, the same symbols shape themselves in our mind, so they are truly eternal.



The All-Seeing Eye

IN MODERN TIMES the Eye may be used to represent the eye of the Supreme Architect of the Universe, but this is a limitation of the interpretation which the mystics of old and of today give this very ancient symbol.

To them the Eye is symbolical of sight, but especially of that *clear sight* which gives realization. When the Eye was adopted as the symbol of the Supreme Ruler of the Universe, it was intended to typify the all-conscious, or ever conscious mind of God which *sees all*, and therefore *knows* all. In this sense the Eye came to be the symbol of Divine Consciousness or *Cosmic Consciousness* (called by some modern mystics, the *universal consciousness*). Therefore this Eye is said to rule over the Sun and the Moon, the Comets and the Stars, and likewise the heart of man; not that these obey (by volition) the ever-watchful eye, as the child obeys the parent in fear of the watchful eyes, but all nature manifests according to the divine scheme conceived in the mind of God and all such manifestations are ever the same, ever true to principle, because the Eye of Divine Consciousness directs the operations of all Cosmic laws.



The Forty-Seventh Problem of Euclid

IT MAY WHEN understood in its geometrical presentation, arouse an interest in the arts and sciences, as is often claimed; but, the emblem is seldom presented in such light. To the average student of mysticism of modern times, the emblem means nothing, although it suggests some law pertaining to the square and triangle.

Geometrically, of course, the problem is a result of the work of Pythagoras, who studied the ancient Egyptian mysteries in the old temples and later founded a branch of the *Rosicrucian Brotherhood*. By it he proved that the area of the square was equal to the area of two smaller squares built upon the triangle, and vice versa.

To the mystics, however, the problem proves the contention of the Masters that the *triangle* is a symbol of perfect creation because it *contains all* and will support all that may be built properly upon it.

We find this principle utilized in many secret organizations as a law for the placing of the feet of the *initiated*; the feet are either placed so that they form the sides of a triangle or the two sides of a square.

There are, of course, other esoteric interpretations, which may not be given here.

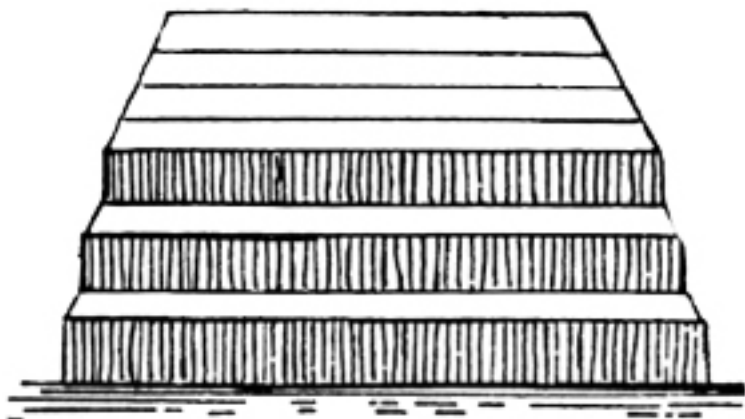


The Anchor and the Ark

HERE WE HAVE another dual emblem, part ancient and part very modern. The exoteric meanings of these two are too obvious for extended comment,—safe passage on the sea of life, and safe mooring in the harbor of peace. But the two emblems have other and more esoteric interpretations.

To the mystics the Ark was emblematical of the secret, sacred places wherein were deposited and preserved the sacred possessions of a material or worldly nature belonging to the Temple or the Officers or Brethren thereof. In this sense the Ark was held as a repository distinctly different from *The Book*. One contained and preserved the spiritual possessions, the Divine Laws; the other contained and preserved the secret things pertaining to earthly existence and the Temple's *work*. Therefore the Ark was the emblem of the concealed, tiled, guarded and safe *place* where the bonds which united the Brethren were secretly and sacredly preserved.

The Anchor, on the other hand, is a more modern emblem and is in fact a development from the ancient symbol of the Caduceus of Hermes, which consisted of the wand entwined by serpents. That old emblem was a symbol of power and authority; and the Anchor is intended to convey the same meaning in connection with Temple or Lodge convocations. Therefore the above dual emblem means: The *depository* of the secret and sacred papers or jewels of the Temple, and the *power* or *authority* of the assembled body.



The Three Steps

WHILE EXOTERICALLY REPRESENTING the three steps or phases of life, —youth, manhood and age, or the three degrees of progress through the mysteries of Life, the truly ancient interpretation is quite different.

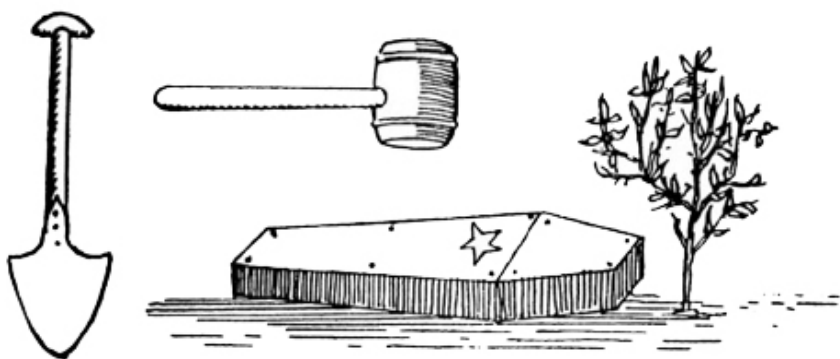
As temple after temple in ancient Egypt is brought to Light by the excavations of the various exploring organizations, we find that *three steps* lead to the entrances of these temples or to the altars within. In no part of these temples where any “holy” or sacred *point* was located do we not find *three steps* leading thereto.

The explanation—or interpretation—of this symbol is found in the triangle, the most ancient of all symbols or emblems. The equilateral triangle was a mystical symbol because it was possible to place it in any position and have it true in its representation. In this the *square* or cube was much like the triangle.

The principle is found in the figure 3. This numeral typified the ancient principles of *divinities*, or the law of creation, *perfect creation*. Therefore, in approaching a “holy” or sacred place, three steps were taken (as the last steps in reaching the point, not as three steps in the beginning or middle of the approach as is now often done) to indicate that he who approached the point was conscious of, or mindful of, the

BEHOLD THE SIGN

three principles of nature and God which gave him earthly existence. For, according to the law of the triangle, man's whole conscious existence depended upon the unity of these three principles in man. Exoterically the three principles were expressed as *body, spirit and soul*.



The Maul, the Spade, and the Coffin

IN THEIR COMBINATION these emblems form a symbol limited to one or possibly two forms of secret societies. But, separately, each has a mystical meaning quite interesting.

The Maul was ever the symbol of *directed*, or *controlled* force, possibly because it was so used in its practical application by the stone workers and others. Therefore, mystically, it represents a specific application of power or energy to one place, sudden and determined, with a definite and *final* result. Therefore we see how it came to be used in more modern symbolism.

The Spade was held as a symbol of research because it was used for *delving into the earth*. In this sense the digging of a grave with a spade is a mystical symbol of preparing an entrance into deeper or more serious mysteries.

The Coffin, like the Tomb, was a symbol of *confinement*, *imprisonment* and suspension of existence or manifestation. To be entombed was to prevent the continued transition of the body and the growth of a newer form of manifestation. With the Acacia at the side of the Coffin, growing naturally, the symbol meant that while the body was held a prisoner, the Soul was immortally free.

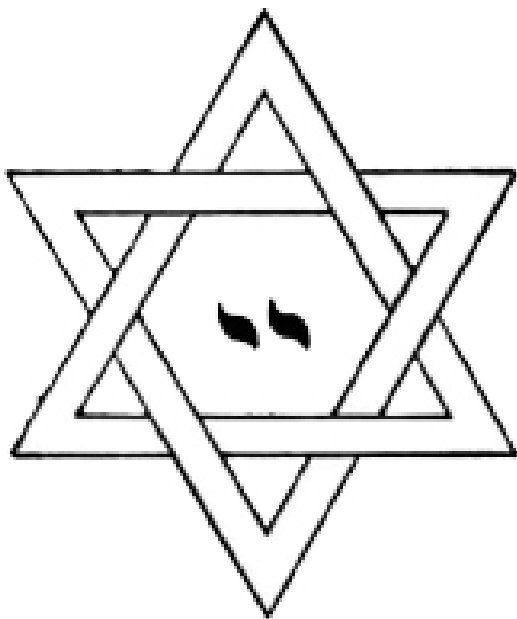


The Pot of Incense

PERHAPS ONE OF the most sacred of all points reached by three steps in the ancient Temples was the Altar. Upon this altar, always in the true, geographical East, was the sacred fire, burning in splendor and ever alive with heat and flame. But upon the altar or just in front of it was the pot of incense.

The incense may be used in modern times to symbolize the flame and heat of the fire on the altar, and it *may seem* to represent the flame or glow of appreciation in our hearts for our existence; but in truth the use of incense had a very distinct purpose in the days of old, and incense is still used in some sacred ceremonies of secret guilds for the same purpose as of old.

If the purpose of the incense pot were simply to demonstrate a burning fire, the incense itself might be disposed of and only the glowing charcoal used. But the incense used in Egypt, and still used in some ceremonies, was carefully prepared according to the laws of alchemy. The vibrations emanating from the incense pot were of such a nature that they first produced upon those in the Temple, a physical effect, then a mental effect and finally a *spiritual effect*, and this was the true purpose of the incense. The proper kind—known only to the sects using the ancient Egyptian ceremonies—will induce or bring about a spiritual attunement with nature's divine forces and thus make possible greater Cosmic or divine illumination. Therefore, we find that the present incense pot has lost its purpose and its symbolism. May it soon be *found*, along with the lost word, which is and is not lost.



The Double Interlacing Triangle

THE DOUBLE INTERLACING triangle is used in very many of the Jewish Synagogues, and is called the shield of David. The two Yods in center are not part of the shield, but are sometimes placed as shown; they are also used in the center of a triangle, and are an abbreviation of the word Jehovah, and are used by the Jews to express that word, on account of the prohibition to pronounce or write the word in full.

To the Rosicrucian, the triangle is the symbol of perfection. It depicts the unity of two polarities of a different nature resulting in a manifestation. All through nature, whether in the macrocosm or microcosm world, the law of duality exists, and when these opposites are brought together a creation results whether it be a material, spiritual, organic, or inorganic creation. Two points of the triangle allude to the opposite polarities, and the third point, therefore, is the place of their meeting or unity. It is the culmination of the law. The interlaced triangles, as in the above illustration, represent the perfection of the law of duality on both the material and spiritual planes.

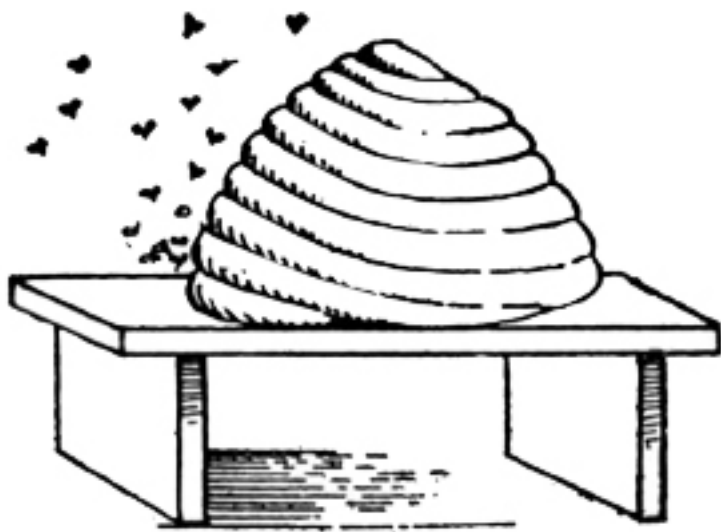


Dove: Symbol of God the Holy Spirit

THIS IS THE regular conventional treatment. Formerly, church decorators generally placed this symbol in a central position and kept to the conventional drawings, but there has been a strong disposition of late years to make this dove more natural. The dove is sometimes used as an emblem of the resurrection; it is then called the ascending or resurrection dove.

“And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him.” Mark 1:10.

Aside from the common theological explanation given above, there is a deeper mystical significance attributed to this symbol. The descending dove alludes to the consciousness of God descending to and pervading the mind of man in all of its purity. The ascending dove alludes to the God consciousness in man soaring heavenward and thus maintaining its unity with God. In other words, the descending and ascending doves represent the oscillation of Cosmic consciousness between man and the source of all Cosmic consciousness.



The Beehive

BEING “BUSY AS little bees” may give rise to the belief that the beehive is an emblem of industry and that it reminds us of the fact that we must labor and none shall be idle among us. But one could hardly call that a mystical interpretation of this symbol, and it most certainly is not the ancient meaning given by the mystics of Egypt and other countries to this strange, natural emblem.

The beehive, in the days of old, typified several laws of nature and several principles of divine mysticism. In brief they are: That we must build a place wherein to labor; this was to represent the Temple. That within the Temple, all must be engaged in mutual, cooperative production; this was the foundation or keystone of the cooperative crafts or guilds. That we are servants unto others and must devote our lives to extracting from nature those elements which are useful to man and refine them; in this sense honey was often used to represent the same principle or law for man to follow. That we must take from the material world such elements as will build our bodies into a home for the soul to reside, as the bee builds the hive into which is stored the sweets of life.

BEHOLD THE SIGN

In other words, the mystical interpretation of this symbol was that man must mold his outer and physical body so that it will contain, and preserve, the richness, sweetness, and fruits of his labors and experiences, not for his own selfish use, but for the up building and strengthening of others. There is, indeed, a great lesson to be learned from a study of this mystical interpretation, and we find the Pyramids in Egypt were built in similar design, in similar manner and for a *similar purpose*. And—the purpose has been fulfilled!



The Scythe

THIS IS SUPPOSED to be another symbol of time, reminding us of our short span of earthly existence. But this, too, is a purely exoteric interpretation of the emblem.

From the mystic's point of view, the Scythe represents the destructive forces of nature, so called by the semi-illuminated. To the illuminated mind the so-called destructive forces are actually the forces of *transmutation* or *transition*.

To the ancient alchemist— and even to the modern mystic— the process of regeneration includes action which seems to be destructive. To change a gross metal into a more refined metal required the work of the crucible, that the heat and flames might *tear down*, to some degree, the atomic structure of the gross metal so that the process of rebuilding might be more easily carried out.

The human body, like metals and other material structures, must, in time, submit to the tearing down process; it must come to a point where its component parts separate and seem to disintegrate. From this stage begins the process of transition resulting in a newer relationship of all parts, manifesting in another form of earthly expression.

Thus the Scythe is to remind the mystic that life on earth in the present form is but transitory, always becoming something else. It means *a change*.



The Hourglass

THIS IS ANOTHER emblem which has so obvious an exoteric meaning, that its mystical interpretation is often lost sight of. Truly, time is fleeting, and the human life on earth is like the passing of the sands.

But, to the mystics, the hourglass was not known and in its place *time*, measured by the sun's movements, was symbolical of opportunities that come and go.

In the first place, we must remember that the second, minute, and hour of time as now used, is a man-made affair and to the mystic no such arbitrary standard or *gauge* could have a deep and divine significance. To the Master mystic neither *time* nor *space* exist; both are artificial creations of man's mind to explain away, or excuse his inability to overcome *seeming* obstacles.

In the Cosmic world and in the world of thought, the *present* is linked with the past and future. What *was*, is *now*, and *shall be*. Thought travels so instantaneously that The Word spoken *now*, reaches all places as it leaves the mind and is *here* and *there* and *everywhere* at the same time. Thus time and space are *not* annihilated, for they *do not exist*; they are not *overcome* for they constitute nothing to be overcome. Thus the hourglass with the wings is an emblem or symbol to remind us that *time* and the journey through *space* are mere symbols themselves and that our lives on this earth are like unto the symbol—*seeming* conditions.



The Law and the Sword

WELL MAY SOME consider the “Constitution” as the law and the sword as the Guardian’s defense against cowans, but the symbolism of the double emblem is quite different from this.

To the mystics the law was Logos, and Logos was the law. In other words, THE WORD was THE LAW, and the word or law was represented first by the stone tablets with rudely cut hieroglyphics, then by the parchment scroll, and later by *the book*. Therefore, a tablet, scroll, or sacred book was always placed on the Altar along with the other sacred articles. This ancient custom was changed in the later years by substituting the Holy Bible for the ancient book, for the Bible came to be considered as *The Word or Law* through the influence of religion and the church which considered the Holy Bible as the permanent record of The Logos. This is the origin of the use of the Bible in so many secret societies and fraternities of modern times, although there are some such organizations which adhere to the more ancient custom and use neither the Bible nor Book of Constitution, but have a book, usually a hand-illuminated one, containing the ancient laws and rituals of the guild which they emulate.

The Sword, on the other hand, was symbolical of the *force* which would defend the brethren against attack and at the same time enforce the practice of the laws laid down in *The Book*. Therefore, the brethren were admonished or reminded by the combined emblem that “between the Law and the Sword was to be found decree and obedience.” A brother’s good conduct was safely lodged between the two and never conflicting with either.



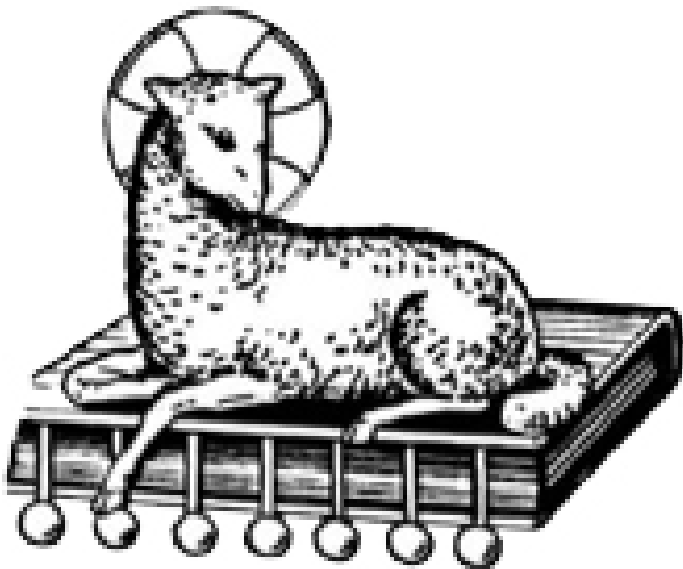
The Ark of the Covenant

ORIGINALLY A TEMPLE was a certain area of ground or space set aside for sacred purposes, or for worship, where men and women could congregate to make their offerings and to meditate. It was holy ground. It did not mean a structure, but rather a place. It was customary to have in this area a focal point represented by a small structure or altar, which alluded to the presence of God. This central point became known as the Sanctum Sanctorum and the altar became known as the ark or the Shekinah. Later when actual structures were erected to house or protect the sacred ground, the Shekinah or ark continued to be placed in the center. It was the place where the consciousness of God was thought to descend to the mundane. There has come down to us today in most religions the belief that wherever man may dedicate a place, a thing or a condition to God, there the presence of God dwells and makes that place, by virtue of its dedication, holy and sacred.



The Cross on the Rock

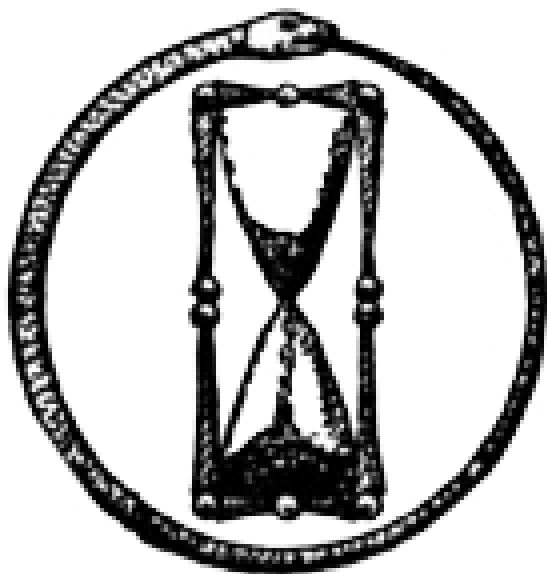
THERE ARE VARIOUS interpretations of the symbol of the cross mounted upon a rock. The most common theological interpretation is based on the following in Matthew XVI:18: “. . . upon this rock I will build my church; and the gates of hell shall not prevail against it.” The rock represents the stability of Divine principles being therefore eternal and enduring. The cross alludes, in the theological interpretation, to the Christian church and its righteous doctrines and teachings founded upon the rock of infinite truth. The mystical interpretation defines the rock as the permanency of truth and infinite knowledge, enduring time, and unchanged by the vicissitudes of man. Upon the rock may be mounted the symbol of any faith, teaching, or principle, if, in reality, it is built upon the stability of infinite truth.



The Lamb, the Book, and the Seven Seals

THIS IS ANOTHER composite symbol of which there are numerous theological interpretations. Therefore, we will merely give the mystical interpretation here. The lamb is generally alluded to as a symbol of purity, of innocence. It was customary to offer the lamb as a sacrifice for this reason and because among nomadic people it was one of the highest prized possessions. The Book represents the Word of God—unadulterated, true. The Seven Seals, it is commonly agreed, allude to the cardinal virtues of man, such as fortitude, temperance, etc.

Further, the above symbol or symbols infer that he who acquires the Truth of God and an understanding of Infinite Wisdom, or he who obeys the Mandate of God shall be possessed of the cardinal virtues, the Seven Seals, and have the purity and innocence of a lamb.



The Serpent and the Hourglass

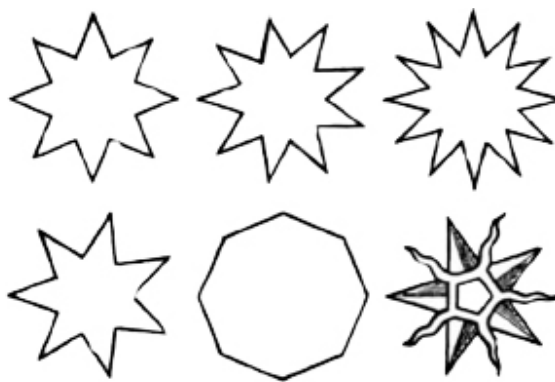
THIS SYMBOL IS a composite one—a combination of two very old symbols. The oldest of the two is the snake with his tail in his mouth. The snake has long been used as a symbol of wisdom by ancient peoples. There is no definite reason given in any sacred literature or in early records as to why wisdom has been attributed to the serpent, unless it arose from the Biblical story of the Garden of Eden and similar stories.

The symbol of the circle formed by the snake placing his tail in his mouth is a symbol of eternity—the universe without beginning or end, complete in itself, and all-wise. When this symbol is combined with the one of the hourglass which alludes to time, the interpretation is universal wisdom, being constant in its application and eternal in its existence.



Transition

THIS ILLUSTRATION IS a very beautiful and inspiring allegory. It is composed of a number of symbols, each very significant individually and each contributes to the meaning of the whole. The broken column in the foreground represents death. It alludes to the physical body of man still retaining after death some of its grace, beauty, and symmetry. The tower in the distance is the church, or any spiritual movement or organization, any uplift body, anything which contributes toward the development of the inner spiritual nature of man. Through it, or its method, one attains the Cross, which is in the upper center of the illustration. The Cross, of course, in its pure mystical significance has no sectarian meaning, but alludes to spirituality, and Cosmic Consciousness. The flight of the dove, from the broken column toward the tower, is indicative of the ethereal realm or the freedom of the soul consciousness from the mortal body. One can also notice a pathway from the tower to a stream in the foreground, the stream alluding to the moving force of life. A careful scrutiny and analysis of the illustration will reveal much other symbolism in this very unusual allegory.



God Geometrizes

THE ANCIENT PHILOSOPHICAL ad age that “God geometrizes” is borne out in the significance attributed to these geometric forms:

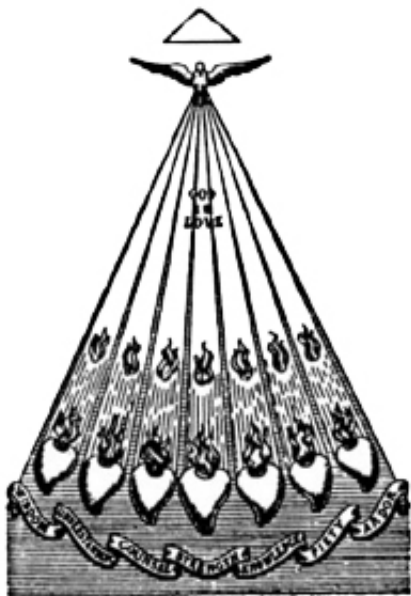
The Seven-Pointed Star. It represents the seven days of the week, seven branches to the candlestick of Moses, seven churches of Asia, seven mysterious seals, seven stars in the right hand of God, the point of unity of the triangles on the finite and infinite planes.

The Eight-Pointed Star. It depicts stability on both the Cosmic and material planes when they are at harmony with each other. Number four or the square is the symbol of stability and dependability; twice four or eight depicts stability on both planes.

The Octagon. Emblematic of regeneration; for this reason very often used for the ground plan of the fonts.

The Nine-Pointed Star. Emblematic of spirituality, love, joy, peace, temperance, goodness. Nine as a mystical number alludes to the ultimate completion and final perfection of any great under taking; it being the ancient symbol of the triangle. The triangle in itself is a symbol of perfection in any single undertaking either of material or spiritual nature.

The Twelve-Pointed, Star. It alludes to the disciples, the council of Divine Wisdom, the gathering of the prophets, the conclave of the holy masters who have dwelt among men.

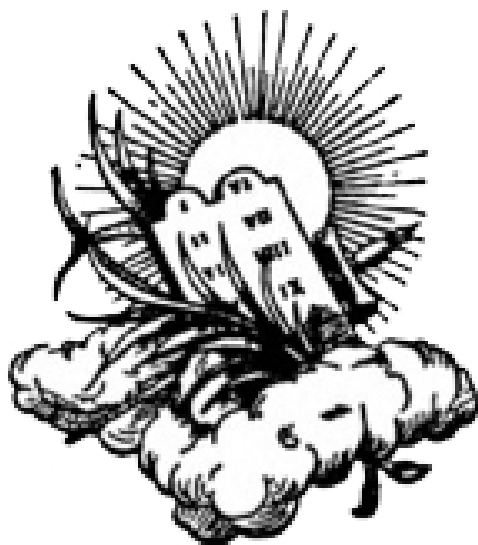


The Material Triangle, the Dove, Fire and the Flaming Heart

THIS IS ONE of the most esoteric forms of symbolism used by the ancients to express the gifts of the Cosmic.

It must be remembered that symbols are used to express in a picture form an idea, as the artist conceives the Cosmic truths. At the top you will note the Triangle in the form of a symbol of material manifestation. The dove, the symbol of the soul, is sending rays through eternal love, which reaches, first, the flames whereby all thoughts are purified, and descends to the seven flaming hearts, all symbols of spiritual love which culminate in the Cosmic gifts, wisdom, understanding, counsel, strength, knowledge, piety, and ardor. The straight lines signify water in which all truths have their solution.

The Trinity of Wisdom, Understanding, and Counsel, and the Trinity of Knowledge, Piety, and Ardor, support the entire structure in the Strength of the wisdom of the soul manifesting in the love toward humanity expressed in tolerance, harmony, and peace.



The Law, the Sword, the Palm, and the Cloud

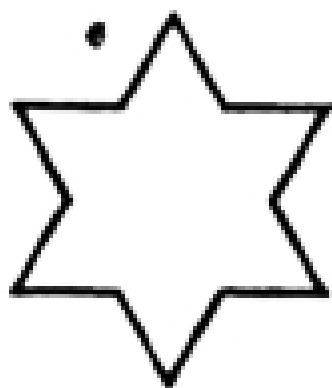
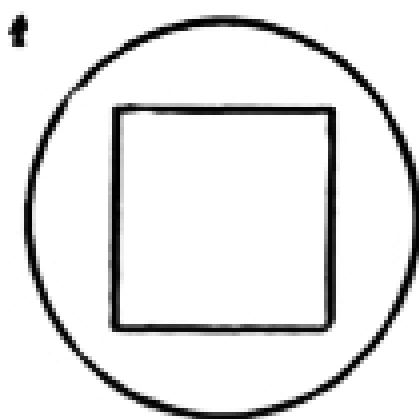
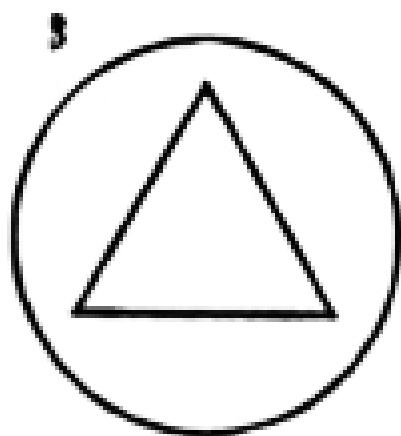
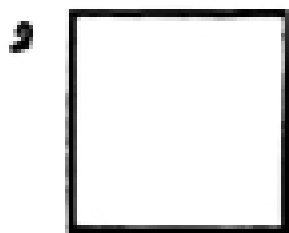
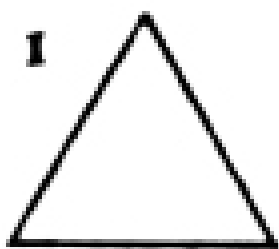
THIS SYMBOL IS the combination of the Law, Sword of the Spirit, and Faith. The clouds represent doubt and obscurity—sometimes grief, obstacles, difficulties in life; the palm, victory, conquest, success. The clouds overlies or obscure the palm of victory and the table of the Law which rests upon the Sword of the Spirit (which is the Word of God). Over all is the sun (the source of light), emblematic of inspiration, revelation, knowledge and power. It is truly a remarkable symbol and this is merely the pure mystical interpretation. Each religious sect naturally interprets these symbols in accord with its own doctrines.



The All-Seeing Eye and the Triangle

THESE TWO SYMBOLS combined constitute one symbol which is the most enduring of all—that is, its significance today is just the same as it was centuries ago. It is not a symbol which had a meaning for a certain time, brought enlightenment to men's minds, and then was discarded in preference for another symbol or symbols, which more nearly approached universal truths. A true symbol portrays a definite law or a definite truth of nature or of the universe, and thus changes but slightly in its form with time. The All-Seeing Eye, as we find it inscribed on the Obelisk or the walls of grotto temples in Egypt or even as we find it used today, has always meant the all-pervading consciousness of God or the universal vision of the Deity. No matter where man may go, across the face of the earth, he can never evade the Divine consciousness represented by the All-Seeing Eye, nor is he outside the vision or the Divinity of its system of laws.

The triangle is a symbol of perfection. The law of duality, being a universal law, is represented by two points of the triangle. When two different forces or phases of nature are brought together throughout all of nature, a third condition or thing arises at the point where they will be brought together. That third point or point of materialization is creation and perfection. Thus the combination of the two symbols as we have them above alludes to the perfection of the Divine consciousness, its completeness, its thoroughness, its all-embracing nature.



Geometrical Forms

THE FIRST ASSOCIATION of mathematics with the laws of Nature, in a scientific manner, was by the Greek philosopher, Pythagoras. He conceived matter as being minute particles which combined according to the law of proportion and number. It was, he contended, the mathematical proportion and assembly of matter that accounted for its geometrical design and harmony. Plato, Archimedes, Euclid, and other early thinkers, assigned to certain geometrical designs a symbolical interpretation of natural law which has come down to us today. In fact, in Nature we do find, as one philosopher aptly put it, that “God geometrizes.”

Figure One alludes to the triangle. The triangle is the symbol of perfection. Two points represent the dual forces of the universe; the third point represents their perfection at the point of combining.

Figure Two alludes to the square, the symbol of stability and soundness, also the earth, earthly life.

Figure Three, the circle, alludes to completion, the universe without beginning, without end. The triangle within the circle represents a perfect universe and eternity.

Figure Four alludes to the eternity of life, being the square within the circle.

Figure Five is the five-pointed star, and it contains five Alphas. It is called the Star of Beauty; once called the symbol of health and held to be a talisman against witchcraft.

The six-pointed star is a symbol of the Creator. In reality it is the interlaced triangles, the symbol of perfection of the microcosmic and macrocosmic worlds, perfection in the physical universe, and perfection in the spiritual world. It is the symbol of the unity of both phases of existence of which man is aware.

	A		H
	Ā		KH
	Ā		S
	I		S
	U		SH(ś)
	B		K
	P		Q
	F		K
	M		T
	N		T
	R ^{and} L		TH
	H		TCH (ť)

Egyptian Hieroglyphics

THE FIRST ATTEMPT by man to convey ideas from his mind to the mind of another were by pictures, straight lines, angles, curves—attempting to form pictures of the idea had in mind. Eventually one or more pictures were combined, forming phonetic sounds such as the picture of a bee, for example, combined with the picture of a leaf, forming the word belief. Opposite are illustrated some of the letters of the Egyptian hieroglyphic alphabet. It will assist you in understanding some of the early Egyptian writings to be found on relics in our leading museums and in books on the subject.

A careful study of the accompanying hieroglyphics will cause you to realize how the characters of our alphabet evolved from picture writing or ideographs. As time went by, the pictures were inscribed or drawn by the scribes so rapidly that they lost in appearance any relationship to the actual thing of which they were copies, but they continued to retain their original meaning. Many of the characters of our present day alphabet can be traced back through the Greek and Phoenician to the Egyptian writing of centuries ago.

You will notice in Figure Two that the symbol depicts the old Egyptian cosmological beliefs. The heavens were thought to be suspended upon four gigantic pillars—a sort of roof or ceiling over the earth, from which the stars were suspended on long cords. The four pillars were four mountain peaks actually seen by the Egyptians and thought to represent the outer boundaries of the universe.

It is not to be wondered that primitive peoples have always associated the sun with a Deity or in fact deified it. It was quite apparent that light, heat, and consequently life was dependent on it.

In the opinion of the early Egyptian masses it was a Divine Entity, but to the learned few of the mystery schools, Ra, as It was named, was a symbol of Divine power, a medium only through which universal energy radiated, and thus was not to be worshiped in its own right.

During a period of Egypt's history, the worship of Egypt was divided between Ra, the solar deity, and Isis, goddess of verdure. Affixed to

the circle, symbol of Ra, were spread wings, emblematic of his flight across the heavens from east to west daily. He later became known as the winged god.

Egyptian hieroglyphics pertain to the heavens and the earth. Star, or Sothic time, was used in Egypt.

The lives of the Egyptian people were colored by their religious thoughts and philosophy, even to an expression of this thought and philosophy in their art and hieroglyphic symbols. There were three permanent ideas of focal facts: the Sun, overhead, as a positive godlike energy; the Earth and its waters as the negative force receptive to the Sun; and the more personal idea of solving the mystery of man's life after death in relation to the above-mentioned two great Cosmic precepts.

In the Pyramid texts, one concept of the afterlife was the abode of the soul of the deceased in the heavens. The Circumpolar stars, probably because they never went into obscurity below the horizon, were considered as the locale of the soul's abode after death.


Figure 18 gives another concept of the abode of the dead in the Underworld. This is the Osirian concept which conflicts with the Solar idea of the next life in the sky. The Egyptian interpretation of figure 18 came probably from their observation of the starry night sky.


From the early Egyptian symbols originated some of the characters of our present-day alphabet. For instance, the combination of figure 16 and figure 17 is the basis upon which our calendar term, "month," was originated.

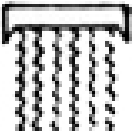
As we look upon the peculiar inscriptions of the ancient Egyptians, we are apt to think that the meaning attributed to them was either exaggerated or that the crude pictures are not relevant to the ideas they were intended to convey. However, if we take one of our own ideas and attempt to reduce it to those pictures which will cause another to realize our meaning, we will be startled by the similarity of our own designs to some of the Egyptian hieroglyphs.


Generally we associate the Egyptian hieroglyphs only with the inscriptions to be found upon the walls, tombs and sculptures of Egypt, partially obliterated by the ravages of time and the elements. They seem to us as the markings of a dead race and age; however, many of them have found a place in our present-day civilization, for we find them constituting the symbols used by many of the crafts and guilds of today. Some of our outstanding fraternal organizations, especially those of a philosophical nature, employ these ancient symbols to designate meanings differing but slightly from those assigned to them by the ancients. Study the accompanying symbols and you will notice a similarity to those used by many fraternal organizations today, even in your own community.


In the early history of the Egyptians we find stress laid upon their very accurate laws dealing with land and property ownership. These laws were based upon an intricate and amazingly correct system of Geometry and Mathematics. It became necessary for the Egyptians to evolve such an ethical system because of the frequent periods of inundation of the Nile which necessitated establishing new land borders and surveys to be correctly carried out to discern property lines. Measurements were necessary for building, construction and engineering purposes. It was during the Third Dynasty that the Prime Minister Imhotep engineered the first large construction in stone for King Zoser. It is an established fact in Egyptian history that signs and symbols were used in stone masonry as early as the Second Dynasty. Archaeological excavations have uncovered massive blocks of stone bearing these signs and symbols which serve as a journal of record of some of the geographical conditions of the early Egyptians, and give us an insight into their ingenuity in overcoming many of these obstacles.


1.  *pet.
her.* That which is above, Heaven, the Divine World; the blue dome.


2.  *kerh* Sky or Heaven at night with stars shining clearly; a clear night. A bright lamp (light) in the sky.

3.  *ätet* Water falling from sky, rain; dew (if added to No. 7), storm (if added to No. 4).

4.  *ehen* Lightning; forks of light coming down from Heaven.


5.  *gert* One half of Heaven; the Eastern half of the sky.


6.  *Rā.
hru,* The Sun, Day, Source of Life; Symbol of God in the Heaven; Aten; Midday; Noon.

7.  *kw.* Sun shining brightly; radiance; splendor of light; sparkling.

8.  *Ra.* Symbol of Egyptian Sun-God. A temple god.





9.  *Mu, uben* The sun sending forth its rays; beams of blinding sunlight. Fire from the sun.

10.  *Sept* (The star "Sothis") To be provided with; that which is given or acquired.

11.  — Sun's symbol with uraei.

12.  The winged Sun.

13. 
 *Ka.* The sun rising in East, beginning of day, the first hour of the day; eastern horizon.

14.  *part.* Cake; an offering, a prized piece of food enmesh of Gods.

15.  *sper.*

A rib; to arrive at, to reach (a place or condition); termination of a journey.

16.  *šāh,
šbt.*

Moon; one month, a period of 28 days.

17.  *šā,
tā.*

Star; star of dawn; one hour; to pray.

18.  *tut.*







The underworld, the world of darkness, sin, and despair.



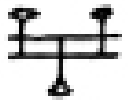
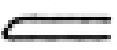

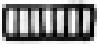
19.  *ā.*

Smooth land; land of good, fine soil; the most fertile land; a very receptive mind.

20.  *tat.*

Rough land; land of soil mixed with large stones, wood, etc.; a mind filled with sin or delusion.

21.  *set.* *Mountainous land;
land of hills and valleys.*
22.  *ku* *Mountain of wickedness.
Really, a valley of wicked-
ness and despair; a
barren valley.*
23.  *hut.* *Horizon; usually the
East horizon (but it is
also used to mean the
East horizon)*
24.  *Foreign; barbarians;
A stranger on our
mountain tops. (Applies
to things and conditions
as well as persons)*
25.  *hosp.* *A home; an infected
place; a place of evil
manifested; error com-
ing forth.*
26.  *a!eb.* *Land on either side of
the Nile*

- 27  Land on both sides of the Nile. usually designates all of Egypt
- 28  Land in a small meaning, specifically, a bounded lot, plot, farm, city, etc
- 29  *ust*, A roadway, an established or public highway, the way to a place
- 30  *kes m*, Side, one part of a thing.
- 31  *ânen* A large stone of one piece; a unit of stone work or masonry; used to sometimes indicate the inner hall of stone Temples, or the "loose"
- 32  Stone work composed of many stones, a collection of stones, sometimes used to mean a tiled floor



The Pelican

THIS ILLUSTRATION DEPICTS the pelican shedding its blood for its young, which is an ancient superstition and has been proven false. When this was believed, however, the pelican was adopted as a symbol of Christ shedding His blood for the church and mankind.

This, however, is purely a theological interpretation of the symbol; it has another purely mystical significance. It is a symbol of self-sacrifice, that as we give of ourself, of our possessions, of our intellect and our ability, so we nurture our virtues, develop our character and our personality, and as the years go by our self-sacrifice is reflected in good deeds which live long after ourselves, the result of the sacrifices we have made.



The Benediction

BRIEFLY, THE THEOLOGICAL interpretation of the symbol above is “The souls of the redeemed in the hands of the Almighty.” This is undoubtedly founded on the Biblical inscription—”In whose hand is the soul of every living thing, and the breath of all mankind.”—Job XII:10. The mystical interpretation of this symbol is that the five miniature figures represent the five objective faculties of man, and which at all times should be devoted toward aiding him to live a godly life, and that man should not permit his senses to lead him from the guiding hand of God. The symbol on the right was originally the Greek form of benediction. In the Greek form of benediction, the forefinger is extended to resemble the letter “I,” while the middle finger is bent in a “C”-like form. The thumb and third finger are crossed to make an “X” and the little finger is bent into a “C” again, so that we get “I, C, XC,”—the initials and final letters of the Greek name for Jesus Christ.



The Dragon

THE EVIL FORCES of nature and of man have always been represented, if in form, as a hideous being. Usually the form has no equal in nature. Most times it was a composite of all the fearful animals or reptiles of which man had experience. If these were not fearful enough in appearance, man's imagination supplied the need.

One of these grotesque beings, emblematic of Satan, sin, and pestilence, has been, since antiquity, the dragon. Archaeologists have claimed that the dragon, as we see it depicted today, has some foundation for its use in that it resembles a prehistoric reptile. Even so, it is safe to say that the above includes embellishments of man's superstitious mind.



The Heart, Chalice, Dove and Arrows

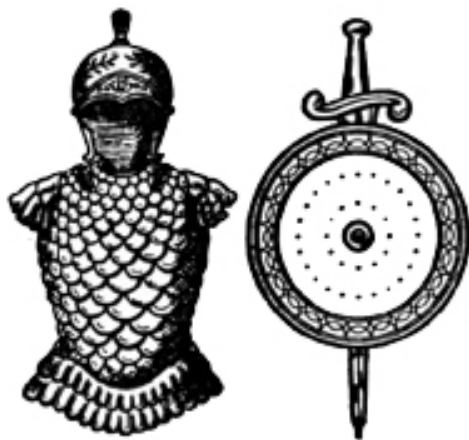
A GAIN WE HAVE a composite symbol with a multiple meaning. The cup or chalice in the mystical sense alludes to the fullness of life, the richness and joys of living. Above the cup is suspended the heart, emblematic of the emotions and sentiments which are required to temper life and guide it from sensuous paths. The cross seen upon the heart indicates that spiritual interests must keep man's emotions within their proper bounds. The dove, as usual, alludes to purity and ascending consciousness. In this symbol the dove depicts the true life, the ideal of purity and the desire to raise the consciousness to a lofty plane. The arrows represent temptation striking at the very soul of man and which he must resist regardless of the torture and torment such resistance affords. The theological interpretation of this latter element of the symbol is found in 2 Timothy III:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."



The Phoenix

EMBLEM OF IMMORTALITY and Resurrection. A fabulous bird of antiquity; was said to be like the eagle in form and size, but of very beautiful and vivid plumage, mostly gold colored and crimson.

Among the Egyptians it was the emblem of the soul. It was said to live about six hundred years, and then to make a pyre of aromatic gums and spices, lighting the pile with the fanning of its wings and then to be consumed; and from its ashes it arose reinvigorated and with its youth renewed. Although this myth has long since been proven false, the Phoenix is still a favorite symbolism.



The Sword, Shield, Helmet and Breastplate

THE EARLY ARMOR of man has often been used symbolically and allegorically in classical, philosophical and ecclesiastical literature. The following are allegorical Biblical references to the armor of a warrior:

“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

“Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

“And your feet shod with the preparation of the gospel of peace;

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

“And take the helmet of salvation, and the sword of the Spirit, which is the word of God.”

Ephesians VI:13-17

It is quite infrequent that allegories of the Christian Bible may be interpreted in the same sense mystically, but in this instance they may be without any loss of value and without suffering a limitation of meaning.



Flowers

FLOWERS HAVE ALWAYS had a spiritual significance and have been used for centuries as a mystical symbol. Philosophers and mystics have referred to the budding of man's soul, the flowering of his mind, the blooming of the consciousness of man. The flower has also been likened unto the brief span of man's life. We quote below Biblical references wherein the analogy of the flower has been used.

“As for man, his days are as grass: as a flower of the field so he flourisheth.

“For the wind passeth over it, and it is gone; and the place thereof shall know it no more.”— Psalms CIII:15, 16. “. . . they are like grass which groweth up.

“In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.”— Psalms XC:5, 6.



The Wreath and Torch

THE WREATH AND torch generally represent death and victory. Usually, however, the inverted flameless torch is emblematic of death and the laurel of victory. Very many of the early converts to Christianity were from among the so-called pagans. Their early training influenced their ideas after conversion. They were familiar with many of the emblems of the Greeks and used them with new ideas in their religion.

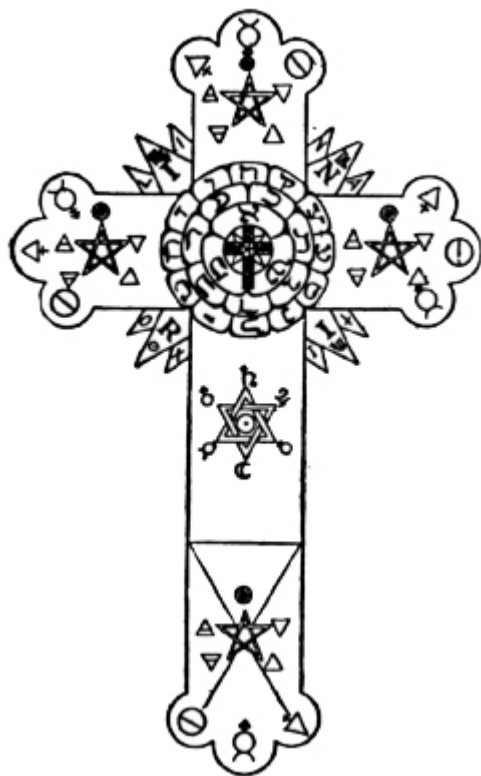
These emblems are from the early Greeks. We do not know of any two emblems which are more expressive of their significance than these two. The early Christians used the symbol to depict life and peace, death and victory through Jesus, the Christ. Since that time the torch and wreath have been used separately to convey many other meanings.



Celtic Cross

PERRHAPS ONE OF the oldest symbols of man, and which still is prominent today, is the cross, but there are various forms of the cross, many of which had no religious significance, but were purely geometric or mystical. The most commonly known crosses are the Crux Ansata, the looped Egyptian cross, the Tau cross, the Swastika, and the various ecclesiastical forms.

One of the oddest forms of the cross is that which is illustrated here, known as the Aberlemno, or Celtic. The original is formed of a single slab, seven feet in height. If our readers will refer in their local public library to the subject of "cross," in any of the leading encyclopedias or Hasting's *Encyclopedia of Religion and Ethics*, they will find, therein, some intensely interesting and instructive reading about the origin and significance of the different forms of the cross.



The Hermetic Rose Cross

THIS INTRICATE SYMBOL is called the alchemical and hermetic Rose Cross, and is a very old mystical symbol. It is composed of two Rosy crosses united into one: the small Rosy cross at the center—representative of man, the microcosm—is in turn the center point of a larger rose residing at the heart of the large cross—symbolic of the macrocosm. Upon the four ends of the large cross are inscribed the three alchemical symbols: mercury, sulphur, and salt. At the top of the cross, mercury is placed in the center, sulphur on the left, and salt on the right. Upon the other ends of the cross the symbols have been inscribed in such an order as to conform to the esoteric tradition.

Also upon each arm, adjacent to the alchemical symbols, is the symbol of the pentagram. This five-pointed figure is a symbolic representation of the Rosy cross itself: the victory of the quintessence over the four alchemical elements. The wheel at the top of each

pentagram represents the quintessence; the small triangle on the left, with the point downward and a line parallel to the base, symbolizes earth; the triangle above, with a line parallel to the base but with the point upward, represents air; the upper triangle on the right of the pentagram, with the point downward, symbolizes water; the lower small triangle on the right, with the point upward, represents fire.

On the lower arm of the figure, below the large rose, is a hexagram—symbol of the macrocosm—composed of two interlaced triangles. At its points are inscribed the six planets, according to the ancient astrological tradition: at the bottom is the Moon, at its right is Venus, followed in turn by Jupiter, Saturn, Mars, and Mercury. At the center of the hexagram is the Sun. The order of arrangement of these symbols conforms to certain Cabalistic rituals.

The lower end of the longest arm is divided into four sections by two diagonal lines. These sections are colored according to the four colors of Malkuth of the Cabalistic “Tree of Life.” The four sets of three rays which extend outward from the center of the large cross symbolize the Divine light. The letters inscribed upon each large center-ray combine into I N R I, which combination, according to the Rosicrucian historian Fr. Wittemans, represents a Latin motto meaning “Nature is completely renewed by fire.” The letters upon the smaller rays represent evocative names of Latin, Egyptian, and Greek origin.

The petals of the large rose on the cross are twenty-two in number, and stand for the twenty-two letters of the Hebrew Cabalistic alphabet. The outer circle of twelve petals represents the twelve single letters of this alphabet, and in particular the twelve signs of the Zodiac. The next circle of seven petals symbolizes the seven double letters—in particular the seven astrological planets. The innermost circle of three petals represents the three Mother-letters—air, fire, and water.

At the center of the large rose is the microcosmic rose cross, an unfolded cube with a five petaled rose at its center. Four barbs emerge from behind this cross, pointing into the four directions in space.

The complete symbol or “Encyclopedic” Rose Cross symbolizes all the majesty, power, beauty, and protection of the Rosicrucian Order.

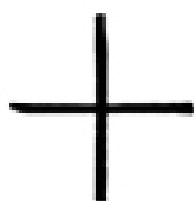


Fig. 1

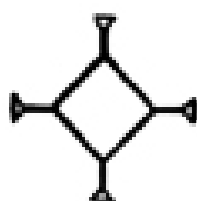


Fig. 2

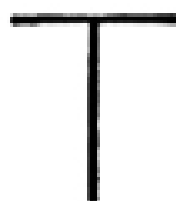


Fig. 3

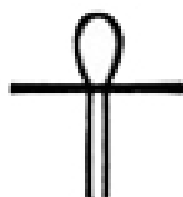


Fig. 4

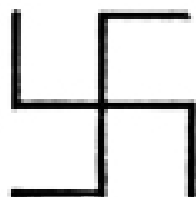


Fig. 5

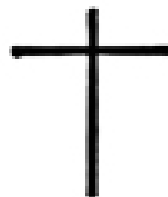


Fig. 6



Fig. 7

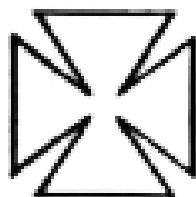


Fig. 8

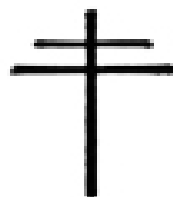


Fig. 9

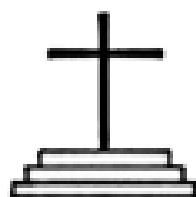


Fig. 10

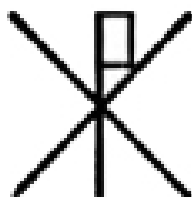


Fig. 11

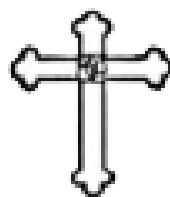


Fig. 12

Crosses and Their Meaning

THE CROSS IN its various forms may be traced back to remotest antiquity. It is not endemic to civilization, for it has been found inscribed on the pottery of peoples that may be archaeologically classified as prehistoric.

What did the cross in its earliest form suggest to the mind of primitive man? Perhaps the conception of *duality* was the most dominant idea identified with it. If you, today, were to pictorialize, in a very simple form, the unity, the marriage, if you will, of two different conditions or things, can you think of any more expressive form than a simple, *equilateral* cross? (See Figure 1)

All crosses, of course, do not have a psychological and natural foundation. Others have a religious, mystical, and heraldic significance. The religious and mystical interpretations are, however, at their bottom, principally related to the psychological principles from which the cross sprang. There are as many as 385 different types of crosses, a number of which are purely ornamental designs. A form of the equilateral cross was depicted by the Chaldeo-Assyrians, as a symbol of the sky and its god Anu (Figure 2). It possibly suggested as well the radiation of space, of extension, and direction.

The *Tau Cross* (Figure 3) is so named because it effects the design of the Greek letter Tau. With the Gauls, the *Tau* comes to stand for the hammer of Thor. Even with the Egyptians, it was the sign of a two-headed mallet, the sign of the *enforcer*.

The *Crux Ansata*, or looped cross (Figure 4) is really a Tau cross with a handle or loop attached to its top. To the Egyptians, this symbolic device, cross, was known as the Ankh, which means "life." The sign was placed in the hands of gods and personages to show that they were living, not perhaps in the physical sense, but that they were living in the next world.

The *Swastika*, or gammated cross (Figure 5), only of recent times has come into ill repute, by symbolizing an anxious political regime. Heretofore, it has been venerated by peoples of every era for exalted

meanings. It is often alluded to as the gammated cross, because it appears like four gammas (the third letter of the Greek alphabet) joined together.

The Swastika's suggestion to the primitive mind was principally one of motion. The apparent diurnal movement of the sun across the heavens, the movement of the earth, running water, the wind, the uniting of four castes—all of these were associated with the early Swastika.

The *Christian Cross* began as a glorification of the Roman Lignum-Infelix (unhappy wood). This Roman cross was in reality a wooden post, with a horizontal crossbeam near the top upon which it was the custom of the day to execute criminals just as we in many countries of the world today execute criminals upon the gallows, also principally of wood. Since Christ was crucified upon the Roman cross, it became to the Christians a symbol both of infamous wrong and of His sacrifice. The *Crux Immissa*, or Latin cross (Figure 6), finally in the early centuries took its place officially as the symbol of Christianity.

The *Crux Decussata*, or Saint Andrew's cross (Figure 7), is an example. It derives its name from the Roman number ten (X), upon which type of cross it is claimed Saint Andrew was martyred.

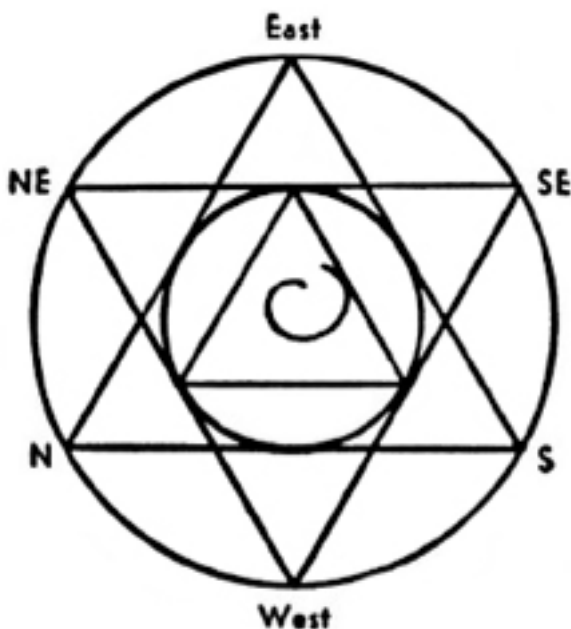
The *Maltese*, or rayed cross (Figure 8), is still another example. This cross was worn as a decoration by the hospitalers, for their Christian deeds of charity. The latter were a knighthood formerly known as the Knights of St. John of Jerusalem. Its form is still often used as a meritorious military award.

Again the *Patriarchal Cross* (Figure 9) was so named after the Bishops of the early Christian church, who were known as patriarchs. This form sometimes had three and more horizontal bars. The Cross *Perronnee* (Figure 10), so named because it is mounted on steps, is more commonly known as the Cross of Calvary.

A form of the St. Andrew's cross also evolved into the monogram or emblem of Christ (Figure 11). X is also like the Greek letter *Chi*. P is the Greek letter Rho. These constitute the first two letters of the

Greek word for Christ. The abbreviation, namely, X and P combined, as shown, became the symbol of Christ. It is for that reason that the term *Xmas* is still often used today as an abbreviation for Christmas.

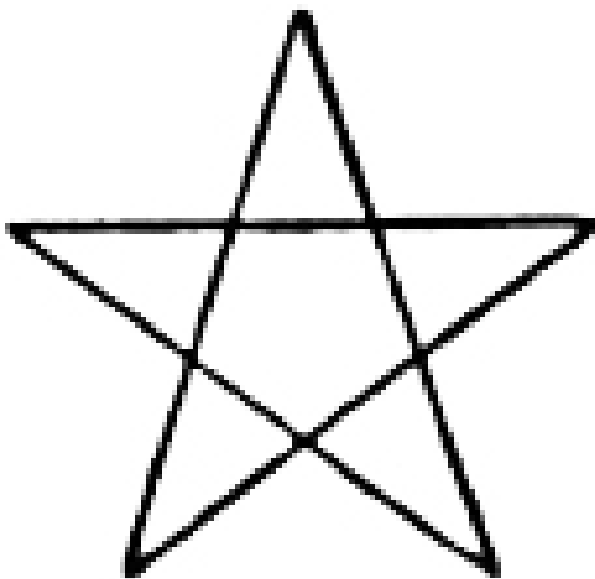
The *Rosicrucian Cross* (Figure 12) has a distinctly mystical and allegorical meaning, unique unto itself. It may be held that the cross represents the physical body of man, with arms outstretched, in salutation before the sun in the East, the latter depicting the *Greater Light*. The partially unfolded rose in the center of the cross represents the soul of man, the inner self unfolding within him as it receives more of the light. The rose placed in the exact center of the cross, where the two lines intersect, depicts the point of unity. It alludes to that point where manifestation occurs, by virtue of the two different conditions—the material and the spiritual—having joined their natures in a common purpose.



Sri Iantra

THIS SYMBOL IS called Sri lantra and is of Hindu origin. The large circle represents the universe without beginning or end. The triangle with the apex up depicts the positive or male element, the triangle with the point down, the female element. Both, though visibly distinct, are united. The unity of these two creates a microcosm or small world, represented by the next smaller circle. For religious purposes an idol or image of a god or avatar is placed in the exact center of the symbol when it is drawn upon the ground.

The symbol has been adopted by numerous esoteric orders and societies, and its interpretation as a whole varies. The general significance they attributed to its geometric elements, the circles and interlaced triangles, is about as related.

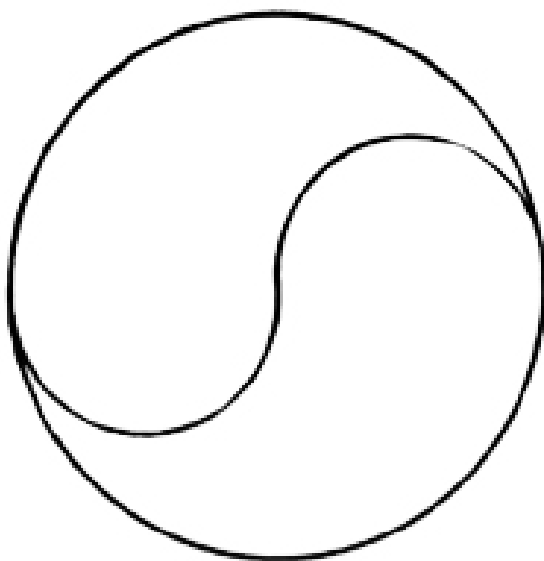


Pentacle

THE ACCOMPANYING SYMBOL is known as the Pentacle or five-pointed star and is often referred to as the Pentagram. The symbol is related to have been used as a badge by the members of the Pythagorean School, and is said to have signified health to these ancient philosophers.

Marks of this kind are also used in Northern India on utensils, particularly domestic objects. The symbol is used by the people as a protective amulet or charm to prevent scorpion stings and fever.

The Pentagram is also used by a venerated mystic order to symbolize the numeral 5, and disorder or *fall, death, disease, corruption and putrefaction*.



Rhythmic Cosmic Motion

THIS GEOMETRIC SYMBOL was used by the Egyptians and, subsequently, by other ancient peoples. There is no universal assent as to its meaning. A philosophic concept, now a tradition among certain venerated esoteric orders, is that it depicts Rhythmic Cosmic Motion, upon which the existence of all things depends. The circle represents the Cosmos or the state of being, namely, eternity without beginning or end. The sine or curved line depicts the perpetual motion of the Cosmic and the state of equilibrium which it effects. The equilibrium is denoted by the crest (upper part of curve) and the trough (lower part of the curve) equally dividing the area of the circle.

If we interlace the sine with another of the same length and curvature we have a crude form of the swastika which is still another ancient symbol which has denoted motion of the universe.

This symbol may also be said to represent life's cleavage or the simple division of the cells.



Quintessence

THE INTERLACED TRIANGLE, or pentagram, again appears as an esoteric symbol. The key to their meaning this time is the numeral 5, appearing in their center. The 5 in this relationship depicts the fifth essence (quint essential) of the alchemists. According to the Pythagoreans, there are five elements, the first four being earth, air, fire, and water, the fifth or quintessence being of a celestial nature. In fact, this fifth element was really conceived by the alchemists as the prima materia (first matter). Not only were the other elements believed to have originated in this fifth essence, but it was likewise thought to be the universal or Cosmic Mind, which directed the formation of all properties and substances. Thus it was an immortal mind force. As one translation of an archaic Rosicrucian alchemy manuscript reads, inert, "The quintessence is the power, the quality, and the virtue of each and everything in nature. "Therefore, we may consider the quintessence as constituting a fifth element within all matter. As such, it forms the foundation from which flow the four visible lower elements: fire, water, air, and earth. These four well-known elements may be regarded as being the home of the quintessence. "The quintessence is a most subtle essence, which permeates all objects, which, although it lies concealed within each and every substance, may nevertheless be made particularly discernible. Through its power and its activity, all objects are mutually attracted or repelled, in accordance with their polarities."



Sistrum

THE SISTRUM WAS an instrument used by the ancient Egyptians in the worship of the Goddess Isis. When shaken, its parts emitted a rattling sound. It became an ancient symbol of Cosmic motion. Plutarch, in referring to it, says: "The Sistrum, too, shows that things that are must be shaken and never cease from motion, but be, as it were, aroused and stirred up when they slumber . . . showing that, when corruption has tied fast and brought it to a standstill, Generation again unlooses and restores Nature by means of Motion." Plutarch further explains the bars across the oval of the Sistrum as follows: "And as the Sistrum is circular in the upper part, the arch contains the four things that are shaken, because the part of the universe that is born and perishes is surrounded by the lunar sphere, but all things are yet in motion and changed within it by means of the four elements, fire, earth, water and air"



Macrocosm

THE UNIVERSE, A cell with a nucleus of terrific heat and gases. Around it, concentric rings of molten matter and flames. The illustration here is an early design of the universe used in the macrocosmical studies of the medieval mystics and philosophers. The theory is responsible for the simple circle being used so commonly as a symbol of the universe, even by our modern philosophers and metaphysicians. Allegorically, the circle also represents being, or the universe without beginning or end.



The Germ of Life

THE EGG HAS often been used in past times as a symbol of the germ of life. The transition from germ to living form was most conspicuously apparent in the egg, and was the source of study by ancient alchemists and philosophers. Early chemists attempted to compound artificially the chemical ingredients of the egg, hoping by this means to discover the Cosmic formula of life itself. The egg has been used in the ornamentation of ecclesiastical furniture and paraphernalia, and can be seen used in this manner in the great cathedrals of Europe.



Friendship

THE SYMBOL SHOWN here is a compound one. The clasped hands allude to friendship, brotherhood, fraternalism—and are used as a symbol having this same significance by societies and fraternities today. The flames, seen rising from the chalice, depict the holy fire of purification, the temptations and trials of life, which we must go through. The combined symbol represents friends who together have passed through such fires, and have had their minds purged of any jealousy and envy of each other. It also means that their friendship has been molded by the flames through which they have passed.



The Rock and the Sprig

THERE ARE CERTAIN things in nature which, by their very form or substance, lend themselves to adoption as symbols. Thus, the rock has for centuries been the symbol of determination, unperturbability, staunchness and durability. The sprig, on the other hand, has often been used as a sign of new life, or to depict the struggle that the comparatively weak life force has against the elements and environment. The combination of the rock and the sprig as shown here alludes to a life of strong character and noble sentiments—the sprig being life, and the rock the foundation on which it rests, or in other words, character and noble sentiments.



The Conquest of Ignorance

THIS ALLEGORICAL ILLUSTRATION might well be termed “Man’s Conquest of Ignorance and Superstition.” Hideously formed beasts were meant to depict the vicious nature of superstition and ignorance. Most times, as here, they are shown dwelling in caves or dark places, representing the fact that ignorance and superstition can exist only in darkness. The figure of the man pulling the beast from his cave, alludes to those courageous individuals who spread knowledge and conquer ignorance by exposing it to scrutiny and investigation. This is another woodcut from a several-centuries-old Rosicrucian book in the archives of the Rosicrucian Order.



Abuse of Knowledge

THIS ILLUSTRATION IS an allegory alluding to the intoxication that comes from an excess of knowledge which is acquired without proper mental digestion; that is, cogitation and reflection. The tree with the trunk in the form of a woman alludes to temporal or sensual knowledge. The fruit of this tree can be eaten with benefit by man if digested and used for the purpose for which it exists. But if man indulges too freely, the fruit soon intoxicates him, robs him of his reason and normal powers. This state of intoxication is indicated by the reclining male figures. Briefly, the lesson taught is that man should acquire knowledge only to the degree of his ability to master and direct it, or else it gains control of him.



The Altar of Lust

HERE WE HAVE another composite symbol consisting mainly of the Altar and the Serpent. In this instance, the serpent represents wickedness, or immorality. The altar depicts those things which man venerates by his devotion to them.

The allegorical illustration in its entirety alludes to the destruction that awaits a civilization which gives itself over to an incontinent life, or that countenances the depraved conduct of its people. In the distance are seen the ruins of a city, and, immediately behind the altar, the remorseful humans.



Pillars of Learning

IM THIS SMALL allegorical illustration is contained a wealth of philosophical truth. In the upper left-hand corner are two columns which form a portal. The columns allude to wisdom and the stability of knowledge. All who wish to live a greater and higher life must pass through this portal, or, in other words, acquire knowledge. On the right may be seen the ruins of a structure, representing decaying civilization. In the foreground is a wild beast devouring refuse; the beast depicts a degenerate people looking for bits of happiness in the debris of society. The man in the center-foreground is exhorting the beast—the fallen people—to look upward and to enter the portal of wisdom and thus find the greater pleasures of mind.



Dual Being

NOT ONLY DOES our common law consider marriage as uniting two individuals into a single entity, but the early Canon or Ecclesiastical law did as well. The mystical principle behind the church law was that man and woman were originally one being of dual sex, and thereafter became separate beings, each with but one polarity of life, or sex, and this condition marriage strove to correct.

The allegory above depicts these ancient principles. To the right of the two sweethearts is Cupid, a well-known symbol. Above them is a two-headed figure alluding to the state of marriage, wherein persons may have separate minds, yet can return to the original condition of man—the duality of sex and one being. (Reproduced from an early Rosicrucian volume—dated 1687 A.D.— in the archives of the Rosicrucian Order, AMORC.)



The Two Selves

IN THIS ILLUSTRATION of archaeological symbolism we see the idea of the duality of our natures represented by two creatures at war. Throughout our earthly lives, there is a constant contest between the soul and the animal body. In this symbolism we see the soul represented by the winged creature, capable of walking the earth and flying through space, but we see it being attacked by the strong creature of the earth plane who wants to argue against every opportunity of dominance given to the soul. It wants to be the pre-eminent and overpowering mind and force in our daily thinking and activities.

One or the other of these two natures in man must win eventually. The future happiness and progress of man depend upon the eventual supremacy of the soul. It is man's duty to learn of ways and means of giving the inner self and divine nature of man every opportunity to assert its magnificent mastership.



The Zodiac

NEARLY ALL OF the symbols used by the mystics of the Middle Ages contained astrological or astronomical signs and chemical signs. In the symbol shown herewith the Zodiac of twelve divisions with the twelve signs is shown in the outer circle, representing the twelve classes of human beings and the twelve primary qualities or conditions in life. Inside the circle at the four sides of the square are shown the Latin words for fire, air, earth, and water, representing the four principal elements in the manifestation of nature's laws. In the center is shown a star with the various astronomical and chemical emblems indicating nature's products. The relationship of all these things to man and his life and interests was the basis for the metaphysical science of astrology and not the modern form of fortunetelling.



Oldest Rosicrucian Allegory

THIS SYMBOLIC ILLUSTRATION is the most revered of all Rosicrucian ones for it depicts the fundamental tenets of the Order's philosophy. The large circle is emblematic of the macrocosm, the universe as a whole, being complete without beginning or end. Within the circle is the triangle, the symbol of perfection representing the law of duality, the binary forces of nature combining to produce all creation.

The smaller circle with the human figures within it alludes to the microcosm, the small world of which mankind is a part, and which is governed by the same laws as the macrocosm, of which it is a part.

The square symbolizes stability and indicates that all human conduct, in accord with the principles of the macrocosmic and microcosmic worlds, is proper and will lead to a life of security.

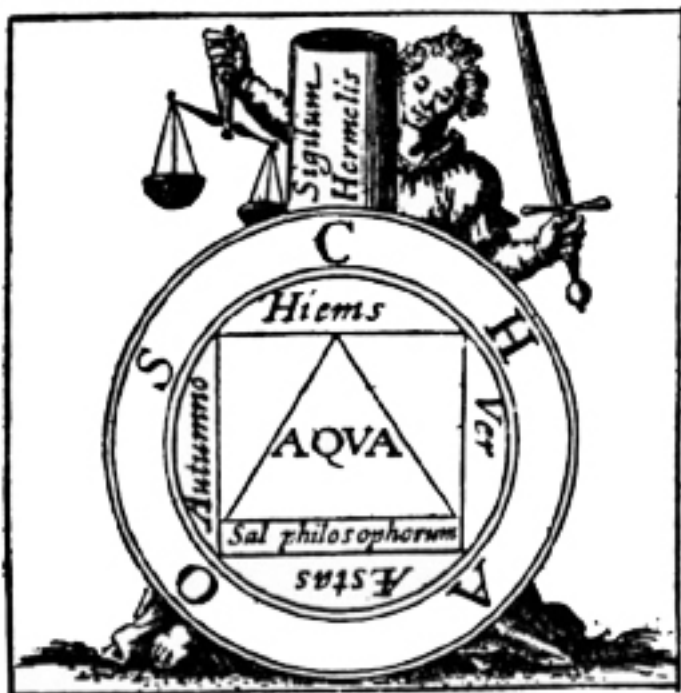
In the allegorical scene are also shown numerous geometrical symbols, which are to teach us that the laws of the universe are orderly truths and as dependable as the axioms of mathematics, one of the sciences based upon these universal laws.

This illustration is taken from a very rare Rosicrucian book of the 17th Century, now in the archives of the Order.



The Crocodile

MAN IN THE early days of his struggle for spiritual light attributed to the beasts, birds and reptiles certain supernatural powers. This belief arose from observing the superior physical attributes they possessed. Man's imagination ran riot. He conceived mythical animals having the combined forms and characteristics of these beings with which he was familiar. One of these was the dragon, resembling a crocodile. The dragon was conceived as the symbol of evil, deception and foreboding, the god of destruction. In this illustration, taken from a rare book of Rosicrucian symbology, we see the dragon about to devour his own tail. The allegory implies that evil eventually destroys itself and cannot endure.

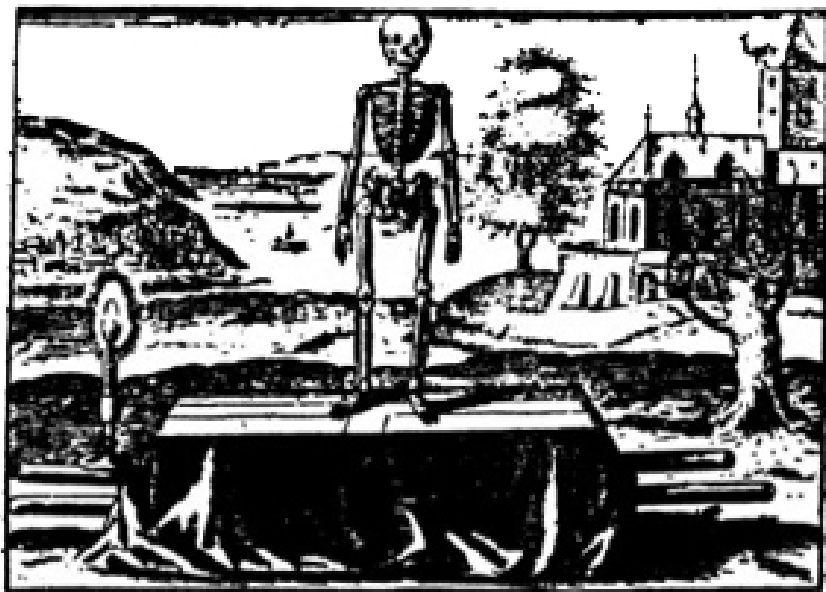


Justice

MANY WILL RECOGNIZE in this illustration age old geometrical symbols, and their arrangement will recall their mystical meaning. The circle represents the universe without beginning or end. Within the circle is the square, representing stability and dependability. Within the square is shown the equilateral triangle with point upward, alluding to nature's manifestations on the material plane.

Written in Latin about the circle are the names of the seasons. Behind all is humanity represented by the figure, attempting to render justice as is indicated by the scales and the sword which he holds.

Since an understanding of justice will come from a careful study of nature and her laws, it is noticed that the figure is shown scrutinizing the symbols of nature before him. This is another combination of mystical symbols reproduced from a Rosicrucian book dated 1618 A.D.—the original book being in the archives of AMORC.



Life and Death

THE SKELETON STANDING above the casket and the broken trunk of a tree in the middle distance signify that notwithstanding the fact that we build churches and cathedrals in which to worship God and place the proper value upon spiritual things, we still look upon the physical, material side of life, even in its broken and lifeless state, as being important. By the position of the skeleton above the casket the idea is symbolized, with the cross embroidered on the cover of the casket and the candle still burning, that even after death we have in mind throughout mourning the loss of the physical and give little consideration to the spiritual side of man. The opposite symbol, revealing what is proper, would be the spirit of the soul rising from the casket to the heavens.



The Temple of Life

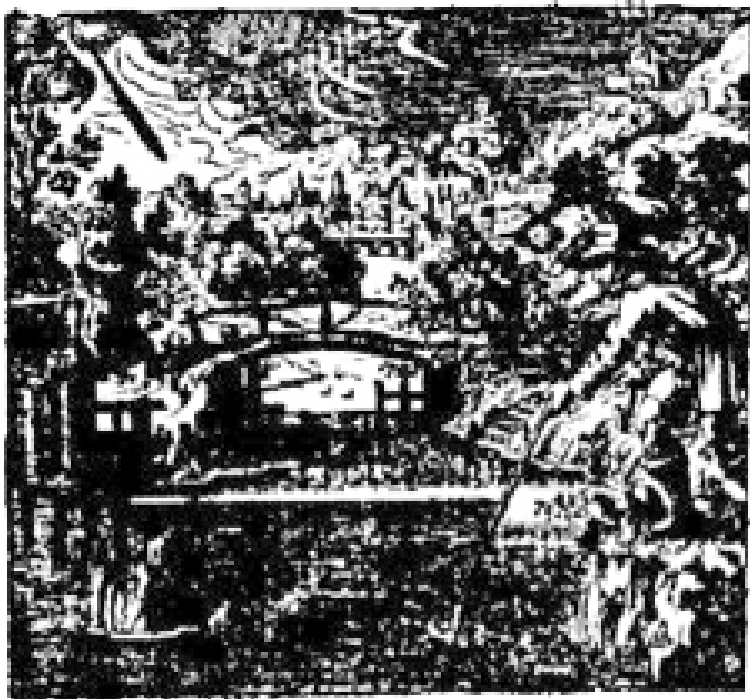
THE CIRCULAR STRUCTURE, somewhat like a temple, represents the period of man's life from birth to death. Always in his presence is the tree of knowledge, with its fruit of wisdom. If man partakes of this fruit, he may look beyond the narrow confines of the structure, or his daily life, and see the magnificent vista of the universe, depicted by the landscape which surrounds the structure. The open doorway alludes to the portal through which man will learn to look when he has eaten of the fruit of the tree.

This impressive and beautiful symbolism is from a Rosicrucian manuscript, centuries old, in the repository of the Order.



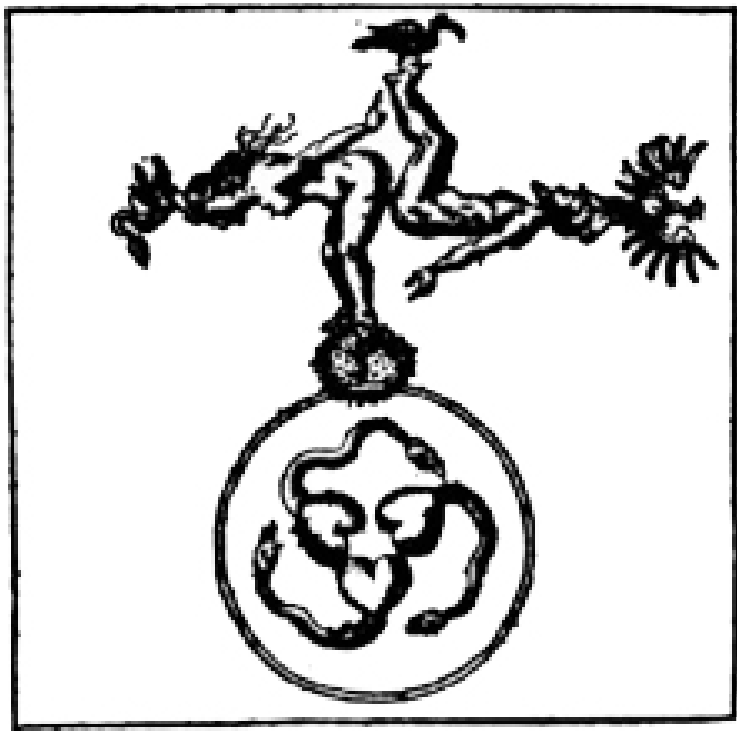
The Dragon's Tail

THIS ALLEGORICAL ILLUSTRATION, like many symbols and allegories, can be interpreted in various ways. The common interpretation of this very, very old allegory is that before the arts and sciences can be established in any new land or community, there must be driven from that land all of the superstitions, fears, and the misbeliefs of the people. The coast land in the illustration represents it to be a new country. The figures of humans with various symbols above their heads depict the different arts and sciences, culture and learning. They are shown driving from the land demons, serpents, and monsters, which allude to the misbeliefs and superstitions that dwell there. This is another illustration from one of the rare Rosicrucian books in the private archives of AMORC.



The Stream of Life

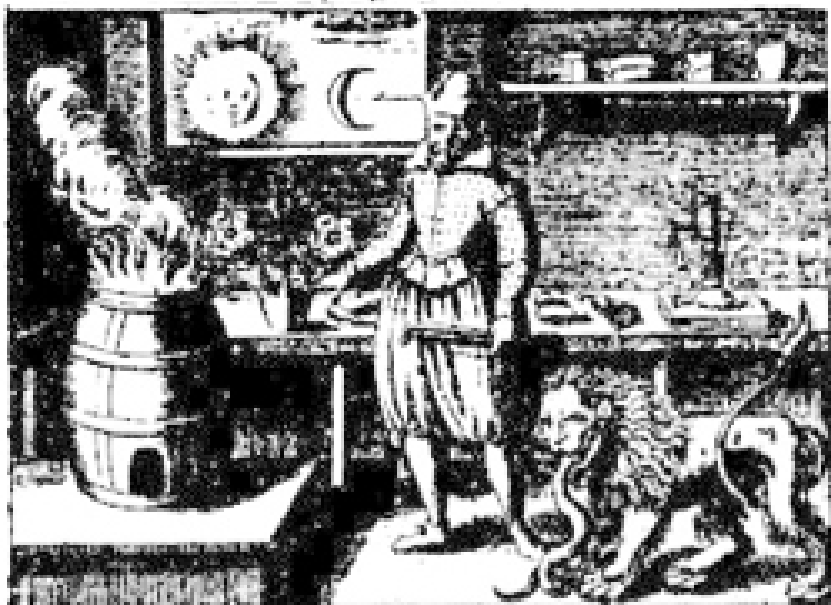
THIS CENTURIES-OLD ALLEGORY contains some profound principles of mysticism and metaphysics, and was used to illustrate a rare Rosicrucian manuscript. The stream in the foreground alludes to the flow of the years of man's life. In the center of it are found small bushes and shrubs representing the opportunities for the growth of one's better nature if they are cultivated. The wise man, instead of standing idly on the banks of the stream of life, letting years flow by, is seeking to make the best of these opportunities. He is reaching out to bring to the surface these partly hidden growths. In the distance, in the bright sunlight, is seen the city of attainment toward which life flows. Just before the stream reaches the sunlight, it is crossed by a bridge which depicts the end of life for those who have not prepared themselves to carry on in the face of obstacles. The obstacles are depicted by the face in the skies blowing a gust of wind toward the earth.



The Swastika Cross

THIS STRANGE LOOKING symbol becomes easily identified when one's attention is called to the fact that it is the basis of the swastika cross symbol. The lower section of the symbol composed of a circle containing three hearts is the mystical interpretation of the trinity. Remember that the snake in ancient symbolism was a sacred representation of the world.

This old symbol had a religious, a philosophical, and an alchemical significance according to how it was used and what principles of activity were associated with it.



The Mystic

THIS IS ANOTHER reproduction of an old woodcut illustration taken from one of the rare Rosicrucian books in the archives of the Order. It may be rightly termed the mystic, for it depicts the ancient alchemist employing in a mystical manner the laws of nature to manifest its phenomena. Note the lion representing the power of justice, devouring the serpent which depicts the satanic influence of evil. On the wall beneath the window is shown the symbol of the planet Mercury—☿—of great esoteric significance to the alchemists.



Flight of Time and Certainty of Death

THE HOURGLASS SYMBOLIZES time; the scythe, death.

“Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh.” Matthew XXV:13.

“Remember how short my time is: wherefore hast thou made all men in vain?”

“What man is he that liveth and shall not see death?” Psalm LXXXIX:47, 48.

This symbol is another composite symbol. The hourglass, of course, has been symbolic of the passing of time for several centuries. The scythe has been the symbol of the grim reaper of death, taking the toll of life without exception to any man of any class of society. The wings indicate the flight of time. Time moves on inevitably and cannot be checked by money, power or influence of any kind. Therefore, man should prepare for the eventuality of death and give thought as to immortality and the result of transition from this life to another.

THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

www.rosicrucian.org



MANSIONS OF THE SOUL

by H. Spencer Lewis

MANSIONS OF THE SOUL

The Cosmic Conception



by H. Spencer Lewis

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DEDICATION

*To the Fearlessness and Frankness of H.F.
who has so often and convincingly expressed his
faith in the Doctrines of Reincarnation, and
who has demonstrated his complete trust
in those principles by his broad
vision, human sympathy,
and unlimited plans for
the future.*

*This Book is Dedicated
with the wish that his marvelous industrial
achievements may continue to have
the well-deserved Cosmic
Benediction and
Blessing.*

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INTRODUCTION

THE CONTINUED INTEREST in the Western world regarding the religions and religious wisdom and philosophies of other lands has led many thinking persons to give serious consideration to the very old and logical doctrine of reincarnation.

The demand for some understandable and rational explanation of the doctrine of reincarnation is responsible for the publication of this book. There are many small books or pamphlets in the libraries of the Western world today dealing with the subject of reincarnation, but in nearly every instance these books have been written and issued in conjunction with the outline of some ancient mystical religion. For this reason most of them are filled with strange philosophical terms or mystical principles which make the fundamentals of reincarnation difficult to understand and difficult to accept.

Perhaps this is why so many of those who are devout students of the modern Christian or the modern Jewish religions hesitate to accept any of the principles of reincarnation. I have yet to find an intelligent man or woman who, after hearing the true doctrines of reincarnation properly presented, refuses to admit that they are reasonable, logical, and acceptable.

With this in mind, therefore, the chapters of this book were prepared at various times as inspiration moved me to write.

This much can be said in closing any argument regarding the truthfulness or soundness of the doctrine of reincarnation. We are here on this earth plane living a life of trials, experiences, lessons, and constructive instruction. Whether we accept the doctrine of reincarnation or not we will continue to live in accordance with some law, some principle, some scheme of things; and, when the end comes,

this period of life on earth will be consummated and through transition we will learn of what there is in the future. What we may believe, or think, in regard to reincarnation will not change one principle of the doctrine nor affect the laws involved one iota. The great effect of such belief or disbelief, or the acceptance or non-acceptance of these doctrines, will be in our lives as we are living them *here* and in our readiness and preparation to meet transition when we come face to face with it.

Knowing, therefore, that the acceptance of these doctrines will bring to the reader, as it has brought to millions of others, greater happiness in life through a greater understanding of the trials and problems involved, and an absolute fearlessness of so-called death, I close my manuscripts and pass them on to the mechanical masters who will prepare them for the public, and rest in the hope that thousands may find *Light*, *Life*, and *Love* through what I have written.

—H. Spencer Lewis

The Temple of Alden,

San Jose, California.

September 15, 1930

Chapter 1

“I GO TO PREPARE A PLACE FOR YOU”

THE STONE WAS struck and there issued a spark! Again the striking of the stone, and another spark! And a third time! Now a little flame grew in the dry grass and feathers; and the flame gave forth light and burned the little twigs, producing a fire. The fire was kindled and nourished until it enlarged its size and intensity. Burning on flat stones and crudely protected by others, there was soon a small furnace of heat and light which radiated its vibrations into the gloom of the small wood-and-mud cabin.

Rejoicing in this new and marvelous addition to their roughly constructed home, primitive man and primitive woman, for the first time, seated themselves on the bark covered floor and gazed into the dimly lighted recesses of the enclosure which now became an enjoyable place at night.

Not long ago, this man and woman had ventured from the protected place in the branches of a tree, where they had lived in safety, to construct and occupy the dream place of their evolving minds. Contemplating the possibility of a larger environment than the tree afforded for safe relaxation and protection from animals of prey, they had built the first home, the first cottage, the first castle man ever knew.

With the setting of the sun each day came darkness and the coldness of the night. The long hours of silence, accompanied by the inability to see or to employ the time, added to the despondency and discouragement of the monotonous life from sunset to sunrise. True,

the more perfect enclosure and protection from winds and storms made this crude home so superior to the dwelling place in the trees that a sense of kingship and mastership over the elements and the creatures of the earth brought many new inspirations to the minds and hearts of these beings, who were looked upon as more fortunate and blessed than their companions.

The night had afforded but one pleasure, one rich reward, for the labors of the day; this was to sleep and dream. But, the idleness of the early evening hours, when the mind was keenly active and speculation unlimited, became the dread of each day. Surely life held something better than this, even though the light of the sun and the shadows of the night painted no picture of an answer to the mystery.

Then came the discovery of the spark, the light, the flame, the fire, the heat! In an instant, the life of primitive man and woman was changed. The darkness of the night could be dispelled, the coldness of the evening air and morning breeze could be modified, metals could be reduced to malleable forms, and food could be prepared more tastefully than in the past.

The greatest change of all, however, was that which came with the coming of *light*. Light at night. Light in the darkest hours and in the darkest home. Light and warmth at the fireside. A hearth place of comfort. A place where the long and silent hours of the night might be profitably spent. Pleasure, comfort, discourse, learning!

The coming of the night was anticipated with joy throughout the day. When the setting sun brought an end to the hunt and to the work of the fields, and when the tired body could no longer carry on, there were still the hours of the evening to refresh man and afford him the luxurious pleasure of warmth while he rested in enjoyable companionship before the fire.

Sitting in the glowing lights of the blessed fire, the mind was tricked into concentration upon the fantastic forms and weird action of the flames. The marvels of nature's powers and possibilities intrigued the imagination and tempted the speculative faculties of primitive

man's receptive consciousness. Here, meditation was the school, and the mysteries of life the teacher who questioned and drew forth the answer from the inspired impressions of each mind.

To this fiery shrine came others with their questions, their dreams, their problems, and their desire for light *and more light*. The fireplace became the center of the temple of mystery, and the hearthstone became the altar of the worship of primitive man, when his thoughts were turned toward nature and its marvels.

It was here that men first directed their thoughts toward the possibility of an omnipotent power which ruled the forces of the universe and created the bounties of life; it was here that primitive men first lifted their thoughts beyond themselves to that which must be greater than the greatest among them. It was here that men first sought the castles of the soul, more grand than the castles of the body or the castles they built with mud and wood.

Heathens they were called, because they worshiped at the hearthstone. Castles they sought, for in castles there were protection, warmth, comfort, and the time to think and dream. Mansions of the souls they looked for and found at last in the uplift of their thoughts and the uniting of their minds in one perfect conception of a heavenly realm.

Still, there was always the quest for knowledge and the desire for answers to problems unsolved. "Why are we here? who are we? whence came we? and whither do we go?" There were the questions that were asked at the first hearthstone, and are asked today at every hearthstone, with the same sincerity and an increasing desire for explicit and understandable explanations.

Have we, as individuals, a definite mission in life? Is each human being an entity, an individuality, known to and considered by the Infinite Intelligence as an important element in the universal scheme of things? Is the earth, after all, merely a stage, presenting a passing drama into which we have cast ourselves by our own voluntary preference? And when our parts are played, is our work on earth truly done?

The sacred scriptures of all religions speak of only one earth, one globe, one place in the whole of the universe where man was created and exists as an image of some Creator. Science, on the other hand, busily occupies itself on the borderline of discovery, anticipating that it may reveal to us at any moment the actual existence of other planets than this one, filled with human life or living creatures not unlike ourselves. The gospels of the ages and of all nations speak of great avatars and messengers of the Holy Messiah and the God of Gods, who have come to earth to save all living beings. Is there no redemption, no saving grace, for the beings on other planets, or have they no souls, no personalities that are divine and worthy of infinite consideration?

Is this personality of ours, this individuality which we strive to build up through idealism and the elimination of undesirable traits, merely a temporary or imaginary creation of our minds?

Down through the ages has come the cry for *light and more light*. About us, everything is changing and nothing seems permanent and fixed. The mountains crumble away, the rivers dry up and cease to flow, islands sink, and new seas are formed. The great oaks, in all their majesty, must succumb to transition, to change, or death. Man goes on his way and crosses the borderline into the unknown and seems to end his existence in the twinkling of an eye. Is there any part of man, therefore, or any part of nature, that is immortal, unchanging, permanent, and continuous?

Is there a survival beyond man's mere memory of the personalities that now exist in human form? Will the death of the body or the change of its form release an intangible and invisible something that will rise to greater heights than the monuments to remembered characters, or surmount the limitations of time and space, and thereby attain incorruptibility and immortality?

If the present physical body is a mansion of the soul and the Great Messenger of God went forward to prepare other places of this soul, are there other mansions then to be attained, and how?

It has been the hope of the world—and the inspiring power that has enabled man to carry on in the face of mighty obstacles—that some day he would be freed of the mortal cloak that enslaves him on this earth and he would rise to a life of eternal bliss and goodness. If the religions that have inspired man are true, and the culminating joy of his life is to be found only in the spiritual existence of his soul in a realm beyond the earth, why have the souls of millions been imprisoned here to suffer and to know torment, sorrow, strife, and conflict? What end is served, what mission fulfilled, by the incarnation of the soul here? If, out of the sublime, spiritual consciousness of a blissful kingdom comes each soul, and to this same high state must it return to enjoy its divine heritage, why is it sent forth from such a transcendental place to dwell in association with corruption, sin, evil, and dross?

These are the questions which millions are asking today and which must be answered more completely, more satisfyingly, and more constructively than they have been answered in the past. Directing our attention to the worship of God, and inspiring us with the belief that this God is loving, merciful, tender, and just, will not answer these questions but will merely add to the mystery of our existence. Granted that an omnipotent, all-wise, merciful, and loving God created us in his image and directed into these physical bodies a part of his soul consciousness to suffer and to endure the trials and tribulations of unknown and unexpected experiences here on earth, still the question remains, “Why are we here?” and “How are mercy, love, and justice made manifest in such a plan?”

Chapter 2

WHY ARE WE HERE?

TO THOSE WHO say, “I do not believe in the doctrine of rebirth or immortality,” I would like to reply by saying, “Do you really know what the doctrine actually means?”

In twenty years of public lecturing and writing on subjects dealing with spiritual and cosmic principles, I have found thousands who were ready to express strongly their disbelief in certain doctrines, and yet had to admit that they neither understood them nor had ever attempted to investigate them. It is truly difficult for one to accept a doctrine that is not understood, and it is especially difficult to accept a doctrine or principle that has been popularly misrepresented. This tendency on the part of human nature is nothing new, for in the time of Jesus, and for centuries preceding his introduction of new principles, the races of man rejected many doctrines which they did not properly comprehend.

No one compliments himself by saying that he has discarded or rejected a statement, a principle, or a law that he neither understands nor gives sufficient consideration to comprehend. Such an attitude is one of intolerance, bigotry, or ignorance. One may appear to be with the majority or with the popular mind in smiling at new ideas or new principles, but, after all, the smile may have to be changed tomorrow by the sudden discovery on the part of the populace that the rejected or ridiculed idea has been found true and acceptable.

After all, what is there about the real doctrine of human rebirth that any strictly orthodox religious person, or any rigidly scientific mind, cannot accept? I will grant you that there are certain things about the popular notions of reincarnation that are absurd and so greatly

misrepresented that the logically minded or thinking person feels that it is a presumption upon his intelligence even to consider the statements made. When, however, we find that three fourths of the world's thinking and analyzing minds have accepted a certain principle or doctrine for many ages, and when we find that the best-informed persons and the keenest intellects in the business, scientific, and religious world have given their approval and credence to such a doctrine or principle, then we should feel inclined to give a few minutes' thought to the doctrine and discover whether there is in it the essence of truth or probability. This is only fair to ourselves and fair to the doctrine.

We have learned through experience in the past century that the popular impression of a doctrine, principle, or idea may be very wrong. We have learned through many important examples that even the learned persons and the commentators in encyclopedias may be misinformed in regard to certain principles and thereby influence or prejudice our understanding. Certainly, we in the Western world have learned that popular criticism is not always a standard by which we may safely gauge our own convictions.

All of this is particularly true regarding the subject of human rebirth. When we read in the question-and-answer columns of the largest newspapers in America that a clergyman, who is nationally known and is devoting his time principally to the answering of religious questions, states that his understanding of this doctrine is that man may be born again as a cat or a dog, or some other animal lower in the scale than the human being, we keenly realize what an injustice is being done to a very beautiful and important law of nature through gross ignorance or willful misunderstanding. And, if such a learned man has no better understanding of the real principles of reincarnation than this, we should not be surprised that lesser lights, or those millions who do not have access to sources of information, should have other distorted ideas regarding reincarnation.

Perhaps the most important point to be kept in mind by each investigator on this subject is that the doctrine or law of reincarnation is not a religious creed, a religious doctrine, or a religious law. It is a natural law and has to do with the evolution of nature and the

carrying out of nature's principles aside from any connection these principles may have with the revelation of God and God's omnipotent intelligence. In other words, the laws pertaining to reincarnation are no more religious than are the laws pertaining to conception, the growth of the embryo, and the birth of the body. God's divine laws as natural laws are unquestionably operating in this marvelous process of the reproduction of the human race, but no one would classify the study of embryology as a religious doctrine or a religious creed. The facts pertaining to embryology are strictly within the domain of science. Likewise, no one would think of classifying the study of disease, the breaking down of the human body and its ultimate transition, as a religious or theological study, even though divine principles are involved.

Furthermore, a careful and truly conscientious study of the doctrine of reincarnation reveals that there is nothing in the true principles that may be considered contradictory to any of the religious principles found in any of the recognized or long-established religions. Reincarnation in its truthful presentation is not antagonistic toward the principles of sound theology, and I know that Christians will be astonished when I say that there is nothing in the truthful presentation of the doctrine of reincarnation that is contrary to, or inconsistent with, the fundamental Christian principles *as revealed and taught by Jesus*. A reading of the other chapters of this book will prove that this is so, and it is a notable fact in the Western world today that Christians find more joy in the true understanding of the doctrine of reincarnation than do persons of other denominations. The reason for this will become apparent as this book is read. Again I say, however, that some of the popular notions regarding reincarnation and some of the willfully misrepresented fancies connected therewith are not only inconsistent with the Christian theology and doctrine, but with all true religions.

One of the most often repeated criticisms of the doctrine of reincarnation, generally expressed by those who have had only a casual understanding of it, is to the effect that it seems strange that God should require the soul of man to have many and varied experiences here on earth. Persons expressing this idea generally say that they cannot see why the soul of man could not continue to exist without requiring

incarnation in a physical body on this earth plane. This argument is generally presented as a conclusive and final closing of the entire discussion. However, such an argument is fundamentally unsound. It is not based upon any rational premise. The fact of the matter is that the doctrine of reincarnation does not start with the assumption, or the theory, that man *must be* incarnated in a physical body and have earthly experiences. Reincarnation starts with the fact that man *is* incarnated in a physical body and *is* here having earthly experiences. Since these two wonderful facts are established by our actual existence here, and are, therefore, removed from the field of speculation and are not mere assumptions used in the doctrine of reincarnation, we must begin with the fact that man *is* here and *is* living in a physical body, and confine ourselves to answering the question of "Why?"

Since the dawn of civilization, when man began to think of his vicissitudes, trials, and tribulations, and to seek for some reward for all that he suffered, he has asked the same question over and over, "Why are we here?" Theology has its answer to this question and the answer has become evolved and involved until it is no longer a brief, definite statement, but a group of statements constituting a creed; and there are many creeds according to the various viewpoints and beliefs. Science, on the other hand, has its answer also. But the scientific answer does not cover all of the elements, all of the principles which concern man more deeply than do the problems of cosmology and biology.

If one eliminates the religious elements of the question, "Why are we here?" and confines the discussion to either the materialistic or the atheistic viewpoint, there is still a great need for more light and more information on the complex problems included in the question

It is not sufficient, either, to say that we *are here* because of some divine principle known only to God and incomprehensible to man. There is nothing in the whole history of civilization and in the cultural development of man to indicate that any of the laws of nature or any of the laws of God were ever intended to be concealed and kept from man's understanding. The very inner nature of man seems to be inspired with an unquenchable thirst for knowledge about himself and his relationship to the universe, and nothing short of the truth

in these matters will suffice. Our encyclopedias and textbooks of knowledge are filled today with free and exhaustive explanations of laws and principles which were at one time or another proclaimed to be God's secret knowledge, and beyond the comprehension of man's finite mind. Those very questions, which at one time were condemned by church and state as heretical and beyond the right or privilege of man to ask, are now freely asked and answered with precise knowledge by both church and state institutions. In fact, religious and educational foundations are active today in the promulgation of knowledge pertaining to those very things which were condemned by the church at one time as nobody's business and God's secret prerogatives.

Since we are here, and since the church, through its theologies, claims that we are here because God created us to live on this earth plane, we have a right to ask the *why* and the *wherefore*. And, since science also claims that our existence here is in accordance with a definite law of evolution which is a logical consequence of the divine, creative principle, we have a right to ask science to investigate still further and tell us what purpose is served by our existence.

This book, then, is an attempt to explain in non-technical language, and without religious bias or prejudice, the reason for the incarnation of a *divine soul* in a *physical body*, and the purpose or mission of that soul in a physical body on this earth plane. The explanation does not involve any propaganda for a new religion, a new creed, or a new form of worship. It does not attempt to soothe the weariness and struggles of life, nor blunt our minds to the obligations of life. That the doctrine of reincarnation does bring, in its understanding, a newer and different viewpoint of life resulting in more contentment and more harmonious cooperation with nature's laws is simply in the nature of the laws revealed. But that newer viewpoint and that contentment which comes with the understanding of the doctrine of reincarnation in no way lessens the seriousness of life or makes man immune to the sufferings and tribulations which he must endure.

Finally, I may add without seeming to be facetious, that whether one believes in or accepts the doctrine of reincarnation or rejects it, the truth of its principles will continue to manifest itself and the laws

will continue to operate. We neither obliterate nor modify a law or principle by denying it or refusing to accept it. Therefore, it behooves everyone to become acquainted with the facts and at least to know something of the laws under which we are living and by which we are directed and controlled in our existence.

We may continue to live without knowing these things, and we may find some degree of satisfaction in life without understanding any of the principles involved. The whole culture and advancement of man's civilization, however, has proved that man has become more happy, more contented, and more masterful through understanding every natural and divine law involved in his existence. The constant quest for more knowledge along these lines indicates the restlessness of man's nature because of his determination to gain greater success and joy in life through the knowledge that is necessary for him to possess. For this reason, the knowledge of the doctrine of reincarnation will constitute one of the most beneficial aids to his education.

Chapter 3

THE ANCIENT BELIEFS

THE ONE INCONTESTABLE fact which is the foundation of our whole study of man's existence is that man is here on earth and that his life consists of a series of experiences which at various periods bring joy and sorrow, happiness and sadness, contentment and unrest, love and hatred, peace and suffering.

The second important fact revealed through the experiences of life is that man's nature is dual, or at least it is dual in manifestation. He is a physical, mortal body, with humanly conceived ideas and ideals, desires, ambitions, and conceptions. He is also an emotional or spiritual body having a subjective self or consciousness, which urges submission to its desires, inspirations, tendencies, and inclinations. Between these two sides of man's nature there is a constant contest for supremacy and domination. Hence, man has come to think of himself as being more than a mere physical body like a mass of matter united by a chemical formula, and more than a mere mechanical contrivance like an automaton. He is likewise convinced by the sufferings and ordeals of the flesh that he is more than a purely spiritual being.

In attempting to find an answer to the question: "Why are we here?" man cannot subdue or cast out of his consciousness the idea that if he could determine *what* he is, he would know *why* he is. Therefore, along with man's quest for knowledge concerning the purpose of his existence in an earthly life is the desire for knowledge concerning himself and his relation to the universe.

Theology has always attempted to explain what man is and why he was created. Science begins its explanation of man's nature at a point

where man is already a living, thinking entity. It does not deal with those phases of his creation that precede the chemical, the biological, or the mechanical constitution of his nature and being. This pre-entity period of man's creation has been left to theology to explain. The theological answers have been varied and unique in accordance with the periods of time through which man has passed in the process of civilization, and in accordance with the light of knowledge possessed by the nations in all ages from antiquity to the present moment

There is one point of agreement to be found, however, in all of the theological explanations offered in regard to the nature of man's being. In all times and among all races, and in all degrees of cultural education, the inspired or logically evolved answer has been that man is a physical body with its accompanying physical consciousness, in which resides a soul, or a divine self, or a segment of some divine consciousness constituting an inner self. The duality of man's existence is, therefore, a universally accepted idea. That idea is challenged by science since it cannot accept as a fact any premise or any principle beyond its ken. In all religions, however, the idea of an inner man or inner self is a fundamental which is stated as neither theory nor speculative conclusion.

If one denies the existence of an inner consciousness or soul as an entity distinct and apart from the physical body, then the whole subject of birth and rebirth reduces itself to a consideration of chemical action and reaction, and its purely physical principles. Such a belief would preclude any consideration of the subject of reincarnation just as it would preclude any consideration of the immortality of any part of man or the existence of any divine element in man. Therefore, since we are not dealing with the materialistic and non-divine idea of man's being, we must set aside this phase of speculation and adopt the more universal idea that man is a physical body clothing a soul or form of spiritual consciousness.

Looking upon man, therefore, as a dual being, body and soul, we are forced to turn to theology and the religious doctrines of the past and present to find any illumination regarding the immaterial part of man. The scientist says that we may look to him for any and every

explanation pertaining to the chemical, biological, pathological, and physiological nature of man's existence. We must turn to ontology and theology for our knowledge regarding the spiritual part of man. Whether the present-day scientist is right in thus limiting his field of investigation, or is wrong in this regard, we may determine after we have studied the question in the future chapters of this book. We may say in passing, however, that it was not always so. Theology was not always a subject of study apart from the general philosophical sciences. Nor was there always a distinct study known as the *sciences* as we have it today. Nor was there always a time when man, in his search for truth about himself, found two opposed schools dealing with distinct dual parts of his nature.

However, the tendency in modern times has been to leave all questions pertaining to the spiritual or infinite consciousness of man to the schools of theology, and if we are to accept any of their explanations in regard to the nature of man and his relation to the universe, we must enter into a simple summary of them, for they are too diverse, contradictory, and inconsistent to serve any purpose through elaborate examination of their minute details.

In brief, we find theology in general throughout the ages admitting one fact or claiming one point with consistency. It is to the effect that the real part of man is the infinite, divine, or intangible consciousness and essence which constitutes the inner self. For this inner self many names have been invented and universally adopted at various times. The most general of these names is that of *soul*, and we find it associated with another word, which means the *breath*; and for many ages the inner self of man was associated with the idea of breathing an invisible essence which constituted the spiritual nature of man. A second general principle most universally and consistently adopted was the idea that this soul of man is a distinct entity, or a spiritual something, that is immortal and at times separates from the physical body.

Thus we have two important points coming down to us from antiquity as fundamental principles involved in the explanation of man's spiritual existence. These points we find beautifully incorporated in an attempt to explain the creation of man in the translated book

of Genesis in the modern Christian Bible. Therein, we read that God made man out of the dust of the earth which represented the physical, chemical, mechanical, and material part of his being, and into this God breathed as a second part of man the breath, or essence, or consciousness, of life, and the physical body became a living, or animated, visible soul.

Two important secondary principles are intimated by this symbolical or allegorical process of man's creation. First, that the physical body, made of the material elements of the earth, was completed and perfected as a purely material form before any consideration was given to the process of animating it with consciousness of life. Second, that with the physical body completed and yet lifeless, it was necessary for something more to be done to make it a living being, and that to do this there was added a second and a distinctly different and separate element called "the breath of life" After this entered the physical body, the physical part became insignificant, for man was then not merely an animated body, or a physical body that was filled with life, but a *soul* that could live on earth and manifest itself and was, therefore, a *living soul*.

When the original version of this passage in the Bible is read and analyzed in its original tongue, one is more deeply impressed with the significance of the second point. We are impressed with the fact that the physical body did not take on life but that the invisible, infinite *soul* took on a physical form by the uniting of the breath with the body. Even the ancients were impressed with this significance, and in their philosophies, which gradually evolved into theological principles, we are constantly reminded of the fact that man is essentially a *soul* clothed with a body, and not a body animated with a soul.

A further survey of the theological and philosophical explanations of the past and the present reveals some other points consistently adhered to in the explanations, though often modified in accordance with sectarian creeds. These are to the effect that the breath of life, or *soul* of man, was originally a part of the Creator, or God essence and consciousness. We are reminded in many ways and by many words that whereas the physical part of man is an accumulation of unorganized elements gathered together from the products of the earth, the soul of

man is something that was drawn out of space and made into a form to be placed in man. We are reminded also that whereas the physical part of man was made out of nothing that had any form or nature of man in it, the soul of man already existed in the soul and consciousness of the Creator when he made the body of man.

We are reminded also by other points of the explanations that the soul in man existed from the beginning of all time and must continue to exist until the end of time, if there be such an end. In most of the philosophical explanations we are impressed with the belief that the soul's immortality distinctly implied that since it was not mortal and could have no end, it never had any beginning, whereas man's physical body had a distinct beginning when it was created out of the lesser and unorganized elements of the earth, and would have an ending when these mortal elements lost their organization and became disassociated.

Finally, our survey of the theological and philosophical explanations of the spiritual part of man reveals a universal belief in the principle that the soul or consciousness of man was always a part of the soul of the Creator, or God, and that it will live, or exist, or continue to function, as long as God or the Creator exists.

In these principles and ideas, therefore, we have a very definite picture of the nature of man's being. We have man as a physical being represented by his physical body composed of the material elements of the earth. Within this physical body we have the spiritual body or soul. Man is therefore dual, body and soul. His body is mortal, being composed of mortal elements or of corruption, to use a theological term. Its mortality makes it corruptible. The spiritual part of man, or the soul essence, is a part of the God consciousness, and is infinite, divine, and immortal. It was originally, and is essentially in its nature, of the immortal and incorruptible. It resides in the body of man and, therefore, takes on a cloak of corruption, for the body of man cannot always continue, but must decay and corrupt.

The soul is therefore only temporarily resident within a physical body and cannot remain eternally in one body, since in that case the body would have to be immortal, as is the soul. Man is born with a new body recently composed of the chemical elements of the earth, and

into this enters the pure and immortal soul that has always existed and will continue to exist for all eternity. The mortality and corruptibility of the body cannot affect the immortality and incorruptibility of the soul. Therefore, there must come a time when the physical body in its corruption becomes disorganized and can no longer contain the soul essence. A change takes place which is incorrectly called *death*, but which is merely a transition. Body and soul are separated and the corruptible goes into corruption, and the immortal and incorruptible retains its infinite state.

Science has proved the correctness of the belief in the mortality and corruption of the physical body. The experiences of the flesh in our individual lives demonstrate that from hour to hour, and from day to day, we rebuild our physical bodies with the material elements of the earth in order to replace the corruptible and worn-out elements which previously composed it. Our other experiments have shown that the physical body can completely wear out and become so incapable of retaining life and vitality that the so-called breath of life, or soul consciousness, leaves it.

By these experiences of science and our individual lives, we become convinced that it is a part of the economy of the Creator's laws, and of the economy of life itself, for the soul to separate itself from the corrupting and corruptible physical body and leave the body to continue its transition into primary elements again, by which it returns to the dust of the earth, while the soul remains immortal.

If this broad and general explanation of the nature of man's being is acceptable to you, my reader, then you are face to face with the next important question: "Why is the soul of God, or the Creator's consciousness, placed temporarily in a *physical* body, and what becomes of it after its release?" That double question has been the most insistent and most important query in the consciousness of man since the dawn of thinking and believing. It is to answer that question with more facts and less theory that this book was written and dedicated to thinking men and women.

Chapter 4

THE QUEST

I HAVE INTIMATED that one of the objections on the part of those who are fundamentalists of the modern type in their religious viewpoints is that the doctrine of rebirth seems to place the soul of man in the position of being a *spiritual entity*, continuously bound to *earthly* conditions. Such persons say that it is disturbing to the peace of their minds and their spirits to think of the soul as requiring earthly experiences, trials, and tribulations in order to evolve or perfect itself. They also argue that it should not be necessary for the soul to have earthly experience or to require any process or system of earthly development. Their contention is that the soul of man is a divine, infinite, spiritual something, having its origin in God and maintaining eternally its transcendental nature, and that it can be neither added to nor subtracted from, nor in any way made more divine than it is when it leaves God and enters the body of man. A final contention is that it is horrifying to think that the soul must have more than one contact with the quagmire of earthly contamination instead of returning to the eternal spiritual world and remaining there in its sublime spiritual state.

All of these arguments are based upon certain assumptions which are faulty, or at least misunderstood. In the first place, attention is called to the fact that the soul of man *is* here in a physical body and *is* in contact with the earthly experiences, and this fact is neither an assumption nor a simple matter of doctrinal faith. All of our reasoning and arguing about the why and wherefore of the soul's incarnation in a physical body here on this plane cannot alter the fact that *it is here* and is passing through a process of experiences.

Granting that the soul in its spiritual essence is absolutely perfect and sublime and that no earthly experiences can improve this high degree of perfection, and granting that the soul has its origin in the consciousness of God but is nevertheless infused in a physical body to live for a time on this earth plane, we come face to face with the question as to why a soul in its perfection should require earthly experiences for even a day or an hour.

Orthodox theology of the Western world briefly and simply says that there is a divine reason and purpose for the soul's contact with earthly conditions and its incarnation for a time in a physical body on this earth plane. That is really saying something that common sense would admit. It is not a theological conclusion but a rational conclusion. We cannot possibly conceive of there being no reason, no purpose, and no great end to be served by the incarnation of the soul in a physical body. To think of such an important element in the scheme of things as being purposeless would be to tear away the very foundation of our faith in the belief that the whole universe and everything in it exists and operates in accordance with law and reason, and that God has established nothing or instituted nothing that did not have some definite purpose or plan back of its motive and existence.

It is my purpose in this book to show that there is a good reason, a logical reason, and an acceptable reason for the soul's incarnation in the physical body. This reason is not contrary to any of the sound, theological principles, and fortunately it is consistent with the understanding held by all of the religious movements of the world. By understanding these reasons and analyzing them, even casually, one is better prepared to understand the real purpose of our existence here on earth and to see why the true doctrines of reincarnation—freed from all of the unsound idiosyncrasies that personal opinion has attached to them—are plausible and acceptable to the thinking mind.

Starting then with the fact that the soul in its essence and vital nature is a spiritual substance originating in the consciousness of God and emanating from the spiritual realm, we proceed to study the attributes of this soul and learn what it really is, and why it may benefit by contact with earthly experiences.

Perhaps only in the Western world and among Western religions is the nature of the soul so little understood. The rapid advance and propagation of the claims of modern spiritualism represents a form of speculation possible only because of the lack of knowledge on the part of persons in the Western world regarding the soul, its nature, and its attributes. To the Orientals and to almost three fourths of the world's religious population the many preposterous claims of spiritualism as a religion, a philosophy, or a popular belief originated in the Western world solely because of popular misconception regarding the soul. It was claimed recently by one eminent clergyman, who regretted the increasing interest in spiritualistic seances in America, that the World War [I] with the attendant loss of millions of lives was responsible for the great increase in numbers of persons who turned to spiritualism to find some consolation, and perhaps some illumination, in regard to the unknown or sudden passing of beloved ones. But in many foreign nations there was also a tremendous loss of life, and among these peoples there was not the frantic turning to spiritualism for understanding because most of these foreign persons were too well acquainted with certain fundamental facts which enabled them to understand what the Western minds had not yet learned.

Clergymen in the Western world are as responsible as any others for the progress of spiritualism, for if the churches of the Western world and the religions of the Occidental had not eliminated from their early doctrines and creeds the principles which revealed the true nature and attributes of the soul, there would not be the present-day misunderstanding and misconception in this regard, and the many mystical movements now found in America and England would have no actual necessity as a foundation for their existence.

In most of Europe, and in all of America, the great fundamental truths of man's spiritual nature and existence have been modified or entirely eliminated from modern creeds and dogmas. If these were understood as well today as they were in the days when Jesus the Christ talked to his disciples and with the multitudes, and when the foundation for the Christian church was laid, there would be no need for any such book as the present one or the hundreds of others which have been published within the last ten years casting new light on the teachings of Jesus, and the pristine principles of Christianity.

Chapter 5

THE COSMIC CONCEPTION OF THE SOUL

IN THE OCCIDENTAL or Western world there is a general or popular idea of the soul which pictures it as an invisible, intangible, spiritual substance of an immortal nature. This substance is believed to be the “breath of life,” or, in other words, an etheric vitality emanating from the Source of All Sources and carrying with it the creative power or energy of the Creator of all things that exist. In brief, it is believed to be a spiritual essence, the nature of which is to give animation and life to all conscious things.

This is all that can be definitely stated by the most orthodox and enthusiastic followers of the religions of the Western world. We may divide the principal religious denominations of the Western world into two broad classifications under the headings of Jewish and Christian. Therefore, let us pause just a moment to see what the leading authorities in those two fields of religious thought have to say regarding the soul. Turning first to the *Jewish Encyclopedia*, we find that the nature of the soul, as taught in the Talmud, is that which was conceived by Philo, the philosopher. This conception— which is a human conception— is that the soul is dual in nature. One part is called the *active soul*, which is the consciousness breathed by God into man, and the other part is the *vital spirit* with which he inspired man. Here we have the foundation for a distinction between spirit and soul, as two parts of the same thing, and a reason for the confusion in regard to spirit and

soul, which leads many modern religious writers and preachers to use the two terms synonymously as though they were identical. It is this confusion which is responsible for the spiritualistic movement and similar movements using the term *spirit* for the term *soul*. We note in the *Jewish Encyclopedia* also that in some prayers the phrase is used, "May God give spirit and soul to the embryo" In other Jewish writings, quoted in the encyclopedia, it appears that the Jews believed that all souls are preexistent and that there are souls of different quality. The rabbis, according to the encyclopedia, do not agree in the belief of the preexistence of the soul. According to them "each and every soul which shall be from Adam until the end of the world, was formed during the six days of creation and was in Paradise".

For the Christian viewpoint, we may turn to the original Christian doctrines, as presented in the *Catholic Encyclopedia*. Here, we read that the soul "may be defined as the ultimate, internal principle by which we think, feel, and will, and by which our bodies are animated" In this expression we find the Christian idea that in addition to the vitality which animates the physical body through the coming of the soul, there is a form of consciousness or mind that accompanies the soul and which enables this physical body to see, to think, and feel, and act with understanding.

Much more is said in both of these encyclopedias about the soul. Many peculiar ideas are expressed therein which will probably surprise and astonish the average devoted Jew and Christian. Further presentation and discussions of these unusual ideas regarding the soul will be referred to in other parts of this book in connection with the points raised by them. At the present moment we are concerned solely with the nature of the soul and not its origin or the means of its entrance into the body or its purpose after it has become incarnated.

We note, therefore, that the Jewish and Christian religions adopted the almost universal idea of all other religions claiming that the soul of man was not only a vitalizing essence of a divine nature but the *seat* of consciousness or mind. We may safely say, therefore, that the universal human conception of the soul today is that it is the vitality and consciousness in man. This must be the view of every orthodox Christian and every orthodox Jew of the Western world, as well as

the conviction of every orthodox person of the various religions throughout the Oriental world. With such a general foundation for an analysis of the soul and its nature, let us turn to the viewpoint as expressed by mystical revelation and see what is the cosmic conception of the soul.

First, we discover that there is a very definite distinction between spirit and soul. Spirit is the animating vitality or energy that permeates all living matter in the universe. We must remind the reader right here that it is unnecessary to use the term *living matter*, since all matter is *living*. There is a difference between living matter and conscious matter. Rocks are living in the sense that there is a vitality, or force, or energy which infuses every crystal and every atom of their structure, and which holds the mass together in the proper atomic and molecular form to express the specific nature of matter. All matter is vibrant with this universal energy or essence which is universally called *spirit*. It is in every cell of the elements composing the body of man, the body of every plant and vegetable, and of every material thing in definite expression in the universe. Spirit is, therefore, the universal essence that creates and maintains the expression of matter. Chemically speaking, or from the viewpoint of physics, we may say that the essence which composes the electron is the universal spirit. Therefore, we will put the subject of spirit aside for a moment and consider soul as something apart from spirit.

Our cosmic conception shows us that the soul of man and all conscious creatures is a form of divine consciousness, which has certain attributes or functions. It may, therefore, be called *infinite mind*. This infinite mind has certain faculties which we may term *seeing, feeling, hearing, smelling* and *tasting*. These faculties are not separate and distinct functionings, as they are in the physical body, but a group or amalgamated faculty of apprehension and comprehension which in any one of its five forms of impression or receptivity is interpreted by us as that of seeing, feeling, tasting, hearing, or smelling. In other words, the mind of the soul is capable of receiving and comprehending knowledge through a faculty of perception, which is a combination of seeing, hearing, feeling, tasting, and smelling. The reception and interpretation of an impression by the soul is translated to our outer

physical consciousness in the terms of the senses: seeing, feeling, hearing, tasting, or smelling. Judging the soul impressions, then, from our objective or physical form of consciousness, we would feel at times as though the soul had seen something, or heard something, or felt something, whereas, as a matter of fact, the soul impression was not through any limited channel of one means of consciousness.

The perception or reception of knowledge or impression by the soul through its one complex channel constitutes what modern mystics term the *psychic sense*. When this sense receives an impression which is prophetic, it is called *intuition*. By others the psychic sense is called the channel for inspiration. Many other terms are used to describe this perceptive and comprehending faculty of the soul, and among the Oriental religions and philosophies we find many strange words indicating the rather indefinite idea I have attempted to express in the foregoing sentences.

Thus, the soul has the attribute of comprehension, as a faculty of its consciousness. It has likewise the faculty of communicating, through a similar channel of psychic impressions, the thoughts within its consciousness. These thoughts impress themselves on the consciousness of the soul in other physical bodies by a simple process. The soul in man, being a part of the God consciousness or Oversoul of the universe, is never separated from the soul that is resident in every physical body, and a thought in the consciousness of the soul in one physical body can be immediately in contact with the consciousness in the soul of any other, or every other, physical body on the earth plane or in the spiritual realm.

Right here we have a cosmic truth which, if developed to its full explanation and understanding, would make plain the misconceptions of the modern spiritualistic doctrines. Nothing said in the foregoing paragraphs is consistent with nor in support of any of the claims made by the spiritualistic doctrines of the present day. In fact, an understanding of these cosmic truths will reveal the error of the present-day spiritualistic beliefs and practices, and will make plain why many comprehensible experiences and revelations have come spontaneously and unexpectedly through what has seemed to be an application of the spiritualistic principles.

This mind of the consciousness in the soul, being part of the Infinite Mind, is wise in all universal cosmic wisdom. This does not mean, however, that the essential wisdom of the soul, which it possessed before it ever became incarnated in a physical body, includes a knowledge of all of man's artificially established and arbitrarily created beliefs and practices. It is often argued by the young student of mysticism and metaphysics that since the soul is infinite in its wisdom, there can be no reason for the statement that through its experiences here on earth it adds to its knowledge, and if it possesses all knowledge, it cannot possibly add to that wisdom.

Such students overlook the fact that the infinite mind of the soul previous to any incarnation on this earth plane would not be familiar with such mundane knowledge as the Sanskrit alphabet, the Morse code, the invented laws of man's form of chemistry, the driving of an automobile, the best methods to use in buying and selling in the stock market, or the ethical codes and legal statutes arbitrarily established by man in various countries, communities, and localities. The universal wisdom possessed by the soul before incarnation and ever afterwards retained as its fundamental knowledge pertains strictly to cosmic laws and principles—divine decrees and rulings.

When we stop to consider that the essential knowledge of one nation in one part of the world today is not the essential knowledge of another nation in another part of the world, or of the same nation in that part of the world centuries ago, we will realize that human knowledge, or earthly knowledge of human origin and application, is a transient, mortal something that changes rapidly and is not fixed for all times. The soul would not be aided in its earthly purposes during its incarnation in a body by being conscious of all the human knowledge accumulated by it through all ages.

The essential knowledge possessed by the infinite mind of the soul is that transcendental knowledge which man cannot obtain through any of the human channels or through any of the physical organs of perception and which he must, therefore, obtain through a spiritual means.

The coming of the soul into the body, therefore, is not for a single purpose, and we realize at once that we now have two good reasons

for the incarnation of a spiritual soul in a human body. First, that for a reason which we will explain shortly, the soul is to have certain earthly experiences, and secondly, the human physical body is to have the advantage of spiritual knowledge and illumination in addition to its mundane knowledge.

The next point for our consideration is that after the soul is incarnated in the physical body and brings to the physical body the divine consciousness and wisdom, plus the transcendental faculty of perception and communication with the soul consciousness of the universe, we have a combination which in the human form expresses the closest approximation to the image of God.

Even a cursory examination of the principles of biology, anatomy, and pathology indicates to us that the physical body of man, independent of the soul and its consciousness, has a form of consciousness and intelligence of its own. The most minute biological cell under examination through the microscope reveals reactions to light, color, and heat, and other external conditions, which prove that it has a primitive form of consciousness of its own. This physical, mundane consciousness is limited and mortal. The smallest living organisms, such as the smallest ones living in water, are an aggregate of the primitive cells, and their bodies contain, therefore, the aggregate consciousness of the cells that compose the bodies. The physical consciousness in each living body on the face of the earth is no more than the aggregate consciousness of the cells composing the body.

Limiting our discussion to man's physical body, we note from scientific experiments that the consciousness in the cells which compose the roots of our hair is a different consciousness from that which is in the cells composing the fingernails, the bones, the outer tissues, the muscles, the blood, or the other parts of our bodies. Each cell carries on its functioning and adjusts itself to its environment with similar cells and maintains its personality and integrity, its individuality, and its usefulness in accordance with the distinct consciousness within it. The cells which produce hair would not produce bone or tissue, or any other form of matter. No matter where they may congregate or with what other cells they may associate, they will strive against great odds and under

very adverse conditions to maintain and perpetuate, establish and reproduce, their individual nature in accordance with their individual consciousness. There are forms of physical disorders in the human body where hair cells, teeth cells, bone cells, and others, accumulate in an unnatural position or relationship and continue to manifest their natures and reproduce that which they were intended to reproduce, despite the obstacle of wrong environment and abnormal situations.

The consciousness of the physical body is, therefore, an aggregation of the consciousness in every physical cell of the human body, and is likewise a combination of the different natures of consciousness of the many kinds of cells.

The mystic knows, therefore, that the difference between the most highly evolved ape and even the primitive man is not a question of soul evolution but a question of the difference between the natures of consciousness in the cells composing the physical body and the dwelling of a human soul in that body instead of the soul of an ape. In other words, the difference between the ape and the human is not only a difference of the soul in each of them but a difference also of the aggregate and combined consciousness of the cells which compose the physical bodies of each. An ape, therefore, could not evolve into a man by suddenly having a soul of man enter its physical body in place of the soul of an ape. A great change would have to be made in the physical consciousness of its body as well.

Nor could the ape become a man by any process of evolution whereby the physical consciousness in the cells of the body of the ape became like unto the consciousness in the physical body of man, unless at the same time a human soul entered the body of an ape. The idea of seeking, therefore, for a single missing link in the evolutionary stage of cell life composing the physical body of the ape is a foolish one. The greater missing link in such an imaginary chain would be the single link representing the stage of change from the soul of an ape to the soul of man. And no one can seriously consider making a search for such a link.

Man's physical body, therefore, has a consciousness distinctly its own, limited and adjusted through attunement of its faculties to perceive and

comprehend things of its own nature. The consciousness of physical man is keenly attuned to the consciousness of all physical nature. But it cannot be attuned to the consciousness of the Cosmic or Divine Mind, for this is of a transcendental nature and of a higher vibratory rate than the vibrations of the physical consciousness. All of the perceptive faculties of the physical body and all of its impressionistic channels are limited to the grossly mundane things of the physical world.

The eyes can only see to a limited extent and within a limited portion of the universal scale of vibrations. There are colors and tones too high and too low for the physical eyes to see. The physical ear cannot hear all of the sounds that exist in the universe, for its consciousness and its mechanical means of translation of impressions are limited to a certain low portion of the scale of vibrations. The same is true of tasting, smelling, and feeling. In other words, the human physical consciousness is a consciousness of itself and of its like throughout nature. It was created and placed in the cells of matter in order that matter might be conscious of itself in all physical forms; beyond that it has no consciousness and cannot perceive or comprehend.

Truly, man, in a physical sense, is a finite, mortal, limited creature, and without the breath of life, the soul, and the divine consciousness, is not “a living soul,” but a mere aggregation of earthly substances with their limited form of earthly consciousness.

A violet growing in the green fields is an entity with a personality and character easily distinguished. Its characteristics of form, color, odor, cycle of birth and rebirth, and other distinguishing features constitute its personality. Its personality is the result of all of the consciousness within its body. A rose is distinguishable from all other flowers by its character or its personality. These are a result of the consciousness within it. Burbank learned that by modifying the consciousness of a flower or a piece of fruit through the introduction of a few cells of different consciousness, the outer and inner character and personality of flowers and fruit might be changed. Primitive man learned long ago that he could graft the personality of one tree into another by grafting some part of the physical consciousness or cell life of one into the other.

Returning to man again as our principal study, we find that the character and personality of man are the result of the thought consciousness within his being. And just as the character or personality of a flower, a tree, or a piece of mineral, or a piece of fruit is not exclusively manifested by the outer shape or form of the thing, so man's character and personality do not rest in the form of his body nor its size or weight, but in other subtle expressions of form, size, and color.

Realizing, then, that the consciousness within a man's body, like unto the consciousness within all things, is responsible for the distinct character or personality of man, we need think only of one other important point in order to have a perfect picture of man as a marvelous creation. That point is this: The soul consciousness added to the physical consciousness in the body of man during incarnation here on earth gives man his character or personality. Differing from those things which have no soul or divine consciousness, man's character or personality is not solely a result of the physical consciousness in his body, but the result of a blending or uniting, or cooperative action and reaction of the soul consciousness with, and upon, the physical consciousness. Thus, the dual consciousness of man constitutes his personality or character.

One final point in connection with this cosmic conception of the soul. As the physical consciousness in man changes through its physical evolution tending toward perfection, the physical characteristics of man change. As the soul consciousness in man is given more and more opportunity to express itself and to guide or dominate the thinking and the acting of man, so his character and personality will change. In other words, as the soul consciousness and the physical consciousness in man change through experience, through greater opportunities to express, through more complete understanding and comprehension, through more perfect attunement with the higher principles of life, so the character and personality of man change and evolve.

We now find that we have three reasons for the incarnation of the soul in the body. First, that—for a reason which we will explain shortly—the soul is to have certain earthly experiences; and, second, the

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human physical body is to have the advantage of spiritual knowledge and illumination in addition to its mundane knowledge; and third, that the character and personality of man may be perfected.

Chapter 6

THE PERSONALITY OF THE SOUL

IN THE PREVIOUS chapter we learned that one of the purposes of the soul's incarnation in the physical body is to assist in the building up of character and personality. This brings us to a consideration of what is character and what constitutes personality.

We have shown that all of the ancient and modern religions and philosophies conceded that the joining of the soul to the physical body results in "a living soul" on this earth. But we are not known as living souls but as certain characters and personalities, each distinctly different in many ways and classified only in certain broad generalities.

Our consideration, therefore, should be of what constitutes the personality of a living being. Character is generally considered as the ethical and moral principles which become the guide in life for each individual. Character, like individuality, is something that is not only constantly changing in many respects but is such a combination of elements of the physical self that it may be changed or modified at will. We mold our character, build our character, and establish our character by the things that we think, principles we hold fast to and adopt, and the acts we perform.

A banker as an individual is a banker only because that is his occupation or profession. The classification of a man as a banker refers more to his individuality and perhaps to his character than it does to his personality. The plumber likewise is classified as such because of his occupation or his trade. Some elements of character may enter

into the determination of that classification, but his *personality* may be absolutely unknown even to those who have employed him the most often as a plumber. An actor is classified as such because of his profession but not likely because of his *character*. There may be traits or elements of nature in his character that would enable us to identify him as an actor or capable of playing the part of an actor, even though we know nothing of his *real personality*. The artist may have nothing about him which would identify him as an artist, but there may be traits in his character which reveal the artistic tendencies and abilities which he possesses. He may be occupied in his art and he may not be. Nevertheless, he may be classified as an artist although we lack knowledge of his personality.

Individuality and character may be so instantly altered as to mislead us in our judgment. We may know a certain person as a banker through our daily business transactions. He may be employed in a bank where we have met him for many years and the mere mention of his name brings to our minds the immediate classification of "banker" In his outer habits, manner of dress, and manner of business conversation he may reveal himself as a character properly classified as a "banker" But we may accidentally meet him some evening in his home and find him playing a violin or a piano so proficiently that we instantly discover that in character he is also a musician. His individuality, as far as clothes and mannerisms are concerned, may continue to show us that he is essentially a banker by profession, but we notice that he can cast aside this individuality or character of the daytime and become the musician in the evening. Still, we may know nothing of his *true personality*. We may meet him in the summertime in the grounds of his country home and find that he is also a very proficient and enthusiastic agriculturist. His long study of the subject of gardening, for instance, as a hobby may make him very expert in this classification and as we see him in his overalls with rake and hoe we see a different individual or character than the one of banker— and yet we may know nothing of *his personality*

The dignified businessman who has held a responsible position and earned the popular faith in him as an efficient business executive may be tempted to commit some crime and we may find him later on in a

penitentiary serving some period of time. Having been found in his crime and discovered in his false characterization of an honest, worthy, sincere businessman, he has now thrown off his cloak and reveals his individuality and character on a level with the other prisoners around him; and we may be surprised through his language and actions to learn that the mannerisms of speech and habit which he exhibited for so many years in his business office were merely superficial qualities worn as a cloak. We may now classify him not as a businessman but as a criminal. Still, we may know nothing whatever about his *real personality*.

I trust that I have enabled you to appreciate the difference between character and personality. Personality appears to be, therefore, that inner, private nature of our real selves which has little to do with all of our outer physical or mental characterizations. It is unquestionably true that the real personality of every individual will consciously and unconsciously affect the outer habits and mannerisms of the physical self. It is also true, however, that all of the outer characterizations do not constitute a perfect index to the real personality within.

The personality within us constitutes, in a mental phase, that which we actually believe, that which we actually know, and that which has become a positive conviction with us through our thinking and our experiences. In a spiritual sense the inner self is that which is closely associated with our deep emotions and with our silent, private, cosmic and spiritual experiences. In a moral sense our personality consists of those things which we have secretly and privately established as our immutable principles or code of life. In our actions our real personality influences us by the habits, customs, and mannerisms which we have adopted gradually and so profoundly that we are almost unaware of their existence and find it almost impossible to change them or modify them.

Briefly, we may say, therefore, that personality is the inner self, or the self that is being built up by the inner consciousness and the inner man. In contrast, character and individuality constitute the outer self, or that which is of the physical, mental consciousness.

A study of the human personality through psychology and psychiatry has revealed in the past several hundred years that it is gradually formed in each individual by external influences and internal influences. Some specialists in psychology call this inner personality the *subliminal self* or the *self-conscious self*. In a true classification, however, it should be called the *true personality*. It is undoubtedly true that through heredity we inherit some elements of our personality, and it is unquestionably true that we also acquire most of the elements of our personality through internal and external influences.

By internal influences I mean those urges, inspirations, ideas, and impulses that rise within our emotions as a result of spiritual or cosmic contact, or through the transmission of ideas and principles to the inner consciousness from the *outer* consciousness. Certain courses of study, certain pictures, selections of music, and experiences in life will establish ideas, principles, and convictions in the outer consciousness which, because of their agreeableness to our understanding or to our other elements of personality, are adopted by the personality as further points of modifications. Experiences in life which teach invaluable lessons and bring to our outer consciousness a conviction of the truth of some great law or principle which we accept as being universal in nature and helpful in our progress through life, are adopted by the inner personality as rules and laws unto itself.

Sorrow, pain, and suffering, and the sympathetic understanding of the sorrow and sufferings of others will soften some of the harsh elements in our own outer nature and carry some points of characterization into the inner personality and there become fixed as additional elements of the inner self. Meditation, prayer, spiritual visions, and similar experiences of the inner self constantly add elements to the evolving personality. In this way the personality of the self within is being gradually developed toward a degree of perfection which it did not have when it entered the physical body

Because of the very intimate nature of the lessons learned by this inner self, and because of the confidential principles and ideals held by this inner self, the real personality of an individual being is known only to those most intimately associated with him and discovered only through long, intimate contact.

It has been found also, through a long study of the personality of man, that the tendency of the inner self is to build up a personality progressively toward a higher degree of perfection rather than toward a lower one. Regardless of how the outer man may live, and even pervert the morals and ethical principles to a continuously lower standard—as with the habitual criminal who is brazen and bold to the utmost degree—the *real personality within* is usually molding itself along lines that tend toward a higher standard and a greater degree of perfection.

It is a positive fact, revealed even by the action of confirmed criminals, that the higher ideals and more perfect standards of the inner self constantly challenge and question the actions of the outer self. Thus, most criminals sooner or later find themselves horribly annoyed and persecuted by a form of remorse actuated by what is sometimes called the *conscience*, but which is really the voice of the inner self or personality challenging the conduct of the outer self. Psychology in recent years has found a way to reach and arouse from its temporary imprisonment the inner personality of many persons to such an extent that a correct picture of the real self is revealed and the better tendencies of this inner self are given an opportunity to control the outer being.

The reason for the general upward tendency of the development of the inner personality is due, first of all, to the fact that it is closely associated with the Divine Consciousness in man and with those channels, or means of securing knowledge, which constantly inform the self of what is right, what is just, and what is merciful. Secondly, the outer self of man may deceive others through temporary modifications or coloring of its true nature, but the inner self of man cannot be deceived by the outer self nor can the outer self be deceived by the inner self. And, therefore, man in his own private periods of meditation and thoughtfulness knows what is right and what is wrong and is not deceived by any fictitious claim on the part of the physical consciousness. Thus, man tends toward higher thinking and self-improvement inwardly through his own private understanding of the real facts of life, while outwardly he may not be conforming to the standards thus being established.

Chapter 7

DOES PERSONALITY SURVIVE TRANSITION?

IN ANY ANALYSIS of this question we are confronted by two distinct and opposed claims. One is a theological doctrine; the other is called a scientific conclusion. Both of them are accepted by a large number of persons on faith. Both of them are sustained by the same kind of evidence when presented by the average representative of the school supporting them.

To proceed properly, let us place in a few words the two opposing claims in regard to man's destiny:

1. The theory of theology that man possesses an immortal *soul* or *personality* which survives the death of his body.
2. The theory of materialistic science that man's *individualism* or *personality* begins at the birth of his body and ends with the death of his body.

Let us note that the words used in these two brief contentions are carefully chosen. In number two the word *soul* is not used. Materialism does not recognize the existence of a soul, but does admit the very positive existence of that "something" labeled *personality* or *individuality*. The term *materialistic science* is used to distinguish one form of "science" from the many. Likewise, in number one the words *soul* and *personality* are joined as synonymous only because theology *assumes* such to be representative of a fact

The question of man's destiny, or the fate of his "personality" after the death of the body, is so old that its origin is lost in antiquity. The earliest records of man's thinking indicate that the discussion was a common and familiar one with but three conclusions as possible answers. In fact, we find that the materialistic conclusion was held by the minority of ancient civilization as today; and the majority sincerely held to the other. In all ages this conclusion or doctrine was philosophical, and not purely theological, as man has tried to make it in recent centuries.

We should not be considered presumptuous when we compare these various conclusions and beliefs, if it is our desire to find which of them is most in harmony with justice and which does the least violence to our natural feelings.

The materialistic doctrine is born of and based upon the *assumption* that man is born a helpless, ignorant infant as a product of an unknown principle called *heredity*, operating through or with forces and impulses of which he knows nothing and cannot combat; that, therefore, he possesses as advantages and handicaps, certain abilities, tendencies, fortitudes, and weaknesses, for the possession of which *he is in no way responsible*. Why he was born at all, why he is what he is, and to *what* end, he does not know and cannot know.

He tries to reconcile conditions, as he finds them, with the doctrine of materialistic heredity—regardless of the many manifest contradictions; for his doctrine says that the thief, the murderer, the fool, the liar, and the depraved have but inherited the endowment of their forebears; while the good, the noble, the rich, the happy, and the prosperous have unconsciously, mechanically, or *simply*, received the blessings passed by preceding generations. Such a doctrine does not account for the birth of a thief or a murderer in a long line of honorable ancestors, nor the birth of a noble, fortunate one in a family tree "rotten to the roots".

The believers of such a doctrine contend that they should not be condemned for their frailties, tendencies, or commissions. Even man-made laws excuse conditions thrust upon one by another without contributory responsibility or warrant, and even the most savage

racers would not tolerate—let alone create—a law which justified the punishment of one man for the sins—or commissions—of another.

Such beliefs as this preclude the possibility of a Divine Intelligence concerned in the birth and existence of man, individually and even collectively, and eliminate the existence of divine consciousness or soul in man of a nature distinct from the material essence of chemical life in his body.

Therefore, says material science, man is a chemical product—the result of mechanical or systematic laws which automatically carry on their processes of reproduction without conscious intelligence. Man is just born as he is, what he is, struggles to modify the blind, indifferent laws of nature, and eventually succumbs to the inevitable breaking down processes of the material elements—and dies. That is the end of man—again, individually and collectively.

A doctrine of *fatalism* is the religious creed of the materialistic believers. That we are born men—a certain type of chemical product—instead of monkeys, rats, or cattle, is due to chance. Our place in the animal kingdom is due to lottery. We have come from nowhere—by no real law that would prove itself by and through justice, mercy, forgiveness, consideration, or love—and pass on to nowhere again.

The good men and the just in the world are deserving of no more credit for their qualities than are the evil deserving of condemnation or punishment. Just as our tendencies, abilities, weaknesses, and prowesses are inherited without our sanction—or conscious warrant—so our experiences, fortunes, sorrows, joys, successes, and failures throughout life are acquired by us without deserving them and without moral or personal responsibility.

If we can cheat the system by beating the game of life in any move, if we can frustrate blind principles by our own developed sight, or build where tearing down seems imminent, we prove our individual strength and fitness to survive the decree of fate. The belief in eternal justice, law, order, goodness, and love is but a delusion. The law of right overpowering might, and character determining destiny is but a childish illusion—so declares the doctrine of materialism!

The theological doctrine—like unto the materialistic one—includes an assumption, viz: that the soul or personality of each individual being is *uniquely created* for each existence by God through immutable laws and principles known only to God. While this doctrine *seems* to be a great and inspiring relief from the depressing viewpoint of the materialist—and for that reason has become the hope of many—it is found, upon analysis and experience, unsatisfying to progressive, thinking minds.

We discover, first, that although it transfers the authorship of our creation from blind, unconscious chemical action to God, man remains a creature made and born from the nowhere, and the credit or *responsibility* for his existence rests with a personal maker and not with the process. Man is still a creature of circumstance and free from the responsibility of his creation, his existence, or his equipment, mentally, spiritually, or physically.

By attributing to the personalized creative power—God— that which we could not attribute to the impersonal creative, chemical processes, we have our responsibility for our existence endowed with conscious understanding, omnipotent power, infinite wisdom, and universal purpose.

The very first of these endowments—conscious understanding—warrants our belief in universal law, order, system, and purpose. To create knowingly, to cause consciously and permit understandingly, God must have a purpose, a plan, a scheme of things. There can be no element of chance, no lottery, no accident. All must be by decree. Hence man is, again, and after all, a creature of fate—divine, spiritual, infinite though it may be.

Likewise, if man is the creature of such a Creator, he, the creature, must be in possession of some of the attributes of his Creator; he must have the wisdom, power, and understanding, to some degree, of the essence from which he emanated. He must inherit—through his ancestral heredity—that infinite equipment which theology calls *soul* and which it intimates is synonymous with “personality”.

Theology proceeds a step further in its explanation of man's inherited possessions and states dogmatically or logically—however you may view the point—that since the consciousness, wisdom, and power of God and man are of a universal and eternal nature, the soul of man is therefore eternal, *immortal*.

As we have said, the theological doctrine is different from the materialistic one in only a few elements. It still leaves man the creature of fate. It relieves him of all responsibility for his birth, his existence, his endowments, and his heritage. A theological problem is involved in such a doctrine and requires explanation; and theology meets the issue quite conveniently.

The creator of man, possessing understanding, omnipotent power, and infinite wisdom, working through a universal purpose, must willfully permit, at least, the sufferings, sins, and errors of his offspring. Hence, God must either be indifferent toward his creatures or positively approving of these things. And, since there is a universal purpose in God's consciousness, he must approve of man's sufferings as well as man's joys.

At once we find ourselves face to face with involved theological doctrines, creeds, and dogmas which include *predestination* and revenge.

Predestination, as set forth in the Westminster Confession of Faith, is the doctrine which reveals that: "By the decree of God, for the manifestation of His Glory, some men and angels are predestined into everlasting life and others foreordained to everlasting death . . . whereby He extendeth or withholdeth mercy, as He pleaseth, for the Glory of His Sovereign Power over His creatures".

The principle of revenge or retribution is set forth in the Second Commandment (Exodus 20:5): "For I the Lord Thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; . . .".

Practically all of the theological controversies of the past have arisen through attempts to reconcile the theological principle of *fatalism* with *infinite* or even *mundane justice*. One of the results has been a tendency to

shift the responsibility for the evil in men's lives to a satanic character. Even this leaves open the contentions regarding predestination, free will, the original sin of Adam and the atonement for it.

For, according to the theological principles quoted above, man is created arbitrarily and without his desire, and at the moment of creation is either *blessed* or *damned* eternally. Hence, man is either good or evil, fortunate or unfortunate, noble or depraved, from the first step in the process of his physical creation to the moment of his last breath, regardless of his individual desires, hopes, ambitions, struggles, or devoted prayers.

Such is theological fatalism! Does it offer any consolation when compared to the principle of material fatalism? Only our deeper and truly mystical conception of God's real laws and purposes enables us to see behind these theological creeds and dogmas and find the truth.

Is it any wonder that progressive, searching, sincere men and women in all lands object to the narrowness of the theological creeds which permit such conclusions to be reached as we have in the foregoing paragraphs?

The principle of justice in all things—especially in the course of life—demands that man shall earn what he gets, deserve what he requires, and merit what he seeks; likewise, it assures man that he shall not get what he has not earned or deserved. The law of *reaping what we sow* is not a theological, religious, or ethical decree, but a scientific, philosophical, and moral principle, the basis of justice.

The idea that man must suffer the sins of another, solely because the other was sinful through the fatalistic decree of his Maker at the time of his making, is certainly contrary to the principles of *human justice*, let alone *divine justice*. That one creature is good because the Maker planted good in him and another is bad because the Maker planted evil in him— forever and eternally, unalterably and irremediably—is most surely unfair to all mankind. But that the evil men should have their unearned or undeserved sins transmitted to their offspring “unto the third and fourth generation” is the utmost of *injustice*.

Thus the doctrine that all men are sinners and have the essential sin of Adam is a challenge to justice, mercy, love, and omnipotent fairness. Of course, if it is necessary to *assume* that *fatalistic man* can sin against the omnipotent and infinite will or decree of his Maker, then the sin of Adam was strictly his own by permission or tolerance of God, and he alone could compensate for his sin. On the other hand, if mankind—forever and forever—sinned through Adam, then man alone should compensate through personal, individual suffering. Therefore, the doctrine of atonement, whereby man's responsibility for his essential sin was shifted to another to be paid by crucifixion, is also opposed to justice.

Salvation through right living is impossible, according to these doctrines, for man cannot be saved through personal merit, since he has none—for all that is good in him, of him, and through him belongs to his Maker who decreed and foreordained it.

Man so loves *justice*, and has through the ages developed a so much better and more noble idea of justice—regardless of its seeming absence in the *theological scheme* of things—that he has refused to countenance, let alone support or encourage, the doctrines of either materialistic or theological fatalism. No successful scheme of conduct in life, either moral or ethical, least of all religious, can be built upon the theory that we are, from the primary phase of our creation, and for no merit or demerit of our own, either the favorites of God's arbitrary blessings or the blind victims of his vengeance and wrath.

Therefore man seeks the truth—and his essential desire is to see justice done to the wisdom and power of God as well as to the interests of God's creatures. This is what the true modernist seeks; it is what the mystic of all ages has demanded.

Chapter 8

HEREDITY AND INHERITANCE

THE BODY OF a child is not *created* but reorganized from preexisting elements. Every element entering into its physical make-up has always existed since “the beginning” and will always exist—even after the “death” of the body. Chemically these elements are either pure or impure, according to the nature of the environment in which they are assembled or the contamination by impure “seeds sown to be reaped”.

Heredity is the process of modifying the pure stream and straight line of ascent of the body’s physical evolution. It relates exclusively to the material elements of the body as transmitted or contributed by the preceding period of evolution, the preceding generation of existence.

A period of reincarnation for the *physical body* begins at the moment when preexisting elements are drawn together to re-form an organized body, and ends when the magnetic influence—life—ceases to hold the elements together; and these elements separate and return “unto the dust of the earth” again. From conception, or unification, unto “death” is one half the cycle of *physical evolution* of each body. From dissolution or “death” unto unification again is the other half of the cycle.

The second half of the cycle is as essential to the process of evolution as the first half. Through dissolution or decomposition of the elements of the body they are freed from any abnormal or unnatural associations they may have been forced into by man’s willful violation

of nature's laws. Disease is the result of abnormal, subnormal, or inharmonious relation or association of elements in a part or parts of the body. Perfect health is pure harmonium of elemental relationship.

“Death”—or dissolution—is nature's economical method of ending the stress and struggle between the inharmonious elements for dominion and power, and the first step in the process of the return to a pure, normal, natural state and environment of each element. Thus, dissolution is the phase of physical evolution which is cleansing, purging, and rehabilitating.

From the rehabilitation state each element is attracted again by the magnetic influence of reconstructing life, and finds its way to association, organization, and group manifestation.

In the procedure from rehabilitated primary state to recomposition in a new group form, these elements may become contaminated, or have forced into their general assembly some disadvantageous or impure elements. In this manner the very first and later stages of physical evolution, *prior to birth*, may prove to be qualifying stages of normalcy. This, and this alone, is *heredity*—what the larger, parent body has sown. The offspring will harvest what its parent has planted. The lesser part experiences the effects of the acts of the larger part, while the larger bears the responsibility and must compensate. It is the law of justice in magnificent demonstration.

When the soul enters the physical body it takes residence within a physical form prepared, in purity or contamination, to receive it. The physical form has no choice in the selection of the soul to be its companion through the forthcoming cycle of existence. The soul, on the other hand, has no free choice in the selection of the body in which it is to be imprisoned or glorified for another period of incarnation. Both are drawn together, attracted to each other, and united by the law of compensation—the law of justice.

The soul comes forth from its eternal abode with its consciousness and personality unimpaired by the changes in the mortal body from which it was freed at “death” or transition. It is not composed of dissimilar elements or temporary associates. It is one entity, uncomposed,

uncreated, and undivided. It is the very antithesis of the physical body in every characteristic. Whatever may distinguish the physical body is a negative expression of the soul's positive character.

The soul possesses, as a heritage from the Infinite Consciousness and Mind "in the beginning," a *mind and memory*, constituting a continuity of experience which is eternal. It is this consciousness of self, this *mind and memory*, which we characterize as *personality*, then, which grows and is molded into greater comprehension and power through the various cycles of evolution.

Into the physical body comes the soul with its personality, its perfect memory of all past experiences and its acquired penalties and rewards earned through the Law of Compensation. It is still free to choose, free to decide, free to submit or to rebuke the urges which comes from its memory of past experiences or the whisperings of the world without. But it has debits and credits to its record from the past and these it cannot avoid.

Whatever it may decide to do, it must contend with the Law of Compensation in attempting to carry out its decisions. The debt to be paid will be demanded by the Law of Karma at the moment which is most propitious. Ever and anon the silent adjuster of the law stands by and with the nod of his head permits the decision of man to come to an issue or to fail.

Karma is not revengeful. It would be self-annihilating if revenge or retribution were its motives. It can only be re-creative and constructive. The progressive evolution and advancement of the personality is its sole purpose. It demands not "an eye for an eye and a tooth for a tooth," as does the law which man invented as his imitation of the Law of Compensation.

It demands only justice—justice to all, the sinner and the one sinned against, the benefactor and the one benefited. It has the power to carry out its principles. It leaves nothing to the judgment of man, for he had his choice and decided; it retains the sole responsibility for its operation, for man agreed to this when he decided. Its aim is guidance; its methods are instructive; its functions are redeeming. Such is the Law of Karma.

Karma selects for its *propitious time* to exact compensation or bestow blessings that moment in the period of the soul's residence within the physical body when the personality will profit most by the lesson to be learned, the experience to be realized, or the reward to be utilized to the betterment of all concerned.

It selects for its place of manifestation that localization of events which is most favorable for an impressive demonstration to all who may discern and profit thereby. It selects for its means of action or medium of performance those channels which will afford the utmost of efficiency and direction in compensative adjustment, with consideration for every living creature.

Since Karma seeks neither revenge nor retribution, but exacts only an adequate adjustment of conditions, a balancing of realization—that man may become more perfect in conduct—it may elect to suspend an objective compensation in favor of a subjective penitence.

If the personality of man is brought face to face with a situation in life which clearly reveals itself as a karmic debt to be canceled by a trying experience, it may find the experience modified, the test lightened, or the suffering eased, by *acknowledging the justice of the debt*, and discovering the lesson contained therein. With appreciation for the knowledge, and with penitent heart for the error previously committed, the personality may find that the ends of justice and Karma have been satisfied. Thus the principles of salvation by grace, and redemption by atonement, have their real origin in the just working of a great law.

We discover in reincarnation and Karma the only rational and acceptable explanation and cause for the seeming injustice of the inequalities of life.

Some are born in wealth, some in abject poverty; some are born with every advantage for education and advancement, some with no opportunity at all. One is born handicapped, physically and mentally; another is born without flaw. In a given family of four children, one is strong and healthy of body but mentally defective; another is born sickly and with a weak body, but brilliant in mind; one is born with

cruel, mean, sordid tendencies, bringing shame to all the others; and the fourth is serious and noble, with religious ideals.

Heredity alone cannot account for all the physical defects endowed at birth; it cannot always account for the physical differences in the various children in one family. Nor can materialistic or theological fatalism explain—with satisfaction and justice—the inequalities found in each race, each nation, or even each group of men.

The Law of Reincarnation alone makes understandable and acceptable the conditions and experiences of our lives.

I am tomorrow, or some future day, what I establish today. I am today what I established yesterday—or some previous day.

I may be as unmindful of things I do to establish my Karma as I am unmindful of many of the results of Karma.

I may be enjoying good health in this incarnation without appreciating the fact that I earned it, deserved it, or established it, by some acts or attitude of mine in the past. And I may show so little appreciation for this blessing of health, and so neglect its possession, that some day I shall suffer poor health—either in this incarnation or another.

I may possess those desirable endowments which others do not have, and simply take them for granted. I may elaborate upon the things I do not possess and consider my lot peculiar, accursed, and damned.

Each of us from our personal point of view is prone to measure the inequalities of life by the yardstick of his needs, and to overlook his blessings. If, however, we consider the good things we possess as natural birthrights, deserved or earned in some way, we should be consistent enough to look upon our afflictions as similarly deserved or earned. As soon as man looks upon his whole station in life as his birthright, rather than just the half that is acceptable, he will be ready to meet his Karma and work it out.

How careful man is to guard his fortunes lest he lose them by some act that would justify the loss! How concerned he is that he may commit some act or fail to do something that will automatically, logically, and

fairly turn the blessings of his life into other channels. Yet he fails to realize that the afflictions, adversities, weaknesses, and crosses in his life may be transformed, transmuted, and transcended in the same manner.

Thus we see that the inequalities in life are karmic and, in accordance with the Law of Karma, are adjustable. Thus man's fate is *ever in the molding*, and man alone bears the *responsibility*.

The full course of man's life is *not* one incarnation on earth in one physical body. To assume or believe it is, is to say that the elements of the physical body—matter—never cease to exist, never *die*, or become annihilated, but man's personality and soul come into existence, manifest for a time, and then cease to function.

We see, plainly, that the existence of matter is one continuous cycle of periodic re-formations, of expressions, never ceasing to manifest, retaining its essential nature always, but reborn in a new form in accordance with the immutable laws of the universe.

The *personality* of man has its course of existence, eternal and continuous. Each personality came into existence "in the beginning of all creation," and has always existed and will exist into eternity.

The course of such existence for each personality is marked by definite periods of rebirth in a physical body—a new medium of expression. We call each period of existence in the body an *incarnation*, for the personality or soul is incarnated in the flesh. The successive incarnations are reincarnations or rebirths in physical bodies.

From birth to birth, or rebirth to rebirth, is a *period of evolution* for the soul or personality. This period may be divided into two phases: (a) the *mundane phase*—from rebirth to transition; and (b) the *cosmic phase*—from transition to rebirth. We may consider the entire line of the course of existence of the personality as eternally moving forward in undulating phases.

The very terminology used in this schematic illustration is suggestive of laws and principles. It is borrowed from the teachings of the Rosicrucians, the most highly evolved group of mystics living in all ages, whose knowledge of God's laws and nature's ways is most profound.

Chapter 9

KARMA AND PERSONAL EVOLUTION

MAN IS NOT discouraged or disheartened in his quest for perfection by learning from experience that there are certain immutable laws universally established. Nor is he checked, in his determination to attain the heights of his ambition, by discovering that these immutable laws are *impersonal* and *impartial*. That these laws affect all of God's children, and even every species of living things, regardless of parental heritage, social standing, financial power, or divine attunements, makes man see in and through them a principle of real justice.

The mystic claims that it is the continued demonstration of the *immutable* laws of nature which proves the existence of an Infinite Mind and Omnipotent Power, inspired by Love, Mercy, and Justice.

Unquestionably it is the evidence of the workings of these immutable laws that has maintained and sustained the faith of millions of people, in all ages, in the existence of some fair, just, and Infinite Intelligence ruling the universe. It has been this faith—aye, even conviction—that has saved the world from self-damnation and self-destruction; and it is this same conviction, growing more and more convincing through test and demonstration in science and every phase of common experience, that is responsible for the worldwide challenge of the truth of certain theological doctrines.

Man is truly becoming more and more religious in his thinking and living, and less theological. This is detrimental to some of the churches, but joyous for the Kingdom of God.

What are the fundamental immutable laws? First, that matter and energy are indestructible. Fire, decay, the will of man, the decree of God, may change, modify, or redirect the manifestation and nature of matter, but nothing can destroy its essential existence. Energy—the fundamental, universal essence of all power—may be directed and redirected in its course of action and demonstration, but it cannot be destroyed any more than it can be created. It has always existed and always will exist.

Man has come to understand the principle of immutability so well that he realizes that even the Master who originally conceived and decreed these immutable laws and set them into action with the “Word” (Logos) cannot now suspend, modify, or abrogate them. One incident of suspension, one demonstration of modification, would rob those laws of their universal justice. But neither history nor tradition record a single authentic instance where even the least important laws of nature has been changed.

What a marvelous conception in the beginning! What wonderful system, order, and law of equity! How our hopes rise and our fears fade away in the knowledge of sublime justice for all—every created and living thing. Truly, God was just and fair—in the beginning! Why should we doubt that God is *still* just?

Another immutable law is that we shall reap as we sow; the tendency on the part of every living cell to reproduce its own nature plus some degree of progression in its evolution. Against varying odds, willful interference on the part of man, and the influence of environment and unrelated forces of nature, the tendency of every living thing is to be true to type, even reverting to type when forced for a while to accept unwarranted modifications. As a companion principle, we have what is generally known as the Law of Compensation, or “Karma,” as the mystics of many ages have called it.

The work of Luther Burbank was possible only because of nature's immutable laws. By continually blending the elements of nature in accordance with the laws of synthesis, man has reaped a harvest of testimonies to the law. "If but once man in any part of the world should reap an orange from planted watermelon seeds, our faith in the whole scheme of living would be shattered!" said an eminent clergyman in England some years ago. If man should ever discover a single instance when the Law of Compensation or automatic adjustment did not operate in nature's normal processes, he would be justified in losing all faith in the infinite wisdom of the Universal Mind.

An ancient philosopher, who was truly a mystic, expressed the greatest principle of creation by saying that all things "are becoming" Each hour of the day every material thing is becoming something else. It is the law of change, of motion, of life.

In the whole universe there is nothing today that is *new* in existence. Nothing has been *created* since the beginning when the "Word" established all *created things*; and, as we have said, nothing has been destroyed or ever will be destroyed.

All is unceasing, *progressive* change. This is the true law of evolution. The mystic knows that man as a species has been and is *evolving*—not from a lower species, but from a lesser to a greater degree of perfection. In the beginning was the Word and the Word was made flesh; and man as a species was conceived and created simultaneously with all living creatures resembling him in some characteristics. But primitive man was as far advanced beyond the ape as modern man is advanced beyond the primitive progenitors of his type. He has evolved more rapidly than all other species of the animal kingdom because of endowments not possessed by other creatures.

All that which seems like "creating" is "re-creating"— evolution, change. All that which seems destructive is but a phase in the process of constructive change. It is also evolution. Therefore, all that which is loosely called *creation* and *annihilation* is really transformation. That which seems new is but old matter, old thought, old spirit, old life, old hate, old evil, old errors, in new forms, new births of manifestation.

There are no contradictions in nature's laws. Harmony is the element that binds them all into one law—the Law of Evolution.

Since there is no destruction of matter, energy, force, or principle, and no creation of this from what has not always existed “from the beginning,” all is eternal, immortal. Hence, even the body of man in its elements, the spirit of life in its essence, the soul of man in its consciousness, are eternal and immortal.

There must be a law of evolution—change—new form for the mind, character, personality, and soul of man, as there is for the physical body of man. Coincident with the gradual, progressive evolution of man's physical body in the ages of the past has been the progressive evolution of the soul of man.

The soul in man—or call it mind, personality, or character—is the flower of God's creation, the acme of nature's products. It is inconceivable that nature should give immortality, and the accompanying opportunity to evolve, to the least speck of unconscious dust and deny it to the soul of man.

We have intimated that the soul in man is associated with personality, and that it has a conscious *mind*.

There is hardly any basis for argument in the statement that man is a dual being. Without the least consideration of any of the ancient or modern philosophies we can say in simple words that man, as a sentient entity, is a physical being through which expresses a *personality*, individuality, or distinct character. Essentially, man is partly physical and partly non-physical; partly material and partly immaterial.

In this duality we sense a unity of different beings. That we are warranted in looking upon the personality or soul of man as a *spiritual being* within the physical body is indicated by the many common experiences of life quite independent of the principles expounded by psychology.

The experiences commonly designated as *dreams* reveal at least that man may be conscious of his existence and conscious of the world, without any functioning on the part of his waking consciousness.

Whatever way we analyze dreams and conclude that they are the result of restlessness on the part of the brain or mind, the fact remains that the consciousness of the self during dreams is not the same as the self-consciousness during our normal waking conditions, in either degree or nature.

On the other hand, there are those occasions when this consciousness of self is asleep or dormant while the physical body is active and more than normally functioning; as, for instance, when chloroform or ether is used to dull the consciousness while the body is kept active through handling, abuse, and trial.

There is that very large class of frequent phenomena typified by the experience in which the consciousness of one in profound meditation seems to leave the physical body and, as a sentient being, goes out into space and revels in environments far removed from the locality of the physical body. At such times there is always a distinct sense of the separateness of the material and immaterial selves.

What is this inner self? Theology answers and says, "the soul" Philosophy answers and says it is "consciousness of self" The mystic—ever more guarded and precise than the theologian or the philosopher—says, "It is the personality or ego!"

Personality or ego is the consciousness of the spiritual body—the soul. It is the part of dual man that has been progressively evolving along with the evolution of the physical body. Just as the physical body has gradually acquired a more upright position, a more tranquil expression, and a more refined form, so the personality—or consciousness of the soul—has evolved a more universal knowledge, a more intimate acquaintance with itself, and a more idealistic relation of its purpose in life. This development of the consciousness of personality in man is conveniently called *personal evolution*. The purpose of such evolution is to build character.

Every ethical and moral system of the past and present has had for its aim the building or perfecting of character. Even the primary stages of elementary education contribute greatly—for good or bad—in the molding of character. The Greeks adopted a system, now being revived,

of character molding *before birth*, through the prenatal influences of the mother. Unquestionably education has the most formidable influence upon character, while religion, ethics, and morals—as codes and creeds—contribute a refining element.

It is the desire of every progressive, thinking being to develop the character to a degree of nobility and perfection where it is not only a personal asset—assuring very definite dividends—but an asset to the family, the city, and the nation.

We are told that *character is salvation*. Through the development of character man discovers himself and rounds out his dormant abilities while rounding off the rough corners of his nature. Truly, in this sense, the evolution of character is the approach to salvation from failure, sin, and ignominy.

Character is fate! Certainly, as we build our character in the *now*, we decree our fate in the future. The forcefulness Every experience in life, every incident consciously realized—and many of which we are unconscious, form a part of our molding personality. We are not only *now* what we *think*, but we will become that which results from our thinking. We are reaping daily and hourly as we have sown. Each day we become, mentally, spiritually, and physically what we have made ourselves. Hence, we are forever working out our own salvation or damnation, independent of the subtle influences of heredity, and independent of any predestined course in life.

Man possesses the power to choose. Free will is a fundamental factor of his highly developed—evolved—consciousness. But as he chooses, so must he abide. The responsibility rests with *him*. As he sows, so must he reap; as he obligates, so must he compensate; as he demands, so must he pay.

Man's life is an endless battle between urge and decision. Cosmic, divine inspirations from the consciousness *within* vie with worldly, material, gross temptations from without. Man is motivated by urge; he is free to decide and he *becomes* what he thereby decrees. Such is the principle, the true law of fatalism. The responsibility rests not in

some blind law of chemical action and reaction, nor with a jealous, revengeful God.

Man may be blind to the consequences of his decisions, and may often be blind to the true nature of the urge which brings the need for decision. But the *immutable laws* provide one direct benefit as a result of every decision, every act. As man chooses—sows—so shall he reap and pay. That is the Law of Compensation.

According to this law, nature in every department of manifestation demands justice, equalization, and compensation. It is so old in the understanding of man that most of his self made laws, even among primitive tribes and races, are based upon observations of its working.

The manifestation of the Law of Compensation constitutes the *great school of experience*. Through this school man has come to learn of his powers and limitations, his weaknesses and strengths, his advantage over all other living creatures. From childhood until old age, man learns that his evil acts are essentially a sin against his own career for which he must suffer or pay. He learns, too, that his noble deeds, unselfish acts, and idealistic thoughts bring their balanced rewards.

Each experience with the Law of Compensation adds to the molding of his creed in life, his guide of conduct, his code of thinking. The memory of each experience—each lesson—remains as a stone in the structure of the character that he is building. Personality—or character—is thereby evolving from childhood onward through every hour of conscious existence.

Thus the soul in man, the immaterial part of his dual being, the consciousness of the self, is an evolving entity which the mystics call *personality* or *ego*. And because of its very nature, because of its association with the immaterial part of his being, *personality is a spiritual, eternal, immortal entity*.

The following statements are not presented as the component elements of a mere doctrine, but as the essential parts or related phases of a law.

That reincarnation, as a doctrine, affords a more satisfactory explanation of life and its trials, tribulations, and compensations is apparent from the fact that it does not require a basic assumption other than that already adopted by all Christian and nearly all other forms of religious beliefs—the immortality of the soul.

On the other hand, it does not require the acceptance, upon faith, of any principle of fatalism, predestination, or retribution, operating through blind, material action or a revengeful, jealous God. Neither does it shift the responsibility of our fate from earthly atom to heavenly deity, but leaves it resting surely upon the individual.

Let us see, therefore, what the fundamental *assumption*, referred to above, means.

The soul, with its consciousness or personality, is *immortal*. This is the assumption and contention of all Christian doctrines and practically all other religions. The mystic claims that if the soul of man is something which is created anew and given existence for the first time when it enters a physical body, then it would cease to exist at that change of dual existence called *death* or *transition*—for if the soul of man is immortal *after death*, it must have been immortal *before birth*.

The immutable laws of nature prove to us that it is inconsistent with the whole scheme of nature to suppose, assume, or believe that the soul which enters each new body is an eternal, immortal entity created for the first time for each body, but living eternally thereafter.

The idea that the soul is immortal *only after it leaves the physical body* is but half of the truth, if true at all. That which is immortal *is* and *was* forever immortal. Immortality is not an element or quality that can be called into sudden existence and added to a thing to serve for an indefinite period of time. If it *is* at all, it must have been eternally.

Furthermore, if the soul in man is a gift, or an endowment from the Cosmic or the Infinite Consciousness or God, it must be of the essence or nature of the Infinite God—eternally immortal. It must have existed “in the beginning” and will exist into eternity. There

can be no periodic creation of *new* parts or segments of the Divine Consciousness. Such a thought is so inconsistent with all other laws of nature that its belief is abhorrent to the real thinker.

Our only conclusion must be that the soul of man, with its consciousness of self, or personality, is preexistent, immortal, and eternal. It has always existed, but passes through the universal process of change.

The physical body of man, as we have seen, has attained its present degree of high perfection in appearance, form, nature, and functioning through progressive cycles of evolution. In all direct family lines of ascent we find that each generation of the blood, each cycle of the physical rebirth of the body, shows the effect of physical evolution, *if no evil seeds have been sown to be reaped.*

And coincident with these cycles of evolution—periods of rebirth along one line of ascent—the soul also evolves in cycles of existence along one line of ascent. Likewise the soul of man in each existence, in each reincarnation in a physical body, shows the effect of mental and spiritual evolution, *if no evil seeds have been sown to be reaped.*

Chapter 10

THE AGGREGATION OF PERSONALITIES

IT WOULD APPEAR from what has been said in the foregoing pages that since man evolves a distinctly different or modified personality in each earthly incarnation, these personalities, being an attribute of the soul, would give to each individual on earth an aggregation of the personalities previously evolved.

In other words, if the soul upon entrance into the physical body at birth carries with it any remnant of the personality or personalities possessed by it through previous incarnations, each one of us would possess at the present time in the present incarnation an aggregation of personalities rather than a single one.

The truth of the matter is that each *one* of us manifests primarily in each incarnation only one personality, and that one is that which is being evolved at the time; but this evolving personality is unquestionably an aggregation of the essential elements of the previous personalities possessed by the soul. Herein lies the only logical explanation for the commonplace manifestation of those complexes which psychoanalysis and psychiatry attempt to distinguish and separate into distinct traits or elements of character.

Merely as a hypothetical example, let us assume that we have before us for critical study a businessman, forty-five years of age, who has risen to his position from a family living in moderate circumstances and of average intellect. Let us assume that his schooling was derived exclusively in the public schools, with no college or special academic

training, and that after entering the business world and contacting various occupations he finally entered the employ of a firm wherein diligent application, some special abilities, loyalty, and sincerity enabled him to become promoted until at the age of forty-five he reached the position of general manager, and is now a married man with two children, a fine home, a good income, a well-trained mind, with the advantages of some travel and much reading, and the benefits of culture and good social position to make the remainder of his life one of assured happiness and peace.

And let us assume, in our study of him, that while he is not an extremist in religious thought he is a supporter of the church and of every humanitarian, religious activity, is fond of wholesome outdoor sports, is conservative and dignified in his personal habits and language, steady and logical in his thinking, reasoning, and general activities, and given to one or two hobbies for relaxation. In general, he is neither a special study for the psychoanalyst nor one to be cast aside as having no complexes of any kind. In other words, he is just the average successful businessman whose personality and character seem to have been softened by many experiences and whose life is not affected by any of the passing thrills or momentary excitements of the day; yet he has shown unique ability in a number of directions and holds a number of convictions in his mind which nothing can reverse or modify. To his intimate friends he has a personality that is distinct enough to be recognized and distinguished from others, yet there are a few elements of this personality which appear to be foreign to it or at least unexpected variations.

From the viewpoint of those who do not believe in reincarnation this man's character and personality would be the result of his education, training, and experiences in the past forty-five years of this one incarnation exclusively. In other words, his present personality would be solely that which has evolved during this one incarnation.

From another point of view this personality is a blending and an aggregation of the essential and outstanding elements of his character and personality in all of his previous incarnations. In other words, we will assume that this man in his last incarnation was essentially a soldier, for most of his life was devoted to army training and to military

experiences plus a few lessons of life learned through separation from his family, through a lack of sufficient income to give him in the latter part of his life the luxuries that he would have enjoyed, and similar experiences.

And we will assume that in the incarnation preceding that of a soldier he was essentially a physician, or one devoted to the study of disease and the practice of any methods that would relieve diseases and physical suffering, and that through this training and experience he learned many serious lessons of life, which, before the close of his incarnation, left indelible convictions upon his memory as elements of his personality.

And we will assume that in the incarnation preceding that of the physician he was a farmer in a provincial sense in some country bordering the Mediterranean, and that, as such, he learned through experience many other lessons of life, especially those relating to agriculture, the conservation of small funds, the benefits of diligent effort and watchfulness, the value of sacrifice, and the benefits of saving, as well as the detriments of the lack of education and the lack of opportunity to improve the mind and hand in practical application.

Without going back any farther in possible incarnations preceding these, we will see now that upon each transition this man carried in his soul and personality certain keenly learned lessons, or extremely well-learned experiences, which constitute at the present time the foundation stones or principal elements of his character and personality. If we look upon these outstanding lessons of each incarnation as rules and guides of life, written down in a ledger as the immutable laws by which he would govern himself, we will find that as he passed through each incarnation and added to the character ledger of his life, he also added new rules, new laws, new convictions, new elements of personality.

When he passed from the life of a farmer, and through reincarnation became the physician, he entered into a new life with some of the outstanding lessons he had learned as a farmer written secretly but indelibly in the inner nature of his being; and as he passed through childhood and studied to become a physician these deeply buried elements of his previous personality subtly manifested themselves by

acting as controls or guides, or modifying tendencies, in the situations which confronted him in his daily life. Perhaps as a physician he may often have wondered at his inner liking for agriculture. Perhaps he wondered, also, about his deep-seated tendency to be saving, economical, and conservative in his expenditures. Undoubtedly he would have no recollection of having acquired these principles through experiences in a previous life. As he learned more lessons through his profession as a physician, new rules were established and new elements of personality were adopted and the rough and uncouth elements of his life as a farmer were eliminated, and at the close of his incarnation as a physician his personality was that of a blending of the principal elements of both the farmer and the physician.

When he came into life again in another incarnation as the soldier, he probably found early in his youth that he had a liking for the study of the human body and desired to know more about the organs and functionings of parts of the body, while at the same time upon occasion there may have been an uprising in his consciousness of a knowledge as to what to do in emergencies or in accidents, or when his body or the body of someone else was in great suffering. All the while there may also have been a tendency to want to be out in the open country close to orchards, or to fields of wheat, or among grapevines, or where the farmers were at work. There may have been in his consciousness a desire to know something of herbal extracts and of chemistry, and it would have been said of him probably that he was a youth of strange nature or temperament and tastes in his lines of study. But after being entered into the army as a young man, and after developing an appreciation of military training and regulation, new features were added to his character and personality so that when the time came for transition again, many new and valuable lessons of life had become established in his personality as guides and laws.

Therefore, we would find that when this man came into in his present incarnation his undeveloped personality consisted only of the deeply seated and unawakened elements of personalities from the past. Had there been any way of analyzing his past or scrutinizing the undeveloped personality residing within him as a boy of twelve or less we would have found that in that soul of his being his personality

was like an unfinished book upon the pages of which were written certain laws and principles to become the fundamentals of his present personality.

We would have found the love for the country, the admiration of nature's processes, the instinct to save and to economize, the ability to plant and make things grow, the desire for greater knowledge and more modern advantages, the liking for chemistry and botany, the sympathetic feeling toward those who suffer, with a natural ability to know what to do to relieve such suffering, the instinct to live properly so as to guard against disease, and, with all, an inherent love of country and a highly developed degree of patriotism, and an instinctive dread of ammunitions, firearms, or physical conflicts. Out of this group of character elements, which the expert would call *complexes*, there developed gradually in the youth the natural desire to be engaged in some constructive, peaceful, conservative, modern, practical activity, which would entail no destruction of life, no sacrifice of personal needs, no lack of opportunity for education, and at the same time allow the expression of sympathy and the desire to help those who suffer.

Understanding, then, what were the essential elements of his evolved personality and what were the fundamental laws of his character, we should not be surprised to find that as he passed from one occupation to another in his present incarnation he finally found satisfaction and contentment in the service of a company devoted to the making of proprietary remedies from herbal extracts for the alleviation of physical conditions. In other words, we find him now as general manager of a company manufacturing and selling bottled extracts which are used by physicians and chemists in the preparation of remedies for physical suffering. In this business he has found opportunity to be in sympathy with all of the instincts of his nature and to express all of the complexities of his personality. He not only has found happiness in his work but an unusual degree of efficiency and expertness in his activity.

We would also understand from our study of his past why it is that in his present incarnation he had some "peculiar" whims or fancies, as

his friends called them, and why he used to love to get away from the busy city life, with all of its tinsel and noise and rapid activities, and go out into the country and go among the orchards and the fields of growing things to ponder over the wonders of nature. We would also know why he loved to hear military music, loved to see the soldiers on parade, but had an inherent and well-fixed conviction that war was a brutal and unnecessary thing. And we would understand why, in his wealth and assured position of steady financial income, he still gave expression to some strange instinct of husbandry and insisted upon buying large supplies of essential goods and storing them in storerooms of his home, regardless of the fact that in these modern days all these supplies could be quickly purchased at nearby stores. These and many other traits of personality which seem to be inconsistent with that of a modern, conservative businessman would be called *complexes* by the student of character, and would be classified as *peculiarities* by relatives and friends.

Thus, this hypothetical man would be, today, the aggregation of his previous personalities. In his normal convictions he would exemplify those principles which had become convictions in character through bitter lessons of the past. In his ethical standards he would practice those things which he had learned were the best policies and principles. The weaknesses which this man might evince would represent tendencies which had not been modified by previous experience, and were, therefore, unaffected by lessons which had brought convictions and established principles. These weaknesses he would indulge in until by experience he had learned of their value or of their detriment in his life. In this way he would learn either to modify them or eliminate them so that by the close of his life these weaknesses would be overcome, or, if found pleasurable and non-injurious, would be continued as desirable elements of character for the future.

Each one of us is, in the same manner, an aggregation of our past personalities. In this life we draw upon the great lessons and experiences of the past and express them as the fundamental elements of our present character, while at the same time learning, through lessons and experiences, new principles and new elements out of which

we decorate and modify, shade, blemish or improve *the beauty of our character*. This is the purpose of reincarnation. By its principles we are enabled to taste all of the cup of life and to learn all of its lessons. By our own will we overcome those things which are evil, eliminate those things which are detrimental, strengthen those things which are good, and thus perfect our ego and bring us close to the divine consciousness and the image of God.

In no other way can the human personality develop and evolve in *one span of life* on earth, even though it be of a hundred years. One span of life would be insufficient and inadequate in the time element alone to permit of the development, evolution, and perfection of a personality; and aside from the time element there are also the elements of human contact, environment, geographical location, varied occupation, and the progressiveness of civilization. Those born this year and living only a hundred years in the present time and never having lived before, and never to live hereafter, could not possibly evolve and develop a perfect personality of universal knowledge, experience, and understanding, for they would have no appreciation of the past through which man has developed and they would have no appreciation of the magnificent developments of the future.

To claim, therefore, that each soul *has but one short span of life on earth*, and that this span, separated from all the experiences of the past with their very valuable lessons, and separated from the magnificent lessons to be learned in the future, and in contact with only one phase of humanity in one country in one age of time, constitutes all that is necessary for a man or woman to develop and perfect a human character is absurd and unsound, as well as unfair and unjust.

If we, as human beings, are to be judged later on by the development and attained perfection of our characters, and by that judgment condemned eternally to peace or happiness, joy or sorrow, rich reward or eternal condemnation, then it is manifestly unfair that we should be born but once, handicapped and blighted by the original sins of our forbears and the great sin of Adam, and given but a few years under predestined conditions to accomplish those changes in our lives and

characters which would eliminate all of the inherited sins and make us competent to overcome the sins of today and be ready for eternal judgment.

In fact, there would be no purpose served by the soul's entrance into a physical body for just one incarnation of a few short years. To be judged, therefore, because of the unattained perfection which is not possible in one incarnation is an injustice of such nature that it is incompatible with our beliefs in divine goodness, love, and mercy.

Chapter 11

THE RELIGIOUS AND BIBLICAL VIEWPOINT

THOSE WHO HESITATE to accept the doctrines of reincarnation generally claim that no support for such doctrines can be found in any of the Western world religions. Those who are of the Christian denomination are especially positive in their statements that the Christian Bible, and the Christian doctrines as propounded by Jesus, contain no references to reincarnation and no statements which even tolerate, let alone support, the idea of reincarnation.

These persons argue that because some of the modern religions in the Western world, representing only a minority of the religious thought of the entire world, contain no support of the doctrine of reincarnation, that it should be rejected. In their minds the modern religions are the standard by which all others are to be gauged, and the beliefs of the minority are to supplant the beliefs of the majority. Such an attitude is a continuation of the ancient attitude of intolerance toward the truths held by others, and we are happy to find that in recent years the average person of the Western world is no longer inclined to be bound by the doctrines and beliefs of his forebears, but seeks knowledge and truth, regardless of its antiquity, its origin, or the fact that it may be incompatible with the creeds and dogmas of a minority of the Western civilization.

Fortunately, however, the belief that the religions of the Western world, and the Christian Bible, give no support to the doctrines of reincarnation is disproved by a careful analysis of available sources

of indisputable information. Those who have heretofore held to the belief that the Occidental religions and those which constitute the religions of Western civilization contain no reference to reincarnation will be surprised by the facts I am about to give.

Before proceeding to quote from the standard versions of the Christian Bible, I feel that it is proper to explain why the doctrine of reincarnation is not generally recognized in the Western world as an almost universal religious belief. The two great religions of the Western world today are the Jewish and the Christian. The latter is fundamentally an outgrowth of the former. There are many eminent scriptural and religious authorities who claim that many of the theological principles of Christianity are founded upon mystical principles contained in the Oriental religious philosophies. We are safe in saying, however, that except for those new and unique doctrines taught by Jesus, the greater part of the Christian religion is similar to the Jewish religion, and in the Jewish religion one may trace very easily many principles of Oriental philosophies, which were found to be sound and useful, and which were retained by the Christian church during the processes of evolving the present-day Christian religion.

Before one can thoroughly understand all of the passages in the Christian Bible, as we find them in the standard versions, one must have some understanding of the religious beliefs which were universally accepted by the Jewish people at the time of the public preachings of Jesus. Many of the passages in the New Testament, and many of the references by Jesus to conditions existing around him, are not understandable unless one is familiar with the customs, habits, beliefs, and general philosophy of the people of his time. The passages in the New Testament referring to marriage and to the separation of the classes of people, and to the methods of praying, or the giving away of worldly things in order to become humble, are not fully appreciated by the Bible student, unless he is familiar with the customs, habits, and beliefs of the Jewish race at the time these allegorical or moral and ethical statements were made.

The moment the student of the Jewish religion and Jewish history becomes acquainted with the customs and habits of the people at the

time of Christ's mission, he realizes that there are many interesting facts connected with the life of the people and their beliefs and general practices not elaborated upon in either the Old or New Testaments of the Bible, because they were so commonplace and so generally accepted and acknowledged that the writers of the Bible did not feel that it was necessary to comment upon them.

In many places in the Bible reference is made to stoning a person to death. No explanation is offered by any of the writers of the Bible as to why this method of punishment was universal in Palestine, for the writers probably believed that in their day when these facts were written, everyone was familiar with the history and universal nature of such a process. When one comes to study the history of Palestine and is fortunate enough to visit the country and live among the people for a while, one comes to realize that because of the abundance of small stones or rocks everywhere and the ease with which a multitude or a mob assembled at almost any place could reach down and quickly seize many rocks to throw at a person, that it was only natural for the mob practice of throwing stones to become a popular method. There are other references in the Bible to time of the day, periods of the year, seasons, climatic conditions, social practices, personal customs about the home, and other intimate facts which are not elaborated upon or explained in detail for the same reason.

Many of the important details about the crucifixion of Jesus the Christ are not given in the various accounts found in the New Testament simply because at the time that these accounts were written, the authors knew that the populace was familiar with such details and there was no reason for elaborating upon them in their accounts and, therefore, they dealt in detail with those points which were unique in connection with this historical event. For instance, the precise shape of the cross, the manner in which it was made, the manner in which the body was attached, and the manner in which the cross was erected, are points which were so familiar to everyone that comment upon them seemed unnecessary. There are thousands of similar voids of detail throughout the Bible which today are of great importance.

Because certain facts are not elaborated upon in the Bible is no reason for the student to believe that they did not exist or were not known to the mass of people. It may be safe to argue that since we find no reference in many ancient works to ice, that this form of frozen water was then unknown to the people of Palestine or elsewhere.

Historical research and scientific knowledge support our conclusion that ice may not have been known to the mass of people at that time in the sense we understand "ice" today.

But to argue that the art of dentistry was unknown because there is no reference in the Bible to artificial or false teeth is to make a serious mistake, inasmuch as research has proved that among the early Egyptians the art of dentistry was known, and many mummies have been found with artificial teeth. Likewise, no one should argue that no scientific or hygienic attention was given to childbirth simply because there is no reference to it to be found in the Bible, and because the most important birth recorded therein lacks any details regarding the attention given to the mother and child.

We now know that there were hospices for the care of mothers at delivery and that even the poor had attention voluntarily given by midwives or those who were capable of assisting at such a time. Because the details in this regard are lacking in connection with the birth of Jesus, it is not right to assume that Mary and Jesus had no hygiene or other professional attention. The authors of the story of the birth were not concerned with the facts that were commonly recognized as prevalent and general, but with those facts that were unique and of distinct importance.

The doctrine of reincarnation was generally accepted and universally established among the philosophers and mystics of the Jewish people at the time of the birth of Jesus and throughout his entire life, as we shall see in passages to be quoted. But this doctrine was not a purely religious one anymore than the doctrine or principles associated with the conception of human life, and the birth of the human body, or the principles connected with the preparation of food, the curing of disease, or the preparation of the body for burial. Such commonly accepted and generally known principles were looked upon by the

writers of the Bible as universal knowledge and had no more place in the scriptural writings than had the details of the planting of seeds in the ground for crops or the weaving of cotton into cloth, the sewing of costumes, the making of shoes, or the thousand and one other things that were part of the general knowledge, practice, and customs of the day.

There are many references, however, in the Christian Bible to the doctrine of reincarnation, which are positive, definite, and unquestionable, but they are associated with other statements in such a casual way that the average reader of the Bible overlooks them. This I will show later on where such passages are quoted. To prove, however, how universal was the belief in reincarnation among the Jewish people and among the disciples of Jesus, and even with Jesus himself, I am going to outline here some of the principal points in connection with reincarnation as held by the Jewish people during the Christian era. The same beliefs were also held by the people in the Oriental lands, but since the Christian and other present-day Western religions evolved out of the Jewish religion, we will limit ourselves to the presentation of the doctrines of reincarnation as known to and taught by the Jewish teachers. It is probably the first time that this information has been completely revealed in the Western world in connection with the subject of reincarnation.

I believe that I can do no better than quote from the precise words written within recent years by Moses Gaster, PhD, Chief Rabbi of the Jewish Congregation of London, and Vice-President of the Royal Asiatic Society, who is a widely recognized author on various subjects of Jewish religion, belief, and practice. The following paragraphs are condensations of his writings without comment. Remember that this eminent authority is referring wholly to Jewish beliefs and religious practices, and that he is quoting from such standard Jewish sacred books as the Zohar, the Manasseh ben Israel, and others.



The belief in the migration (or reincarnation) of the soul presupposes the existence of the soul; and a whole Esoteric system about the creation of the soul, and the conception of sin and redemption, are the fundamental principles upon which such a doctrine must rest. God is the creator of everything; therefore, souls are His creation. His creation came to an end with the close of the sixth day. At the beginning, the souls were created. The power of God is thus limited to what He had done on that occasion. The souls created, then, are of a limited number, as the creation was only a limited act, and had to come to an end at a definite period of time. These souls are God's creation, not any emanation from God. They are conceived as having an individual existence; they live separately and fully conscious of their individuality; they dwell in the heavenly halls or in paradise in rapt contemplation of the divine glory; thither they are allowed to return at the end of their peregrination through the lower world. The souls of the born and the unborn, of those who have already been in the earth world and of those who have not yet been in that world, are dwelling together in the heavenly halls or in the treasury of God (see Deuteronomy 32:34).

Moses in his ascent to heaven saw the souls of the great and pious and of those who have lived upon earth and of those who are to come to life hereafter—among others David and Aqiba. No new souls are created for each child that is born, the number of souls being limited. Man must by his actions approach the Divine, and his whole life must be along sustained hymn of praise to God. But man, made of the dust of the earth, cannot rise to such perfection unless the Divine Soul lifts him up, and unless the Divine Law guides him steadily upward towards heaven. His life is a constant struggle between the grossly material inclinations inherent in his earthly nature and the high spiritual promptings of his Divine Soul. According to the way in which he inclines, his soul will become more or less contaminated by the contact with matter; it will lose more and more of its spiritual luster and purity. For man has absolute free will; he is master over his own actions.

The souls have been created for a specific use; they must enter human bodies; but the choice is not left to them, either of the bodies

to be selected or of the time of entry, and the time and manner of exit. Although the soul forgets most of its spiritual existence when it enters into a body in the earth world, yet a dim recollection remains, a subconscious image, which is the guiding principle in elementary recognition of good and evil. Thus every man has within himself a standard of right and wrong given to his soul in its pre-mundane existence. In the Zohar the incarnation of the soul is described in the following manner: All souls were created at the beginning of all creation; when not incarnated in bodies they dwell in heavenly bliss and divine illumination. When a body is being prepared to receive a soul, a soul requiring special earthly experience is directed or attracted to such a body as will provide such experience and knowledge. The law says unto the soul: "Ye shall see how the Lord has mercy on you. He has given you His precious

Now the soul begins its course upon earth. It must endeavor to obtain the absolute mastery over the body and not to become its slave. In the first entry, the soul is absolutely pure and without blemish. It is not met by the obstacle of original sin. The principle upheld always is that "Each man dieth by his own sin, but the weakness inherent in matter" soon makes itself felt, and there are temptations placed in its way through the envy and spite of evil minds, which are anxious to drag it down to their own level. Through trial and trouble, man must win the crown of eternal bliss. A term is set for man's redemption. When all souls have thus become purified through successive reincarnations and have attained the ultimate goal of perfection, the kingdom of heaven upon earth will then be established. The evil in the world strives in vain to impede the steady development and unfolding of the evolving and purifying souls. The evil may delay the development of souls, but cannot indefinitely frustrate it. The soul, which has been contaminated through earthly experiences, can be purified again; the sins committed can be atoned for through compensation and even here the means is given to the soul to achieve its own purification. The soul retains its own consciousness and is sensible to its own failings; it realizes the bitterness of punishment and the tragedy of not being allowed to ascend on high and stand before God in its Pristine purity. After transition, it remains in an intermediate state of the spiritual world waiting an opportunity to purify itself and compensate for its sins.

This comes to it by being re-embodied or reborn, and thus the soul migrates from one body to another. It may or may not remember in each incarnation its former existence. Such migration continues until all the blemish has been eliminated. Such migration of souls is made to serve another and still higher and more direct purpose—the Justice of God.

The great problem which has haunted every form of religious belief has been: how to reconcile the happiness of the sinner and trials and sufferings of the pious and good with the justice of God. Every religion has endeavored to establish a doctrine which would answer this question. Some of them have relegated the solution of this problem to a continued life after death, whereby the soul remains in combination with a physical body in order that the latter may suffer the torment of hell. Such an explanation was after all a subtle way out of a difficulty and it is not quite free from a possible reproach of selfishness. Not so with the belief in the reincarnation of the soul. Here, upon earth, in the sight of all, the sinner —whosoever he might be —has to expiate his sins. Here he has to suffer for the wrongs committed, and here obtain, as it were, a pass for the heavenly regions. By this slow process of purification in successive reincarnations the whole world would benefit and the general progress and welfare of mankind would be hastened.

There are, as it were, successive incarnations for each pre-existing soul, and for their sakes the world was created. Simon Magus put forth the claim of former existence, his soul passing through many bodies before reaching that known as Simon. The Samaritan doctrine of the *Tabeb* teaches the same doctrine of a pre-existing soul, one of which was given to Adama, but which through successive incarnations in Seth, Noah, and Abraham, reached Moses. The doctrines further taught that not only is the world perfected by the rebirths of souls but each sinner gradually expiates his sin in this world in the new existences in which his soul reappears. The sinner's soul may enter the body of a pious man, and by his good deeds, he will cleanse the dross, still adhering to the soul, and facilitate its ascent on high. If a truly pious person suffers, it is only and solely because of sins committed in a previous incarnation and his suffering is not a punishment for

sins *now* committed but a form of purgatory for evil deeds in a *former* life. Likewise the sinner benefits from the good deeds that he has performed in a previous existence whereby he may prosper now for a while, but if he continues to sin, he will absorb all of the good benefits from his past life and bring upon him suffering and punishment here or in his next incarnation.

There is a difference of opinion as to how many times a soul will reincarnate before it has attained perfection. It is generally believed that the full cycle of reincarnations is that in which the soul has performed the whole of the 613 commandments of the Law, by which alone perfection is attained by means of reincarnation the soul fulfills the object of its creation—to pass through human existences on earth and to lift man higher and to bring him nearer the Divine. This doctrine, being a justification of God's ways with men, is, at the same time, a source of comfort to the pious, and a source of terror to the sinner. It reconciles man to suffering and trial, and at the same time explains the hidden meaning of many a law and ceremony which seems obscure.



The foregoing gives us an excellent idea of the general beliefs regarding the soul and its purpose in the world as popularly held by the mass of people in all of the Oriental countries. These beliefs were firmly fixed in the minds of the majority of men and women during the lifetime of Jesus and this being the case, we can understand better the many references made to this doctrine in the Christian Bible. In a later chapter I will refer to some of the specific points outlined in the foregoing picture of Jewish beliefs.

Chapter 12

CHRISTIAN REFERENCES

TO THOSE WHO are devoted to the Christian religion and who judge any moral, ethical, or religious doctrine by its compatibility with the writings in the Holy Bible, I now direct my attention.

In fairness to the subject, I plead with these devout Christians to be tolerant and liberal in their attitude for the time being, and consider the following remarks with the same degree of fair and just interpretation as they expect of others when they argue their beliefs and their principles of faith.

As stated in the previous chapter, there are many passages in the Christian Bible which directly and indirectly refer to reincarnation, and even Jesus the Christ referred to the doctrine of reincarnation in a manner which leaves no doubt as to his familiarity with the doctrine and his belief in it. The fact that the doctrine is not elaborated upon or explained in detail in the Bible is not a reason for concluding that it was not a popular doctrine or was one that was not acceptable to Jesus and his disciples.

The doctrine of reincarnation had no important place in the great message which Jesus brought to the world, and there was no more need for the presentation of the details of the doctrine in the writings of the apostles or the great prophets than there was for the presentation of the details of many other universally accepted scientific convictions and philosophical beliefs.

There is nothing in the doctrine of reincarnation that is not compatible with the doctrines expounded by Jesus, nor with the life he lived. I have shown in the previous chapters that the doctrines of reincarnation were universally known and accepted among the Jewish people and this fact was known also to Jesus. The belief in reincarnation, however, could not possibly prevent anyone from accepting the new messages expounded by Jesus, and there was no reason, therefore, for him to either criticize, modify, or comment upon the doctrine of reincarnation during his missionary work.

What Jesus said of the soul of man and of its redemption and salvation in nowise conflicts with the fundamental principles and great truth of reincarnation.

The average Christian believes that *somewhere* in the Bible, and *somewhere* in the sayings attributed to Jesus by his disciples, there is some statement regarding the soul to the effect that at transition the soul of man separates itself from the physical body and rises to a spiritual kingdom and there dwells in unconscious bliss or peace awaiting the ultimate Judgment Day. These persons also believe that Jesus, or his disciples, definitely stated that the soul of man after transition remains eternally in a spiritual kingdom, and that the Judgment Day will come when all have passed through transition and all are ready to be judged at one time. If these statements of Jesus were actually expressed in the Bible, they would certainly appear to be incompatible with the doctrines of reincarnation. But the fact of the matter is that no such statements were made by Jesus.

The idea that the soul of man leaves the physical body at transition to live eternally in a spiritual kingdom, awaiting Judgment Day, is a doctrine that was *added to the Christian faith long after the life of Jesus*, and is not based upon anything said by him. Truly, there is reference to *judgment*, and to the dwelling of the soul in a spiritual kingdom, and of the ultimate and final weighing of our sins, but there is no statement to the effect that each individual may not have many incarnations before the time of the ultimate Judgment. The doctrine of reincarnation includes the coming of a final Judgment, and explains *how* and *why* we are given opportunities to prepare for that Judgment: but there is

no reason to be found in the original teachings of Jesus to warrant the belief that at transition each soul of each individual passes to a spiritual kingdom, or any kingdom, where it must reside until the end of time awaiting the ultimate Judgment Day.

If the Christian or the student of Christian theology can honestly and bravely eliminate from his consciousness and from his categorical beliefs the idea that the soul of man at transition enters into a place or condition where it is to remain unto the end of time, then there will be no difficulty in accepting the true doctrines of reincarnation.

It will be seen that I am making a distinction between the Christian doctrines as taught by Jesus and propounded by his disciples, and the Christian doctrines which were *invented* or *agreed upon* by church conclaves in *later* centuries. I frankly admit that the present-day Christian doctrines as taught in the average Christian church do not permit of an acceptance of the doctrine of reincarnation. But these doctrines *are not the original doctrines of Jesus the Christ*. I am not attempting to criticize the goodness, or soundness, of the doctrines thus invented or adopted, except to state that they have included certain beliefs that are now contrary to reincarnation; but they are also contrary to the other passages in the Bible, as I will show by quotations. In other words, it is possible for a person to be a devout Christian and a sincere follower of the Lord Jesus Christ as man's savior, and as one of the Holy Trinity, and at the same time accept the doctrines of reincarnation. There are hundreds of prominent Christian clergymen and Christian advocates in America today who are firm believers in the doctrine of reincarnation and who do not find this ancient doctrine incompatible with anything taught by Jesus or anything demonstrated in his life.

To start our Bible research and investigation, let us turn to the Old Testament for just one of the many passages which clearly indicates the popular belief in man's continued rebirth. We will turn to the thirty-third chapter of the book of Job and proceed to read the last part of this chapter. Beginning at the twenty-seventh verse we find the belief of repentance and redemption expressed in clear language. We find the idea conveyed that if a sinful person confesses his sin at the time of transition or when he feels that his earthly life is about to

end, he will save himself from future punishment and redeem his soul from the pit of darkness. In the twenty-eight verse we read that such a repentant sinner “will deliver his soul from going into the pit, and his life shall see the light” In the next verse we find the principles of reincarnation or rebirth expressed in these words, “Lo, all these things worketh God oftentimes with man” In the thirtieth verse there is a further explanation of the twenty-ninth verse. It reads: “To bring back his soul from the pit, to be enlightened with the light of the living”

Taking these three verses together there is no possibility of mistranslation or misunderstanding. Bringing the soul back from the pit into the light of the living can only mean one thing. The use of the word *pit* to mean the ancient burial places is a quite common expression in the Old Testament. It is often used to refer to the underworld or to Hades. The use of the word to indicate a grave or the place of the dead is shown in Ezekiel 32:23, Isaiah 38:18, Isaiah 14:15, and also in Job 33:18 we read of *the pit* as associated with death. To be redeemed from *the pit*, therefore, and brought back into the “light of the living,” and to have this thing occur “oftentimes with man” can only mean being reborn after death and *given life again among the living*.

The thoughts expressed in these verses are reflected in many verses throughout both Testaments, as, for example, in Revelation: Him that overcometh will I make a pillar in “the temple of my God, and he shall go no more out”

When we start to analyze the New Testament we find that the same thoughts were held by the populace.

That Jesus was thoroughly familiar with the doctrine of reincarnation and of the law of compensation is made manifest in many of his statements. I am not going to take the time to quote every one of the statements made by Jesus to his disciples which would indicate this, but I will take one that is typical. In the Gospel of St. John in the ninth chapter, from the second to fourth verses, we find a very interesting incident that deals exclusively with reincarnation and the Law of Karma. In this instance Jesus passed along the highway with his disciples and met a man who was blind and who was known to have been born blind. The disciples considered this an opportunity to learn

more about the Law of Karma and the cause of human suffering, and so they called the attention of Jesus to the blind man and asked:

“Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, “Neither hath this man sinned” nor his parents: but that the works of God should be made manifest in him”

You will notice that the disciples distinctly stated that *the man was born blind*, and, therefore, they were puzzled as to the cause of the blindness. If his blindness had come about later in life through accident, injury, disease, mistreatment of the eyes, or through any of the many causes of blindness, there would have been no problem about his case. Please note that the question of the disciples was whether the blind man himself had sinned or his parents. If the parents had sinned, disease or accident might have been responsible for the man being born blind, but in what manner could the man himself have sinned to have brought about blindness *before birth*? Only by having sinned *in a previous life*, and by bringing the blindness upon himself as a karmic condition. No other interpretation can be given to this question on the part of the disciples.

Please note, also, that the disciples asked this question without hesitation and without apparent timidity. The question is stated as though it were a common question and a most natural one, and the very nature of the question itself indicates that the disciples were thoroughly familiar with the laws of Karma and rebirth, and that they knew that Jesus was familiar with rebirth and Karma as universal laws.

Note also that the answer given by Jesus is not a rebuke to their question, and is not a criticism of the beliefs held by the disciples, nor does it ignore the thoughts in the minds of the disciples which prompted the question. Jesus accepted the implication in their question and answered that neither the man nor his parents had sinned, but that the condition had come upon the man in order that God might teach a lesson and manifest a principle.

Certainly this one incident should be sufficient to show that Jesus and his disciples were thoroughly familiar with the doctrines of reincarnation or rebirth and Karma, and there was nothing repugnant,

repulsive, or incompatible with the teachings of Jesus in the doctrine of reincarnation or Karma; otherwise, Jesus immediately would have corrected his disciples for expressing ideas along such lines and would have rebuked them for such erroneous thoughts. Throughout the New Testament we find that Jesus never missed an opportunity to correct his disciples or rebuke any one of them when he wrongly expressed a universal law or expressed a false principle.

In the third chapter of St. John, in the verses three to nine, we find another incident which clearly refers to the rebirth of the soul. Here Jesus is telling how important it is for a man to be born again in order that he may enter the Kingdom of God. Nothing is said as to how many times or how often a person must be reborn so as to purge the being of its sins and attain that purification which would admit one to the spiritual kingdom. But we find in the eighth verse of this chapter that the spirit, or soul, of man will come and go as the wind, and no one can tell how often or in what direction or in what manner it will come and go. This is an allegorical statement of the birth and rebirth of the soul, and the entire process of purification and redemption.

Another very pointed reference to reincarnation is found in the ninth chapter of St. Mark. Beginning at the eleventh verse we find Jesus again discussing, confidentially, the important doctrines of life with his disciples. The disciples were asking their usual questions and Jesus was answering in his typical manner. They asked him why the scribes were saying that Elias must first come. Jesus answered them and said that truly enough Elias would come first and restore all things but, he added, *Elias indeed has come*. The question as to the coming of Elias referred to his rebirth and to his coming again.

In the twelfth verse of the seventeenth chapter of St. Matthew the answer given by Jesus is amended slightly to include the fact that although Elias did come again as had been expected, the public knew him not and therefore disbelieved in him and mistreated him. In all of the references to Elias throughout the four gospels we find that the rebirth of Elias was expected. Nowhere did Jesus correct his disciples for expressing such an idea, but on the contrary, answered their questions and remarks with perfect compliance to the intimated principles of reincarnation.

We find this reference to the rebirth of Elias in one other very remarkable verification of the doctrine of reincarnation in the Holy Bible. I refer to that outstanding event recorded by Matthew, Mark, and Luke. Turning to the sixteenth chapter of Matthew we find that when the disciples were alone with Jesus again he wondered regarding the attitude of the public toward his life and his mission. He knew that they had expected the rebirth of Elias, and that every great avatar or son of God was considered a *reborn son of divine appointment*. Therefore, he wondered which of the expected reborn holy men the populace thought he was. So, he turned to his disciples and said, Whom do men say that “ I, the Son of man, am? In other words, he said to them,” “Now that I am being discussed and talked about as the Messiah, who do they say that I am, since I am a son of man and am performing these so-called miracles and proclaiming these new teachings? In their conversations and in their private conferences, who do they say I really am?”

This question can refer to nothing else than the commonly discussed subject of rebirth and reincarnations. The public believed that he was a son of man, and that Joseph was his father or had accepted Jesus as his son, and there was no question in the minds of the populace as to who Jesus was *in his physical form* or hereditary lineage. Furthermore, Jesus would not have been concerned with such matters, and would never have asked such an inane question as, “Whose son do the people think I am?”

Notice the answer as given in the fourteenth verse. The disciples replied and said, “Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets” Observe that the answers of these disciples referred to persons *who had been anticipated by rebirth* and who were expected to be born again, and who were being looked for by the populace as *reborn prophets* and leaders. Their whole reply is an expression of their belief in rebirth and a reflection of the common belief in reincarnation.

Jesus had an opportunity here to rebuke or correct his disciples for their expression of reincarnation principles, but he did not do so. He seemed to agree with their beliefs, as he did in every other instance where the principles of reincarnation were stated in his presence.

His very answer to them is an acceptance of their statement and an acceptance of the principles implied. For he turned to his disciples and said, "But who say ye that I am? In other words, he said to" them that, after having been associated with him and learning his doctrines, and having been taught the secret of his mission and place in life, who did they understand that he was. It was here that Simon Peter made his famous reply and said, "Thou art the Christ, the Son of the living God"

Jesus accepted this statement and charged his disciples with keeping his divine identity a secret, and allowing the multitude to look upon him as any one of the former great characters as they pleased to do. The same incident is reported in practically the same words in the eighth chapter of the book of Mark and in the ninth chapter of the book of Luke. The fact that the incident is related in the same terminology with the same ideas by three of the gospel writers proves that it is not an incident of little importance, and that no "accidental wording" of the thoughts could be responsible for the principles implied.

As a further illustration of the general popular belief in the rebirth of individuals, we find in the ninth chapter of Luke, beginning at the seventh verse, another interesting incident. In this story, Herod heard of the wonderful work being done by Jesus and he was perplexed, because it was commonly reported that this new great teacher was none other than *John reborn*, while others claimed it was Elias, or one of the other prophets, come to life again on earth to live through another incarnation of activity. Surely, when the rulers of the country, and the public generally, hold such beliefs and they are discussed with Jesus and he does not correct them, but answers their questions with a sympathetic understanding of their beliefs in reincarnation, we cannot claim that these doctrines were unknown, *or new*, in his time.

Taking the foregoing quotations as typical examples, we find that whereas nowhere in the statements of Jesus, as contained in the Bible, is there any remark on his part that is incompatible with the belief in the doctrine of reincarnation, or any statement that man is born but once, or that after transition he never returns to earth again; yet, on the other hand, many quotations show that Jesus and his disciples believed in the rebirth on earth. So we are forced to realize that those who object

to the doctrine of reincarnation on the basis of its incompatibility with Christian beliefs are misled by the statements made by modern Christian leaders who cannot find authority for their statements in anything that Jesus said.

Returning to the one example of where the disciples asked Jesus, “Who sinned, this man, or his parents, that he was born blind? we want to call attention to the fact that it was” thoroughly understood among the Jewish people that the sins committed in a previous incarnation would bring about some form of punishment in this life. Let me quote again a paragraph from the Jewish doctrine of the time: If a truly “pious person suffers it is only and solely because of sins committed in a previous incarnation—a form of purgatory for evil deeds in a former life” This passage is from the writings of the eminent Jewish rabbi whom I have already quoted in this book. It was this point that aroused the inquiry on the part of the disciples.

Certainly there is no reason for devout Christians to feel that the doctrines of reincarnation, as presented in this book, are inconsistent with the fundamental principles of true Christianity, nor contrary to anything that Jesus taught or his disciples believed. We find in the foregoing few quotations sufficient proof of the acceptance of the doctrine of reincarnation on the part of Jesus and his disciples.

If the later Christian churches, or the modern Christian religion, have modified the pristine teachings of Jesus, or introduced new doctrines that are contradictory to those held by Jesus, no true Christian should feel that he is bound to accept them simply because they have the approval of modern religious authorities. For that matter, many of the modern Christian lights and leaders of Christian thought have accepted the doctrines of reincarnation and have publicly stated that these doctrines are the only just and fair explanation of the universal laws of life.

The doctrines of reincarnation, as set forth in this book, do not do away with redemption, salvation, and the ultimate judgment of our sins, nor do they set aside any of the fundamental principles that Jesus taught or which constitute the foundation stones of the

Christian religion. Devout Christians who are sincere and tolerant in their examination of the Christian principles and sincerely striving to understand their religion better, will find in these doctrines a valuable aid in understanding life. The bigoted and prejudiced will simply close their eyes to the statements in this chapter of my book, and will attempt to explain away the quotations I have given in the belief that they conceal other thoughts or other ideas which we do not understand. Therefore, I will make no further attempt to prove that the doctrines of reincarnation are compatible with the beliefs and teachings of Jesus. The wise and fair-minded persons will be quite satisfied; the others can never become convinced by any rational argument.

Chapter 13

THE OVERSOUL AND CYCLES OF INCARNATIONS

IT HAS BEEN intimated in the preceding pages of this book that there is but one soul existing throughout the entire universe and this soul is the consciousness and divine essence of God. It has also been intimated that the so-called individual souls of human beings are not separate and independent souls, but *unseparated segments* of the Universal Soul, never losing their association or contact with this consciousness of God and the divine essence which constitutes the vital life force. Because these facts may be new to a great many Western minds it seems appropriate at this moment to augment these statements with the use of schematic diagrams and symbols, and make plain the beautiful fundamental laws which are involved in the principles set forth in this book.

That there is *one soul* in the universe, and that this soul is the consciousness and vital essence of God should not be surprising to any devoted student of sacred literature; nor will it be surprising to those who have made a careful study of the fundamental laws of biology and ontology.

If God is the creator of all things, and from his consciousness and divine essence emanates all consciousness and all vitality, then all consciousness throughout the universe and all vital energy of a living, creative nature must have *one central, divine source*, and must be continuous and uniform throughout the universe.

Even a moment's reflection will reveal that it is far more difficult to think of God having created out of his consciousness and essence millions upon millions of individual souls, each retaining its distinct individuality and separateness, than it is to think of *one universal essence and one universal soul*. To conceive of any means of maintaining individual entities of the same soul essence and same divine consciousness, without a tendency on their part to unite and blend into *one essence and one consciousness*, is a difficult thing indeed.

God, the creator of all things, is the Father of all images created by him in his likeness. We cannot conceive of the human children of one earthly father as being of a vital essence or blood energy so separated that the same essence is not in each of them. With the soul essence, however, we are dealing with a subtle and transcendental energy that pervades all space and which cannot be isolated or confined in any enclosure, and we cannot conceive of this essence as being in a human form without at the same time extending beyond that form and contacting the same essence resident in all other human forms.

When the sacred writings of the Orientals and even of the Christians speak of the soul in man, they do not necessarily imply an *individualized and separated soul*, but the soul essence and *soul consciousness* of God that is resident in man. Each of us has *soul*, but not a *soul* in the sense that it is a *thing apart from every other soul* in human beings.

To illustrate the principle, or law involved, I have resorted to the homely illustration of the electricity that is utilized in the lighting of modern electric lamps.

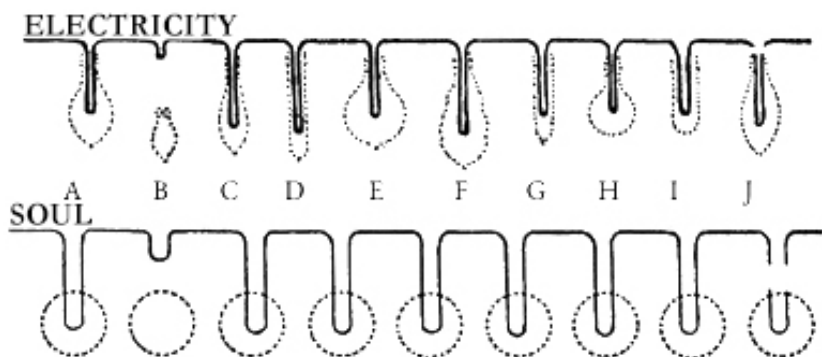


Fig. 1

In Figure 1, I have shown the electric wires in the upper part of the drawing passing along from lamp to lamp without any break in their connections. The lamps A, C, D, E, F, G, H, and I are various types of electric bulbs common in use today. Some of them are colored with various tints; some are very small and give only a small amount of light, others are large and very luminous; some are long, and some are short.

The electricity that flows into each *one* of these lamps, and causes the lamp bulb to be alive with light, is not broken in its continuity or in its flow through *all of the lamps*. The electricity that illuminates these bulbs and gives them life or *light* flows through each lamp and out again to enter into the next lamp, and so on. The electric current, therefore, in each lamp may be likened to the *soul essence* of the lamp, and while we would say that each lamp *has its own electricity* which it is utilizing, we cannot look upon that electricity in each lamp as *being separated from or distinct from the electricity that is in all of the other lamps*. Merely a *segment* of the electric circuit is resident in each lamp, and *all of these segments are united* in one continuous circuit. Even if we separate one of the lamps from the circuit, as shown at B in the diagram, the electricity that was once resident in the bulb comes to the point or place of its former entrance into the lamp bulb, and then passes on into the next one. The lamp that no longer has the electric current passing through it is now *lifeless and without light*.

In the lower part of Figure 1, I have compared the universal soul essence and consciousness with the electric current. The dotted circles labeled A, B, C, D, E, F, G, and H at the bottom of this diagram represent human physical bodies and the upper dark line represents the soul essence and consciousness of the universe, with segments of it coming down and passing through each of the physical bodies. You will see at once that this divine consciousness and essence, called *soul*, is not broken into *individual* and *separate* segments in each one of the physical bodies, but passes into each body and manifests there, giving the body life, yet manifests simultaneously in the other physical bodies. While the segment of soul is in one of these physical bodies it manifests consciousness, life, and intelligence in the physical body, and without this soul essence the physical body would be lifeless and without intelligence or consciousness. The dotted circle B represents a physical body after transition when the soul essence and consciousness have withdrawn from the body and left it lifeless and unconscious.

The electric lamp bulbs are not electric lights until electricity manifests in them and through them. When you buy an electric bulb at a store and carry it home with you, you have nothing more or less in your hands than some of the minerals of the earth, gathered together by a scientific process and formed into a body by the master creators of electrical devices. You cannot call it a *light*, since it manifests no light, and it is therefore lifeless, useless, and without any value so long as it is unassociated with the electric current. The moment you place this bulb in a socket, or in a position where the electric current can flow into it, you immediately transform the lifeless, lightless, physical body of the bulb into a *vibrating illuminating, living thing* of light, and the moment the electric current or electric essence is withdrawn from the bulb it is again lifeless and useless and cannot fulfill the purpose for which it was made.

Man's physical body is precisely like the electric bulb. Every bit of its physical and material form and nature has been extracted from the earthly elements and drawn together by a marvelous process and formed by a Master Creator, but until the divine essence of life and consciousness enters that physical body it is lifeless and truly lightless.

This recalls to our minds the principle that is so well worded in the Christian Bible, in the book of Genesis, wherein we are told that God formed man out of the dust or elements of the earth, and then breathed into his nostrils, or into his physical body, the *breath of life* or the divine essence, and man became a *living soul*. Until such essence was breathed into his body man was lifeless and incapable of fulfilling the purpose for which he was created, and he was of no more use than an electric light bulb before the electric essence gives it light and life. The physical body of man is without divine intelligence or consciousness, and without vitality or purpose, until the soul enters it and makes it a living soul rather than a mere existing body.

We can see by these two illustrations that the soul essence and consciousness resident in each physical body is not separated from the essence and consciousness that is in *every other living body*. If we were to think of the soul in each individual body being a *separate and distinct soul*, independent of all the others, and not in actual contact with all others, we would have a condition similar to that shown by the letter J in the upper part of Figure 1. Here the electric lamp bulb has the electric wires within it but these are not connected with the electric circuit. We see at once that a lamp in this condition is no different from that shown by the letter B, for there is no contact between the electric wires in the bulb and those which contain the real energy. Such a lamp could not manifest light of any kind.

By looking at the body identified as letter I at the end of the lower diagram, we see that same point illustrated by breaking the connection between the soul in the body and the universal soul essence. We see at once that such a condition is an impossibility, for the soul essence and the consciousness in a physical body must remain in contact with the *source of essence* and the *source of consciousness* in order to maintain its manifestation of essence and consciousness. Matter itself is not intelligent, for it is composed of the gross elements of the earth, and these elements have neither mind nor consciousness until they are organized and prepared to receive some form of consciousness.

Long ago the ancient philosophers and mystics gave a name to the universal soul and consciousness that pervades all space. This name we have modernized into the term *Oversoul*. Some have called it the Cosmic Soul; some have called it the Divine Soul; and others the *Soul of God*. Such other terms, however, imply that there are various kinds of souls in the universe, and that one of these is divine, or the Soul of God or of the Cosmic, whereas the others are not. But, since there is *but one soul* in the universe, the term *Oversoul* is preferred, because it does not attempt to distinguish this soul from any other, except to intimate that it is the soul that exists everywhere without being separated from its various manifestations in physical bodies.

Therefore, we will use the term *Oversoul* to mean the Universal Soul or God, or, in other words, the divine consciousness and essence of God which pervades all space, and segments of which are manifested in each human body. This means that in the body of each human being there is the soul essence, the power, the energy, the consciousness of God, that *God is within us* rather than without. This brings us to a clearer understanding of many of the sacred writings of the past and especially those which are found in the Christian doctrines.

In thinking of the Oversoul extending a part of itself downward and into the body of each human being, we must give some thought to the relationship of the soul to the ego and the personality of each human being, as touched upon in preceding chapters. In order to impress these relationships upon the mind of my reader I have resorted to another schematic illustration which is given here as Figure 2.

Here we have two heavy dark lines descending from above and coming down into a circular enclosure. Let us consider the two dotted circular lines in the center of the diagram as representing the physical body of man. Inside of these two dotted lines we see the heavy black lines representing the soul essence and consciousness descending from the Cosmic into the physical body. In the center of this soul we find another body, often referred to as the *psychic body*, which is the ego or personality, and this ego is composed of the mind and memory that is associated with each segment of the Over-soul.

In other words, if we look upon the Oversoul in the universe as being divided into unbroken segments, and each segment representing a part of the Oversoul that resides in a human body, we will find that each one of these segments of the Oversoul possesses an ego or personality composed of mind or intelligence, and consciousness with memory. The soul itself is composed of the divine essence, or vital life force—creative energy which emanates from God, the source of all life. However, in addition to this creative and vitalizing energy of the soul, each segment possesses, as an attribute, an ego or personality, with its mind, memory, and consciousness. As I have stated above, this ego or personality, with its divine mind and divine consciousness, has often been referred to as the *psychic body* of man, resident with in the physical body.

In Figure 2 you will also see the aura radiating from the physical body. This aura is like the radiations of light that come from an electric bulb when the wires within are connected with the source of electricity. The aura of the human body is the result of the soul essence and vitality resident within the physical body. I have illustrated this aura in the form of an egg or oval, inasmuch as the aura within a human body is often seen in this form, and in many ancient manuscripts the aura of man is referred to as an egg, and therefore symbolical of the reproductive energy of the animal kingdom. When the soul with its essence and consciousness is withdrawn from the physical body, the aura follows the soul and no longer manifests around the physical body. As I have stated elsewhere in this book, thousands of observations have been made at the time of transition when the aura of the physical body has been seen to rise above the body and to remain in space as the soul withdrew and left the body lifeless.



Fig. 2

It is very important that the elements of Figure 2 should be carefully studied. Keep in mind that the two black lines represent the divine essence of the Oversoul descending into the physical body. The physical body is represented by the two large dotted circular lines. But, the soul in the body has also other attributes besides its divine essence and vitality. These attributes constitute the ego or personality, with mind and memory. This ego or personality *always remains with each segment* of the Oversoul, for the ego is immortal like the soul itself, and cannot be destroyed and never ceases to exist. Whether the segment of the soul *is in the physical body or out of it*, the ego, with its mind, memory, and consciousness remains with it, and so we see that we can have an intelligent, conscious segment of the soul *either in a body*

or *out of a body*. When it is in a *body* we have the union of the spiritual with the material, making a perfect manifestation of a living soul on earth. When it is *out of a body* we have a physical body that is lifeless, unintelligent, and unconscious, and a segment of soul still retaining its vitality and consciousness, ego, and intellect.

With these points well fixed in your mind we will now look at Figure 3. Here I have shown a number of physical bodies with the soul segment and personality, or ego, in them A, B, C, and F represent living bodies with the soul essence and ego resident in them, and the aura of life extending around the physical body. At D, I have shown what occurs at the time of transition. Here the soul with its ego and aura is withdrawn from the physical body, leaving the body without any aura or life. At E, I have shown the complete separation, and you will notice that I have illustrated this by showing the segment of the soul still maintaining its aura and personality or ego, although having ascended into the Cosmic and no longer in contact with the physical body which is now lying into the dust of the earth, disintegrating and returning to its primary elements.

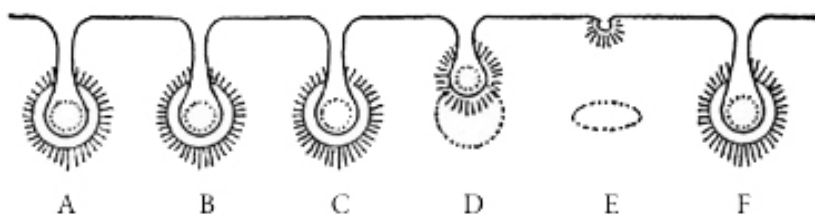


Fig. 3

You will notice by studying Figure 3 that all of the egos in each segment of the Oversoul are connected and associated through the contact with the divine soul essence, and that even in the case where the soul has completely withdrawn from the body, the ego of the segment is in contact with all of the other egos through its universal contact with the Oversoul.

So much for the illustration of the principle of the universal association and contact of all egos in all living things. This should impress us with the principle that the personality which each of us

possesses throughout life, or the ego which we manifest throughout life, is not a *mortal* thing but an *immortal* thing, and a part of the Oversoul existing eternally.

We should also be impressed with the fact that the ego, or personality, which each of us manifests during our lifetime, continues to exist and retain its identity over after transition. Therefore, there are egos, or personalities, existing in physical bodies on the earth, and existing *outside of physical bodies* in the Cosmic. And all of these egos, or personalities, incarnated in bodies or existing outside of bodies in the Cosmic, are in contact and constant communication with each other through having the same soul essence continuously passing through them.

Incidentally, it may be mentioned that this ancient understanding of the association of all egos with each other, and the uniting of all souls into one *soul*, was the foundation for the belief in the *universal brotherhood of man* through the *universal fatherhood of all beings*, and establishes the fact that all human beings are brothers and sisters under one creator and of the same essence, same vitality, and same consciousness, regardless of race, creed, color, or other distinctive elements of the ego.

The next important consideration is in regard to the cycles of incarnations. The question is often asked as to how many times man incarnates on earth, and when this process of development will discontinue. Mysticism, and the scientific study of this subject, gives a well-known example of *perfect soul personality development*, whereby the need for further incarnations on earth was brought to an end. This is in the case of *Jesus the Christ*, who, having had many previous incarnations as intimated in the Christian gospels, was finally born pure and with a personality or ego requiring only *one more* group of experiences. At the end of these experiences, which were to demonstrate the highest principles of cosmic law and God's will and power, *Jesus the Christ* having attained Christhood through the highest perfection and pureness of a consciousness, ascended into heaven and was there absorbed into the consciousness of God, and the ego of Jesus became one of the divine elements of the Godhead.

Until such perfection is attained by each human being, there will be need for each personality and each ego to reincarnate *again and again*,

and through the experiences of life, through personal effort and attainment, through devotion and sacrifice, purge the ego of all evil in thought or action, and finally become pure in every point and ready for the ultimate Judgment, when it will be accepted unto God again and become a part of the Divine Godhead.

Jesus himself promised that this would be the ultimate and highest reward for all devotion and effort toward godliness. What he stated in this regard was well understood by the prophets who preceded him, but none of whom had attained the degree of perfection attained by him.

Therefore, we see that it is impossible to tell how many times each ego, or personality, must be reincarnated in physical form on the earth plane. One point, however, in regard to the cycles of reincarnation, has been determined by observation. It has been found that each ego, or personality, reincarnates on earth *approximately every 144th year*. In other words, 144 years has been found to be the average length of time *between rebirths*. This does not mean, however, that there can be no exception to that average. Just as there is an average length of time for human gestations, although this may vary at times, so there is an average length of time between rebirths on earth, although this, too, may vary according to circumstances.

It has been found, however, that although there is a variation in these periods of 144 years, after ten or twelve reincarnations the number of years involved in them shows that the average time is about 144 years between rebirths in infant bodies.

Nominally, man should live in his physical body 144 years, and then the soul would withdraw from that body, ascend to the Cosmic, and in a few days, or few hours, descend again into a new body. But, man by his manner of living, and his continued violation of natural laws, has gradually shortened his length of time on earth so that the average physical body reaches transition long before 144 years have passed. But since he will not be *reborn again* until the 144th year, there will be a period of cosmic residence for his ego, during which the ego will await the coming of the 144th year of rebirth.

In other words, if a person lived to be 100 years of age on earth, and then passed through transition, the ego would have a period of waiting in the Cosmic for 44 years until the normal time for rebirth. If a person lived to be 124 years of age on the earth, the ego would wait in the Cosmic 20 years. And a person who had lived 80 years of earthly life would reside in the Cosmic for 64 years.

By referring to Figure 4, we will see these periods of rebirths plainly illustrated. The top line of Figure 4 shows the cycles of rebirth divided by periods of 144 years. In this top lines the double circles labeled E, represent the *cycles of life on earth*, or, in other words, the cycles of the soul incarnated in a physical body. The small dotted circle above the line, marked with the letter S, represents the *spiritual residence* of the ego in the Cosmic. The entire top line shows an imaginary life line of an ego that lived *on earth 100 years* in each period, and *44 years in the Cosmic* in each period. Starting with the first birth *on earth* we find that the next rebirth occurred at the 144 th year, the second at the 288 th year, the third at the 432nd year, etc. In other words, in 1152 years this personality would have passed through eight incarnations on earth and would be ready for the ninth.

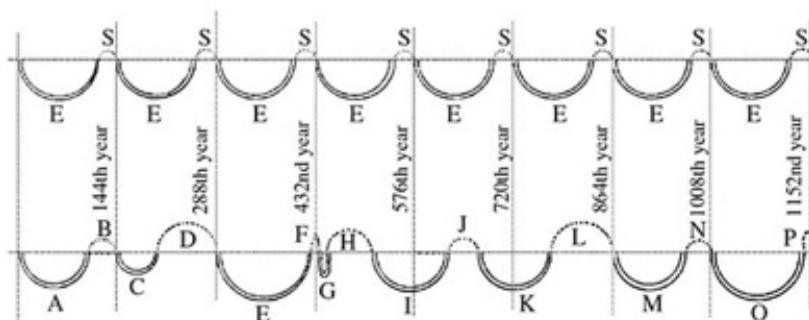


Fig. 4

Such an equal division of births and rebirths is purely imaginary, however, and probably impossible to find in actual experience. Therefore, let us consider the lower line of Figure 4. Here we have an imaginary life line of a person as we may find it in any part of the world. In this life line we soon notice that the periods of life on earth are of various lengths. Beginning at the start of the line we find

that the first period on earth, indicated by the letter A, was about 90 years, leaving a period of 54 years for the personality to reside *in the Cosmic*, as shown by the dotted line B. At the 144th year, however, the personality was reborn on earth, and this rebirth is shown by the double line marked C. This period on earth, however, was for only 50 years, and after transition the personality resided on the cosmic plane for 94 years, as shown by the dotted line D.

Then, in the 288th year, the personality was reborn, as shown by the double line E. The earthly existence this time was for 135 years and the personality then ascended to the Cosmic and resided there for 9 years, as indicated by the dotted line F. At the end of this cosmic period the personality was reborn, as shown by the double line marked G, but this time the earthly life was for only 10 years, and after transition the personality ascended into the Cosmic; but because its previous period on earth *had been so short* the personality resided in the cosmic for only 35 years, and then was reborn, as shown by the double circle marked I.

Thus we see there were short and long periods on both the earth and cosmic planes, and the rebirths did not always occur at precisely the 144th year of the cycle. However, we notice that at the end of 1152 years this personality had passed through approximately eight incarnations on earth, just as had the imaginary one on the upper line of the diagram. Therefore, although one of these lives was not strictly according to the 144-year periods, it did average about eight incarnations to 1152 years.

So it has been found with the average person whose incarnations have been traced through past history. Although they have not always been reborn at precisely the 144th year of the complete cycle, nevertheless taking ten, twelve, or fourteen of the past incarnations and dividing the number of years involved by the number of earthly incarnations, we find that they did average about 144 years between rebirths.

A child born today and living but a few hours, and then passing through transition, may have its ego reside in the Cosmic for the balance of 144 years or it may be reborn in ten, twenty, or fifty years. But, after a number of reincarnations the average period will be found to be 144 years.

This means that the average person living today can roughly estimate that he or she was reborn approximately each 144-year period backward through history. The rule is not exact, for there are exceptions as shown in the lines of Figure 4. Why some personalities are reborn sooner than others can only be judged by a consideration of the law of Karma. Since the purpose of the ego's residence in the Cosmic awaiting rebirth is to be purified and instructed, and prepared for the next incarnation, we may safely judge that those who have lived a pure and nearly perfect life here on earth up to the time of transition will require a very short time of cosmic preparation before being reborn. On the other hand, those who have fallen out of grace and who have yielded to temptation and who have sinned much will probably find that they must spend the full and allotted time upon the cosmic plane in being purged and prepared for rebirth.

We seen in all of this the marvelous and beautiful justice of God's ways, and of the uniformity of cosmic laws and principles manifested even in the cycles of life, as they are in the formation of crystals, the movement of planets, and the composition of the elements of matter.

Even man's life on earth is divided into periods and cycles of seven years each, during which certain definite things occur in the life of everyone. By a study of these earthly cycles any man or woman can easily foresee and foretell what definite events will occur in their earthly lives, and prepare for them, and take advantage of those which are propitious or fortunate. In my book dealing with the cycles of life* on earth, all of these periods have been explained and worked out in the tables, so that each and every person can easily determine the fortunate and unfortunate periods of his earthly life and be prepared for emergencies of all kinds. Even the cycles of previous incarnations can be determined in this way, and it is possible to learn what our previous personalities and egos manifested in our last incarnation. Since all of this has been dealt with exhaustively in my other book, I will not deal with it here, for it has no definite place in the discussion of the present subject.

**Self Mastery and Fate, With the Cycles of Life, published by the Supreme Grand Lodge of AMORC*

Chapter 14

BETWEEN INCARNATIONS

TWO QUESTIONS ARISE as to the activities of the soul during its period of temporary existence in the spiritual realm between rebirths. The first of these is, Why should the soul have a long or short existence in the spiritual world between incarnations? The second is, What is known of the soul's activities in these periods between earthly incarnations?

The first question is generally associated with the thought that if it is advisable for the soul of man to have a number of successive rebirths on earth in order to develop and perfect the ideal ego, why does not the soul pass from one body at transition immediately to another without more than a few minutes or few hours elapsing between the two great events? In other words, why should there be any delay at all in the soul's passing from one body which it is vacating to the new body it is to occupy?

Considering that throughout the world there are births occurring every minute of the day and night it would seem that no matter when transition occurred with anyone, the soul could escape from the old physical body it occupied and pass immediately into another body just being born. There are many thousands of persons, having only a slight acquaintance with the doctrines of reincarnation, who believe that this often occurs. There are those who believe that when a mother passes through transition at the time of childbirth her soul passes right into the newborn body, not only because the body was close at hand and ready to receive a soul, but because of the relationship that exists. There are a great many who also believe that when an elderly person passes away in any community, the soul of that person will immediately enter

the body of any child being born in that community.

These ideas are the result of a lack of knowledge of the principles involved, as outlined in the preceding chapter. Each personality or ego of the Oversoul has a definite cycle of rebirth with periods of spiritual existence between them. We have seen in the preceding chapter how the earthly incarnations of the soul, with its ego and personality, may vary in length from one hour to one hundred years or more, and how the periods between incarnations will vary in length; but only occasionally would there be a very brief or short period of existence in the spiritual realm between incarnations.

The purpose of these intervals between incarnations is to permit the ego to purify itself further and become illuminated by the Divine Mind and Cosmic Wisdom. It is like a period of rest and relaxation between hours of daily labor. It is refreshment for the soul and personality, and is strength to the spiritual powers of the divine faculties of the soul.

We may compare the intervals between incarnations to the hours of sleep that occur between the daytime periods of activity in our daily affairs. We may labor sixteen or eighteen hours of the day in waking consciousness and then spend from six to eight hours in sleep, wholly unconscious of our earthly objective affairs. These hours of sleep and rest afford an opportunity for the gathering of strength and recreation of the tired, worn-out, and exhausted faculties and functioning of the physical body. Sleep permits stronger exercise of the faculties and a more vitalized degree of power in the body and mind in the morning when the body awakens.

The same can be said regarding the intervals between incarnations. Immediately upon transition the soul and ego of the individual separate gradually from the body. This separation is not so sudden that the entire soul essence and ego are withdrawn from the body and rise *instantly* to the spiritual or cosmic realm. The withdrawal of the soul essence and ego from the body requires from ten minutes to a half-hour and sometimes more time. This has been observed in thousands of cases where in homes, hospitals, and sanitariums, persons have been gathered about the bedside of a person passing through transition, or where very observant nurses or doctors have made the notations.

Generally, when there is a soft light in a room, or other vibratory or magnetic conditions which are favorable, the aura of the human body will be seen to extend itself gradually as transition begins, and this aura of a very faint color or combination of colors will gradually rise out of and above the body, until, in from five to twenty minutes, it is almost wholly out and above the body, and separated from it. But it does not continue to rise and does not leave the presence of the body for some little time. In some cases the aura has been observed to remain in the same room, hovering over the body or near it for many hours; and in cases where the light of the room and other conditions were favorable for observation, this aura has been seen to continue in the presence of the body for several days.

In many cases perfect observation of the aura near the body after transition has been interfered with by the sudden lighting of many lights and the presence of persons who had to perform their proper duties in caring for the body. In cases where there was no such interference for hours the observation of the aura has been perfect, and many interesting details have been noted.

In many ancient writings this phenomenon has been commented upon. In those cases where the aura or ego of the body was seen to linger and remain in the presence of the body for several days (or in the room where the transition had occurred) it was claimed that the soul or ego was “earthbound”

The belief is quite common in Oriental lands, among people who have observed and studied the action of the soul after transition, that the soul and ego remains after the separation from the body to perform certain definite things before rising above the earth plane to exist in the spiritual realm. Among the purposes thus referred to are the soothing and strengthening of the principal mourners or those who have been suddenly and seriously affected by the transition, the inspiring of certain actions or thoughts in the minds of intimate associates, and the entanglement of many mysteries that might be connected with the transition.

It has been claimed, for instance, that hundreds of carefully studied cases show that where transition has occurred suddenly without giving

the individual an opportunity to look after a serious problem and properly to advise those who would be left in a quandary, the soul or ego has remained in the immediate environment of the relatives or companions of the deceased and aided them by inspiration or intuition to locate certain papers, hidden valuables, or other matters of extreme importance. It is also claimed by these authorities that the ego often remains in contact with the mourners to point out to them through intuition, or otherwise, the cause of transition when this has occurred through murder or accident involving a serious mystery.

In many other ways the ego can have a very soothing and comforting effect upon those who were closest to the deceased. It is this record of carefully observed facts regarding the ego's contact with the earth plane after transition that gave rise to the superstitious belief in the existence of ghosts.

When the uneducated and unformed minds heard of the instances of egos remaining for a while to point out how a crime had been committed, or where an accident occurred, or where certain papers and documents were concealed, they believed that the ego was a highly luminous figure of the deceased's body, and that it remained for an indefinite time in the environment of the transition and made itself visible to every person that came near the place where transition occurred. As I have said, this sort of belief was responsible for the development of the idea of ghosts which is so prevalent among the ignorant.

The truth of the matter is that only those whose psychic development or spiritual development has reached a high state can see the faint aura of the released soul and ego. Those who were closest to the deceased and who would be the most likely to receive any impressions from the ego very often do not see the lights of the aura, but feel the magnetic or vibratory radiations of the ego for many hours, or several days after transition, and they usually have a strong impression that the personality of the deceased is still in their midst trying to comfort and sympathize with them, and still lives.

The more sympathetic and complete the attunement that existed between the deceased and those who are left here on earth, the more

perfect will be this impression of the ego's presence after transition, and this impression is unmistakably definite in the minds of mothers when a son or daughter, of a loving and companionable nature, has passed through transition.

It has been claimed by some students of this phase of universal principles that a man or woman who was given in earthly life to an exaggerated faith in material things was sure to be "earthbound for some days or weeks after transition, and that the material things which enslaved him during his earthly life would continue to hold him to the earth plane for some little time. Thus they believed that a man who was a miser, or who gave his whole heart and mind to money or material wealth, or to some earthly thing which he made his God, would be bound and enslaved to this thing for many days or weeks after transition. In this wise came the expression that certain persons were doomed to be "earth-bound"

Many fantastic stories have been written with this idea as the principal theme, and there are many astute and successful criminologists in various lands who claimed that their experience in solving murder mysteries and some other crimes has proved to them that a person who committed murder or some very serious crime against an innocent person is "earthbound" by this crime and for days and weeks after transition will linger in the vicinity of the crime in an attempt to aid in the solution of the mystery. These persons claim that the ego finds no peace, no happiness, and no opportunity to rise and free itself from the earth, until it does assist in solving the mystery of the crime it committed and in seeing that no innocent person suffers for the crime that it committed. These criminologists claim that by waiting patiently and observing the action of other persons and analyzing the impressions that come to the minds of those formerly closely associated with the deceased, many clues will be found that will aid in solving the mastery.

This is a very wonderful field for exploration and study on the part of those who are interested in criminology, and in the possibilities of "earthbound" egos inspiring in the minds of others the correct solution of the crimes they have committed. Such a subject has no

place in this work, even though many Rosicrucians in various lands have been delving deeply into this subject with eminent success.

Shortly after transition, however, the soul and ego are drawn upward into the spiritual or cosmic realm, and there remain until the time comes to descend again toward the earth plane to enter into a newborn body. As stated in the previous chapter, the personality or ego remains with the segment of the soul as a part of it, and the ego never loses its identity nor does the segment of the Oversoul associated with this ego ever lose its identity. Whether the ego is to remain in the spiritual realm for a week, a month, or many years depends upon various laws and principles with which we are not as familiar as we are with those laws and principles pertaining to the soul and ego's existence on this earth plane.

During its period of spiritual existence the soul with its ego and personality is in immediate contact with all of the minds and egos, not only in the spiritual realm, but throughout the universe. I have shown in the preceding chapter that at all times every soul expression and every ego in the universe, whether incarnated in a physical body or existing on the spiritual plane, is united and in continuous contact with all others because of the continuous contact of the Over-soul. This permits of the divine mind or psychic body of each ego communicating with every other psychic mind without difficulty.

The only manner in which the mind of the physical, outerself can know of such universal communications is by having the knowledge transferred from the inner self, or ego, to the outer self. In this very important point lies the one problem which makes universal communication seem either impossible or uncontrollable.

The untrained and the undeveloped experimenter in telepathy or in cosmic communications is apt to judge his ability to communicate with others by the degree of knowledge that is thus transferred from the inner self to the outer self. The outer self has no other way of knowing whether the inner self is ever in contact with other egos or not, except through the occasional transference of some impression from the inner self to the outer consciousness. If such transference or

impressions is only occasional, or incomplete and indefinite, the outer self will misjudge the true functioning of the ego in this regard.

Experiments made by those who understand the laws and principles reveal that it is as easy for one ego to communicate with another as for one outer self to speak to another in a room. It has also been found that our inner selves are constantly receiving impressions from the Cosmic which have been released by other egos and that this sort of exchange of communication and impressions is more or less constant. Very often the transfer of these impressions is made from the ego to the outer self during dreams or visions, while the outer self is partially asleep or on the so-called *borderline* of consciousness. At other times the transfer of impressions is made through the faculties of intuition, or a sort of urge within.

The important point to keep in mind is that we should not judge the degree or amount of contact communication thus being carried on by the degree or amount of knowledge which is transferred to the outer self; for only a small amount of such knowledge ever crosses the borderline and becomes known to the objective consciousness.

Of course, processes of development, concentration, meditation, and experiments will enable a man or woman to utilize the faculties that have been given him to bring about such transference of thought from the inner self to the outer self at will. This is one of the phases of mystical development known to the Orientals and to the members of the Rosicrucian brotherhood and similar bodies of mystics and meta-physicians throughout the world.

When the soul and ego are freed from the physical body, however, and return to the cosmic realm, the personality with its mind and memory remains as part of the soul; and direct communication with other egos, both on the cosmic plane and the earth plane is maintained with the same degree of accuracy and intimacy as before transition. This is true to such an extent that persons living on the earth plane and who are mystically developed, or who know the process of attuning the outer and inner selves for the purpose of transferring impressions, very often receive knowledge or impulses of thought which are difficult to classify, inasmuch as it is often impossible to tell whether the inner

self has received these impressions or impulses from the ego of a person living on earth or an ego that is in the spiritual realm awaiting reincarnation.

In other words, messages or impressions may come to our inner selves, or to our psychic minds and egos, not only from the persons living around us on this earth plane, but from egos that are now dwelling on the cosmic plane in the interval between incarnations.

Nothing said in the foregoing paragraphs should be taken as an implied verification of the claims of the modern spiritualistic movement which contends that the soul or “spirit” of those who have passed on *returns to earth* and delivers messages to those who are still living here. Nothing in this chapter can be interpreted in that sense, for it is a fact that neither the soul nor the so-called spirit of a departed person *returns to earth* except to reincarnate in a physical body and remain here for a certain period of time. You will understand, therefore, that I am intimating that there is a different process and method whereby the divine mind or ego within us can communicate with the egos of those who have passed on, without manifesting any of the conventions and claims of the spiritualistic movement.

While these egos of departed personalities are existing on the cosmic plane they maintain the dominant nature of the last personality expressed on earth. I have shown in previous chapters that each personality is an aggregation of personalities, or, in other words, an accumulation of the essential elements of preceding personalities. And, after transition the ego of each individual maintains the same dominant personality that it had during its last incarnation in a physical body on earth. It is, however, always conscious of its preceding characterizations, although these are in the background, so to speak, and are like memories of our childhood.

Therefore, the man who was successively the farmer, the physician, the soldier, and then the banker, and who passed into the spiritual realm as a banker, would retain the dominant personality of a banker, while awaiting reincarnation, although he would be conscious of the fact that in the past he had also been farmer, physician, soldier, and perhaps many other characters in earthly lives. Even the name by which this

personality was known in its last incarnation on earth is maintained as an identification symbol during the period of cosmic existence. It is not until the soul and ego enters into a new body for another incarnation on earth that the name of the last personality is laid aside and the dominant characteristics are placed in the background and new ones formed.

Thus we find in the spiritual realm millions of egos or personalities awaiting reincarnation. Some have been therefor many years; some for only a few days or a few hours. Some will reincarnate tomorrow or the next day or years from now, all according to the cycles of life as explained in the preceding chapter. Some of these egos in the Cosmic at the present time have the personalities of infants, for their transition occurred early after birth or in childhood; others are the egos of youths; and others of old age. But all are equal in soul essence, in divine power, and wisdom, although *unequal* in world-experience and world-attainment.

It is in this cosmic realm that we find these egos dwelling in the *Mansions of the Soul*. These mansions are mentioned in many places in the Bible, and from what we can understand through these references, and by the impressions transmitted to us by the egos dwelling there, it would appear that the egos of all human beings are privileged to dwell in twelve divisions of the cosmic realm like unto twelve chambers in a great temple, and that each ego awaiting reincarnation enjoys the privilege of dwelling in one of these twelve mansions until it is time for reincarnation. These twelve mansions are mentioned or described in the nineteenth chapter of the book of Matthew, in the twenty-seventh to thirtieth verses, as twelve thrones, and elsewhere in the Holy Bible and the sacred writings of many peoples, these mansions are given various names and allegorical representations. Even Jesus mentioned them by saying that in his Father's house were many mansions, and he told his disciples that he was going to leave them to ascend to the heavenly realm to prepare a place for them.

In these *Mansions of the Soul* the personalities dwell in preparation for reincarnation and receive knowledge and divine benedictions which purge them of their errors for which they have made repentance,

and which they have freely confessed. This bathes them with new effulgence so that they are more evolved and more highly developed for their new mission in life.

The sins committed by these personalities in the previous life on earth, and which constitute their karmic debts, are known to them while in the spiritual realm and, while they are forgiven for these sins, and they are purged of the blot upon their characters, they realize that they must return to earth and make compensation for each sin and each error and that only in this wise can such sins and errors be adjusted. Therefore, while these egos or personalities dwell in these mansions and are prepared to live more noble lives in the future, they are also prepared to return to earth and workout their salvation by compensating for their sins and living a life of adjustment.

During their regeneration in the *Mansions of the Soul* these egos become keenly aware of their previous mistakes, and the repentance and regret in their hearts and their burning desires to undo the wrongs they have done and make compensation constitute the factors and conditions which men have been pleased to call *hell* and *purgatory*. But the real suffering which each individual must endure for the suffering he has caused or the evil he has committed *is not suffering on the part of the soul*, but a *suffering of the flesh*, for it is the flesh that has committed the sin, and it is the flesh that must compensate through suffering. Therefore, the soul and ego must become incarnated again on earth in order to take on a body and be possessed of flesh which can suffer, and can compensate, and thereby make proper adjustment. The real *hell* of the flesh is therefore *on earth*, for the flesh cannot suffer *after transition*, and in the spiritual world there is no flesh to suffer.

These are the facts regarding the conditions and circumstances of the egos or personalities awaiting reincarnation as learned through cosmic contact, divine revelation, and the recollection of the ego's memory. Again the student of sacred literature and the Holy Bible will find in these principles a further understanding of the allegorical statements made in such writings and explanation of many of the parables and stories told by Jesus Christ to his disciples.

Chapter 15

MULTIPLE AND SECONDARY PERSONALITIES

A FEW YEARS ago the public became acquainted with many new theories regarding the self, the ego, or the personality of human beings through the unique arguments introduced in public trials or in the newspaper discussions of the criminal acts of prominent persons. Such terms as *dementia americana* and *exaggerated ego* were the first to be made public and these were followed by a unique description of the “little man” who took possession of a sane and sensible person and caused him to commit murder. Later on more conservative psychologists or learned students of the human ego introduced the terms *multiple personalities* and *secondary personalities*.

All of these terms were used to imply that the average human being was a mixture of two or more personalities, one of which was the outer or general personality and the others deeply rooted in the inner self or inner consciousness.

The scientific experiments conducted by the eminent leaders of psychical research in England and America further developed the idea that whenever the outer or general personality of the average human being could be inhibited or made inactive, as in a trance or through deep concentration and relaxation, one or more of the *secondary personalities* or inner selves would take possession of the body and supplant the outer personality. The expression of the belief on the part of recognized scientists opened wide the doors to the unscientific

minds in the spiritualistic field and they immediately seized upon these beliefs and the scientific terminology, and we heard much for many years about the secondary personalities of so-called mediums.

Fortunately, the continued research of scientists brought to light certain facts regarding human personalities and especially regarding the so-called secondary personalities, and these facts gradually robbed the whole subject of its mystery and prevented any further development of the superstitious or spiritualistic beliefs regarding such personalities in connection with showy demonstrations in questionable seance rooms. The subject of secondary personalities has at last been taken out of the speculative, superstitious, and magical fields of demonstration, and put into the truly scientific field of psychical research.

Many of the most wonderful examples of automatic writing or automatic dictation are unquestionably beautiful examples of the existence and functioning of a secondary personality, and how a secondary personality may control the functioning of the mind and of the hand in writing or speaking.

In such circumstances the secondary personality assumes a name for itself, presumably the name which it once legitimately possessed, and expresses itself with all of the characteristics with which that personality was presumably once very familiar and well known. It is not unusual, therefore, to find this secondary personality very different in many important essentials from the present general outer personality. In some cases there is a difference in sex, a difference in nationality or tongue, and a considerable difference in education, tastes, abilities, and desires.

In the case of those demonstrations where the secondary personality has been of value because of its unusual writings or dictations, it was found that the secondary personality had an education far superior to that of the outer personality. In some cases the secondary personality was learned in the arts and philosophy, possessed a high degree of literary and ethical culture, and expressed itself in beautiful thoughts truly worthy of publication. In some other cases, however, the secondary personality has been found to be illiterate and uncouth in its expressions and almost wholly the opposite of the outer personality.

The measure of genuineness of the secondary personality lies in its continued and consistent expression of a definite nature. With tests made over a long period of time it has been found that the writings of some of these secondary personalities are consistently of the same literary style, with no slips that reveal any forced or artificial tendency, and with an excellent recollection or memory of events and conditions, persons, and things associated with its life as an entity.

In other words, continued study of some of these secondary personalities has conclusively shown that so far as distinctiveness of character, distinctiveness of education and worldly experiences are concerned, the secondary personality is like unto a separate entity having lived at some time, somewhere, separated from the present outer personality.

To make this a little more understandable to those who have not been inclined to study the subject of secondary personalities we will use one illustration. For nearly fourteen years I was president of the New York Institute for Psychical Research. During that time the organization held monthly and semi-monthly meetings of a regular nature with many special sessions in between these, when unique investigations were necessary. I think that in those fourteen years our members investigated over one hundred cases of so-called secondary personalities or cases of automatic writing, automatic dictation, or automatic expression through the ouija board. Many of these cases were not worthy of more than one evening of test, for there was either evidence of willful deception on the part of the outer personality or such a blending of the outer and the secondary personality that the two could not be separated in the writings and dictations. On the other hand, there were many genuine and intensely interesting cases which we watched for many years. I will take one of these as an illustration.

Mrs. J. B. was the wife of a prominent attorney in New York City. She had received an ordinary school education with one year at high school. She was of a fairly well-educated family of moderate circumstances and had received the usual instruction in the ordinary principles of ethics and culture. Her husband was a graduate of a university, but interested, however, in no other intellectual pursuit than his law studies.

He prospered well during the first two years of his practice and then married, and during the two following years he accumulated sufficient funds to occupy a very fine home in New York and to provide his wife with many luxuries.

Mrs. J. B. was a very kind, loving, and sympathetic woman of about forty years of age, with a magnetic personality and a charming manner which made her an excellent hostess. During the course of their many social affairs at home it was discovered that Mrs. J. B. had developed a sympathetic attunement with her husband to such an extent that she was conscious of many of his strongest thoughts or emotions even when he was many miles absent from her. One incident of this will indicate what I mean.

On one occasion when the members of the society were all assembled at this lady's home, preparing for a test of her automatic writing, two of us suddenly and spontaneously thought of a test of her attunement with her husband. Mrs. J. B. at that moment was in the large reception room of her home with a group of the women members about her and was animatedly engaged in a discussion of frocks, and dresses, and other matters of this sort, while three or four of the men were with Mr. J. B. at the front door of his home under an awning, smoking and waiting for the meeting to be called to order.

Without any preparation or any long consideration of the test, my companion took a pin and suddenly jabbed it into the arm of Mr. J. B. as though by accident. Mr. J. B. jumped, and an expression of pain came into his face, but there was no outcry, for he was the type of man who would immediately control himself in any condition of pain or suffering of any kind. However, less than a fraction of a second after Mr. J. B. felt the pain there was a loud and uncanny outcry from Mrs. J. B. in the other part of the house, fully seventy-five feet distant from him and separated by several rooms filled with fifty or more persons talking and moving about.

The moment Mrs. J. B. cried out we rushed to her side, as did others, joining the group that was standing about her. She immediately said, "John has just had a pain in his arm, right here, and I felt it, and I want

to see what happened to him” She indicated correctly where the pain was caused by the pin, and in joining him she stated that she felt the pain at the same time that he did. She said it was a common thing for her to feel any sharp pain which he felt.

It was not her attunement with Mr. J. B. that interested us, however, but her automatic writing. For hours she would sit at a table with pencil and sheets of paper before her and write thousands of words of philosophy, advice, comments, or incidents of the past, descriptions of persons and principles, etc, without hesitancy or without seeming to become tired. Before beginning her writing she would sit in a relaxed position with pencil in her hand resting on the sheets of paper and wait for some gradual change that came over her inwardly or outwardly, and when this change was completed the hand holding the pencil would suddenly begin to write extremely rapidly, and Mrs. J. B. would often close her eyes and keep them closed for a half-hour at a time while sheet after sheet of paper was filled more rapidly than the average human can write coherently and profoundly.

In answer to questions, which were always reluctantly answered, this personality that expressed itself in the automatic writing claimed to be the “inner” self of Mrs. J. B, and claimed that the personality of Mrs. J. B. with which we were familiar was only an infant personality that was trying to usurp the position of the *real self* within. This “real self” gave us the name of *Clara W.* It refused, however, to tell where it had ever lived or when. Its writings, however, revealed much in this regard.

It showed very intimate acquaintance with many sections of the New England states and with towns and rivers in certain sections which were very old. It referred to buildings and especially to several churches which had existed in those towns a hundred years previous, but were now either in ruins or completely gone. It also referred to persons living in those cities who were no longer living. It was thoroughly familiar with music and the harmonics of music, although Mrs. J. B. herself could play no musical instrument and had never been known, even among most intimate friends, to have anything more than a casual interest in music. This secondary personality was also well read in certain lines of literature of a profoundly Puritanical nature and

likewise familiar with the Bible, and with certain religious beliefs that clearly classified its religious denomination.

In the philosophical writings the expressions were always Puritanical, somewhat narrow, but nevertheless kind and sympathetic. In all of the years that Mrs. J. B. wrote there was never an expression or even a word that was not absolutely consistent with all that had been written and expressed by this personality in previous writings, and even thought he same questions were asked many years apart, the answers were always the same as proved by comparison of the writings. Mrs. J. B. never had any copies of the writings to retain and, therefore, could not have prepared herself for the future questions.

This separate personality of hers was unquestionably a distinct entity at some previous time, and today it was an imprisoned secondary personality striving at times to regain its control of her physical body. I mentioned her close attunement with her husband only because it was this unusual fact that first made both the man and his wife realize that her mentality or spirituality was of a nature slightly different from the average human being, and it led them into investigating the laws and principles of human personality. Whether Mrs. J. B. had any other unusual psychic development or not I cannot say at this time, for our research work was limited to a study of her secondary personality.

Now, Mrs. J. B. is no different from millions of other men and women. Back of this secondary personality in Mrs. J. B. was another personality, and back of that one still another, etc. Many tests conducted in Europe and America have revealed that the existence of three and four personalities of a distinct nature. These *multiple personalities* are unquestionably the result of previous incarnations, as explained in previous chapters of this book. The interesting point, however, is that the study of secondary personalities has become quite systematized and has been reduced to a very definite field.

The investigators of secondary personalities are not interested in any doctrines or principles involving the reason for the existence of such personalities, or how or when they came into the human being. They are interested only in the present manifestation of such personalities. Such research and study has brought to light many interesting facts.

Primarily, it has revealed that each one of us is at times influenced by the rising demands, desires, urges, or inclinations of a secondary personality that seems to be just across the border from our outer personality. In other words, so far as personalities are concerned, there seem to be two in each human body trying to have dominance over the objective faculties and functioning. When the secondary personality is inclined to differ in taste, desires, and ways of living with those of the present outer personality, there is sure to be some conflict, and this conflict will express itself in the form of contrary or strange complexities which beset the events of our lives.

Often the desire to travel or to visit certain foreign lands, or to indulge in certain habits or practices, or to taste of certain foods, is the result of an uprising unconsciousness of the submerged personality. A pious and good person maybe tempted to evil deeds in this way, and an evil person maybe tempted to good deeds through the inclinations or urges of a secondary personality. This secondary personality may also manifest itself in periods of dreams or meditation, when the outer self is partially dormant and relaxed. Certain diseased conditions or injuries may bring on prolonged periods of dormancy to the outer self and permit the secondary personality to take entire control of the mind and faculties of the body. In such cases the person would manifest different traits, habits, customs of living, and mannerisms of speech, and would seem to be an entirely different person.

There are only two possible explanations for the existence of secondary or multiple personalities. One is the belief that someone outside, or the personality of a person now living, or who has passed into the Beyond, has temporarily *possessed* our bodies and submerged our outer personality and supplanted it with its own. In other words, being "possessed" is one explanation. Such an explanation, however, resorts to what may be called *supernatural laws and principles*, or *supernatural beliefs*, and it resembles too greatly the ancient superstitions and beliefs in the existence of *evil entities* which can take possession of us and control us. The only other explanation for secondary or multiple personalities is that they are the *remnants of our own previous existences on earth*. Such an explanation does not resort to supernatural principles or to any unique or irrational principle in life.

Of the two explanations you have your choice. If you discard the doctrine of reincarnation and refuse to believe that we have ever lived before on this earth plane, or ever had any other personality of our own than the one that is generally known as our present outer personality, then you must believe that the great mass of scientific evidence showing the existence of multiple personalities and the easy manifestation of a secondary personality is proof that the human consciousness can be possessed or submerged by another personality and enslaved by it for a short or long period. Certainly it is more difficult for the sane and rational mind to believe that God in creating us and in putting his own divine consciousness within us also permitted of our enslavement by other personalities, than it is to believe in the rational doctrines of reincarnation.

Chapter 16

SOULS OF ANIMALS AND “THE UNBORN”

THE QUESTION OFTEN arises as to whether animals lower in species than the human being have souls and what becomes of these souls after transition. Again this question occasionally implies that each animal has a distinct and separate soul which is in nowise connected with any other soul of the universe.

We cannot know of the so-called animal soul what we have been able to learn regarding the human soul for obvious reasons, but we do know that there is an Oversoul essence for all of the animal kingdom as there is for the human beings of the universe. This universal soul essence pervades the bodies of every living thing in the animal kingdom. Incidentally we may add that there is also a universal soul essence for every living thing in the vegetable and mineral kingdoms.

Unquestionably, the personality or character element of the animal soul passes through stages of evolution and development like that of the human. I mean by this that the soul character of a dog, for instance, will evolve and progress through various incarnations until it becomes a well-trained, well-educated, and highly intellectual character or personality. In other words, the soul personality of a fox terrier will reincarnate in the bodies of fox terriers from time to time and in this way evolve to a very intellectual character. The soul character of a fox terrier will continue to incarnate in the bodies of fox terriers until it has attained a certain degree of perfection and then will start a new cycle of incarnations in a larger or more highly developed animal body.

Judging the cycle from this point of view we would say that the soul personalities and characters of the animal kingdom pass through various incarnations in each species and then start a new cycle in the next higher or next progressive stage of animal development. A study of the intellect of animals on the part of specialists has revealed that there is a progressive stage of intellect in the animal kingdom. By some of these experts the horse is considered the most highly developed from an intellectual point of view; by others the dog is considered the most highly developed. The elephant also runs high in this line of progression. No attempt has ever been made to classify properly the various species of animals from such a point of view and the subject has not attracted the attention and serious study that it really warrants.

Theoretically it may be true that the animal soul begins its first cycle of earthly incarnations in the lowest or smallest or most inconsequential species. The size of the animal cannot be one of the factors in determining the intellectual progress; it is known, for instance, that among the insects the bee and ant show almost the same degree of evolved intelligence, although there is a great difference in the size of their bodies. There are many animals much smaller than the largest snakes which show an intelligence superior to the snakes, and an ability to outwit them in any contest of intellect. The rhinoceros with its huge body does not begin to have the intellect of many small animals.

Association with human beings is unquestionably one of the factors that enters into the progressive development of the character and personality of the soul of animals. Whether this special development of intellect on the part of such animals is due to special objective training which they have received at the hands of humans, or whether Nature has especially decreed that certain animals shall be more highly developed intellectually in order to serve man more efficiently, is a matter that remains to be determined through careful study.

For instance, those who have been devoting their time to this study for some years have not yet reached a conclusion as to whether in India and other lands the association of the elephant with humans, who have trained him to do very efficient work and render unusual service, has resulted in the development of a high degree of intellect in

the elephant or whether the cosmic conception of the soul personality in the elephant was originally decreed to be of a high stage in order that the elephant might serve man in many ways. The latter assumption seems to be the most universal opinion, and it will not minimize the effect that man's training has had upon the elephant's intelligence. It may truly be that the elephant was preordained to serve man as he does and is born with a high degree of intelligence in order to fulfill his special services and this higher intelligence has been added to and strengthened by training and association with human beings.

In regard to the structural anatomy and special physiological characteristics of certain animals, we know that they have been cosmically prepared and uniquely evolved to fill certain places in the scheme of things and to contend with certain conditions. The camel, for instance, is most uniquely qualified to contend with life upon desert land where water is scarce, and to battle against sandstorms and other conditions of life in the desert. Whether the animal has gradually evolved to such qualifications in a physiological sense or was originally created with them is outside of our present scope of study. Undoubtedly the continued struggle with certain conditions in desert life has tended to evolve in each successive generation of the camel a more efficiently equipped creature better prepared to meet such conditions. If this is true in the physiological sense it most certainly would be true in the intellectual, mental, or character sense.

The idea, however, that the soul personality of an animal, lower in development than that of the human being, can eventually evolve into a degree of perfection where it is prepared to enter the body of a human being as a sort of *primitive human soul personality* is an idea that had its origin in ancient beliefs and is not supported by any actual facts found by those who have spent their lifetimes in investigating the subject.

It is probably true that the physical body of man in its anatomical and physiological sense has passed through many stages of *material evolution*. There is no question about the fact that the earliest forms of primitive man were crude and far more homely and lacking in certain refinements than the human form of today. There is every possible

evidence to prove that man's physical form has grown in gradual stages from a more beast-like appearance to the present refined appearance. Despite the fact, however, that we can take the physical form of man and trace its development backwards to periods when the human arms were longer, or the feet larger, or the head and brain capacity less developed, with nostrils larger, the ears bigger, and the muscles stronger, there is no reason for the belief that we can ever continue this line of development backward to a point where the human form was no longer human, *but entirely beastly*. In other words, the fact that man in his primitive form was more or less animal-like does not warrant the belief that there were stages of development before this in which man was either of the monkey, gorilla, or any other animal species.

Man as a *distinct species* was created at the same time that all the other animal species were created. Regardless of the fact that in some period of man's development his body was far more beastly than it is now, he was at that time so far superior to any other species of the animal kingdom that he was unquestionably the highest type of animal creation and had certain faculties and physiological attributes as well as soul character that made him the essential *image of God*, and far above any other creature.

Man's environment and his mode of living have had some effect upon the physiological changes that have taken place in his body, but his evolving mentality and soul character, from one incarnation to another, are responsible for the changes in his environment and for the improvements that he has made. The soul personality of man has ever struggled to reach greater heights of development and perfection, and has always held before it the ideal of cosmic attunement and eventual oneness with God. This in itself would lift man gradually into a better environment which he would create for himself, and while these improved environments have had their reaction upon his physical condition, it is a fact that man has made his environment rather than the environment has made man.

The wearing of shoes has had a considerable effect upon the formation of human feet and is bound to have a still greater effect in future centuries, for the physical body will gradually adjust itself to

enforced physical conditions; but after all it is man who created the shoes and who is responsible, therefore, for the effect that shoes have had upon him. The same can be said of many other things in the life of man. The greatest effect upon man's physical being, however, has been the result of the development of the intellect and of the soul personality within.

What becomes of the soul character in the most highly developed animals is something that we cannot answer. Elimination of the belief that a highly developed animal soul personality can some day enter into the body of a savage man and begin its career as a human personality leaves us without any explanation or understanding of the future or ultimate purpose of the animal soul personality.

Sentiment, of course, has tended to make many believe that the soul of a pet animal, especially a highly intelligent dog which has manifested many traits of character in understanding human thought, may some day become the *primitive soul essence* of a human being. It is not an unkind or irreverential idea but wholly one that is unsupported by any evidence.

Let us take, for instance, the highly intelligent dog which accompanied Commander Byrd on his expedition to the South Pole. This dog, which had always been the leader of the group of other dogs that led the first sleigh into all of the unknown regions of Byrd's previous expeditions, revealed a high degree of intellect, human understanding, and intuition. When the dog became injured, and yet insisted upon facing the storms of the South Pole and appeared brokenhearted when he could not lead the expedition sleigh, it was found necessary to shoot him and bury his body in the ice of that barren part of the world in order that he would not starve or freeze to death, causing suffering which none of the men could bear to think about.

What is to become of this highly evolved dog character and personality? The men who loved that dog would like to think or believe that some day it will be born again and reach a higher state of development. This is possible, but nothing can warrant our belief that the development of this soul character will take place in the body of a human being, of even a most primitive form of development.

Everything that we know of the human soul indicates that it is a part of the divine Oversoul of the universe, which is the consciousness and divine essence of God; and that this consciousness and creative essence was established in the universe by God, who resides in the image of his own likeness as a definite species of the animal kingdom called man. This divine Oversoul, which provides the human soul characters and personalities throughout the universe, must always exist intact, since God created mankind and has never added to or subtracted from it through any of the evolved processes that are taking place in the lower manifestations of nature.

The next interesting point in connection with the human soul is in regard to those soul characters or personalities which were destined to enter human bodies at birth, but were unable to do so because of an interference with the life of the body. The question is often asked as to what takes place when a human body is born lifeless or it fails to reach its full degree of embryonic development.

It must be noted that a human soul character, or personality, does not begin to function in a human body until the first breath of life is breathed into the nostrils. The soul that is to enter an unborn body is known to hover over the expectant mother and to envelop both the mother and unborn child for some time preceding birth; and unquestionably some of the soul essence permeates every part of the mother and unborn child; but there is no functioning of this soul in the body of the little child until the child begins to breathe and is a *distinct entity* in a physiological and psychological sense. Throughout all of the mystical sacred writings of the past we find the thought that is expressed in the book of Genesis stated plainly and positively. The body of man is formed out of dust or elements of the earth, but does not become a living soul until the breath of life is breathed into its nostrils or taken into its body and it becomes living in consciousness and all of its functionings.

A soul, therefore, drawn from the Cosmic toward an unborn child envelops both the mother and body of the child awaiting birth. If the little body is born lifeless or fails to breathe, if it is prematurely born lifeless or is destroyed or injured in the early stages of its embryonic

development, the soul fails to enter the body in a functional sense. As soon as the little body is separated from the mother and is no longer vitalized but wholly lifeless, the waiting soul personality with its vital essence returns to the Cosmic from whence it came and there is no incarnation or earthly existence in the little body.

What effect this may have upon the soul character is not known and it is mere speculation to express even an opinion. If the little newborn body takes but a few breaths, or the organs are conscious of the bodily functions for a short time, even though that be but an hour or two, the soul has entered the little body and has started its earthly career. If transition follows thereafter, it is similar to the transition that occurs at any time during the earthly life of any individual. This is all that can be said on this subject with positive knowledge.

The belief that any destruction or injury to the embryonic body of the unborn child is an injury to the soul is merely a sentimental thought with a rightful reverential attitude of mind. Unquestionably the destruction of the human body or embryo in any stage of its existence from conception to maturity is a sin, since it is a sin against the process of nature and, therefore, a sin against the plans of God. But it is a mistaken idea to believe that any destruction or injury can have any effect upon the soul of the child, for even after its birth no accident or injury to the body of a human being can injure or harm the divine, immortal essence and consciousness of the soul.

Chapter 17

RECOLLECTIONS OF THE PAST

ONE OF THE arguments most often used in an attempt to deny the possibility of reincarnation is this: If we have lived once before and our memory retains any knowledge of that existence, why is it that we do not recall any event of our previous lives?

You will note that this question, no matter how it may be worded, always includes the positive statement or the positive intimation that no one ever recalls anything of his previous incarnations. The question is really not a question but a statement and precludes any argument, since it assumes right from the very start that no one does recall anything of the past.

Such an attitude is absolutely unfair for two reasons. In the first place, no one has a right to assume because he or she has no distinct recollection of a previous existence that no one else has; and, second, it is not right to assume that the mind does not occasionally reveal to us real pictures of the past which we do not understand or appreciate as having any connection with the past.

To illustrate my point, I will refer to just one very recent and fortunate conversation. A businessman of conservative and orthodox religious viewpoints, wholly out of sympathy with the doctrine of reincarnation, called upon me in regard to my plans for a trip to Egypt and Palestine with a number of my co-workers. He frankly admitted that while he was not interested in the researches we intended to make or any of the

ceremonies that we would attend while in Egypt, he nevertheless had a deep-rooted desire to go to these foreign lands but had never wanted to go alone. Now that a few persons in his city, whom he knew fairly well, were going with us, he wished to go along with them and enjoy their companionship on such a trip. Knowing from previous remarks made by him that he was out of sympathy with many of the thoughts expressed in this book, I asked him bluntly why he wanted to go to Egypt and Palestine rather than on any other tour. His first answer was this: "Because I have always felt a strange fascination or a peculiar attraction toward some part of Egypt or the Holy Land"

I tried to analyze his statement and find out what part of Egypt, or what things in Egypt and the Holy Land were responsible for the attraction he felt. His answers were always indefinite and vague until I finally drew from him the following: "Well, ever since I was a young man, I have felt that certain pictures I have seen of Egypt or Palestine were more interesting to me than pictures of any other part of the world. I do not mean pictures of the busy streets of Cairo, but of some of the outlying, native villages. I have always felt that I would find something there or discover something in such a locality that would be of intense interest and perhaps personal profit to me in some way"

Upon further investigation, he reluctantly admitted that some of the scenes he had seen of native villages and people with native costumes seemed "somewhat" familiar to him, and he further admitted that this fact had led him to read many different books on the history and customs of Egypt and the Holy Land. And, that in some passages describing incidents of a few centuries ago, he seemed to feel a familiarity, or a *sympathetic understanding*, as he put it, which only increased his attraction toward those countries.

I could not help smiling when he made these admissions with such reluctance, for I knew at once precisely what he was experiencing, and I also knew that it was useless at the present time to point out to him why certain incidents in history relating to certain localities and peoples and certain scenes and places connected therewith were "somewhat" familiar to him. I know that if I had pressed my questioning far enough, he would have admitted that some of these scenes were as familiar to

him as though they had been seen by him sometime in a dream. This would have aroused his suspicion, however, and caused him to feel that I was trapping him into admissions which he did not care to make, and so I dropped the argument.

This experience on the part of this man is typical of that which can be found in the life of the average human being I believe that in my lifetime I have questioned perhaps ten thousand people in regard to so-called recollections of the past. I have not called these things by that term, but have asked them frankly this question: Do you ever find in your "moments of meditation, contemplation, or revery, certain scenes of places, people, buildings, or homes, rising in your mind like pictures or scenes that were familiar to you?"

If this question is asked before anything is said about the subject of reincarnation, the average person one meets in the average walks of life will frankly admit that such is true in his case and that he has often wondered about it, and has really been puzzled about it. If the person to whom the question is put is one who has traveled much, especially in foreign lands, he will generally add that, "When I was traveling here or there, I was surprised suddenly to come upon a scene in front of a building (park, public square, bridge, or other picturesque setting) that I found to be precisely a duplicate of what I had seen in my mind many times, but which I had never before seen in real life"

When these persons say that they have come upon scenes which they had never seen before in real life, they always mean that they had never seen them in *this life* or in *this incarnation*, and they will frankly tell you that it was the first time that they had ever traveled or had been anywhere near the familiar scenes in their present earthly existence. If, then, you open the subject of reincarnation and ask them if it is not possible that the familiarity with such scenes maybe due to having lived near them in a previous incarnation, you find some who are broad enough in their thinking to realize the possibility of this and admit that it may be true, whereas others will instantly tell you that since they do not *believe* in reincarnation, they cannot look upon these things as an indication of having lived once before.

This means that we must allow such persons to offer another theoretical explanation of why and how they have scenes coming before their consciousness with a certain degree of familiarity but which they have never seen in actuality. The explanations thus offered are often amusing-and, of course, associated with extreme supernatural principles or impossible mental laws. In other words, the explanations do not explain at all. And yet these persons will seriously assure you that they do not have any recollections of a previous existence and, therefore, they certainly could not have lived at some other time.

On the other hand, nearly every person who has read of historical events in other lands at other times than at present has found himself strangely attuned with the history of certain periods or of certain places, and is attracted more to the history of these places than to other places. Sometimes this interest is in relation to places in America or even in the same state where the person now lives, or often the places are located a few hundreds, a few thousand, or many thousands of miles away.

Then there are many human beings who in moments of reflection, relaxation, or revery find themselves slipping backward, so to speak, to a rapid panorama of scenes and incidents which seem to struggle to come up out of the fog and mist of past recollections, but cannot quite reveal themselves in all of the clearness and distinction that makes for perfect recognition. Persons who have experienced this are often puzzled, not only by the peculiar pictures that do come close to the borderline of clear perception, but by the multiplicity of scenes that seem to flash so rapidly in the background of the consciousness. There are also many who have had certain definite impressions come to them from the depths of their consciousness, which seem to be related to their own lives in a time and period long past. These persons, too, are puzzled over these things, but seldom associate them with anything like a past existence.

Now, just what should one expect in regard to the recollection of events in a past life? Is it logical for the average human being to expect that the events of a past life should be registered in a memory so close to the borderline of our present consciousness that we can easily

reach across or pierce through the veil that separates the past from the present and bring these pictures into living reality? Assuming that the memory we have now is the same memory that we have had in a previous life, and assuming that in its storehouse vaults it retains all of the pictures and impressions registered upon it throughout all of our lives, is it logical to suppose that it should be an easy and simple thing to reach into those vaults and unlock the records *at will* and withdraw clear and distinct pictures relating to any period of time? If you believe that this is logical, then it is reasonable for me to ask why it is not possible for you to reach right into your storehouse of memory now and withdraw all the scenes, all the pictures, relating to the events of your life in the present incarnation during your life in the present incarnation during your second, third, and fourth years of childhood. Can you do this?

You may answer and tell me that you do recall certain incidents of your childhood and youth very distinctly. At best, you may tell me of ten incidents clearly registered in your mind and easily recalled, which relate to your earliest years. But, think of the millions of other impressions and pictures that are locked in that memory and which you cannot recall. The few that you speak of constitute such a small fraction, and such a small fragment, that it is hardly worth speaking about as an illustration of recollection.

Let us examine the few that you do recall, and let us see how clear and distinct they are. Do you remember the first time you were allowed to play on the street or to play with your neighborhood companions? You may answer by picking out one incident connected with this important event in your life. But, if we analyze that incident, we find, first of all, that there is some unusual feature connected with it, which not only impressed you very profoundly at the time, but impressed your parents or your relatives, or your companions, and caused them to speak about it often. The event may have occurred in your second year, or your fourth year, but you will find that it was an event that was probably discussed and spoken about in your household for several years thereafter, and was not only registered in your mind and memory a number of times, but through repetition of description and the telling about it, it was carried along into your fifth or sixth year of life.

Then perhaps many times during your eighth or ninth year, you easily recalled that event and spoke about it, and heard others speak about it, and so it was once again brought up out of the musty old records of the past into the present and was again registered in your eighth or ninth year, even though it had originally occurred in the second, third, or fourth year. Now, perhaps during your twelfth year, it was recalled again by some similar event or some family discussion, and once more the picture and incident that was becoming slightly vague and preparing to fade into the indefiniteness of the past was revived and recolored and strengthened in its details and registered once more in your twelfth year.

This may have happened so many times in your life that this particular incident out of millions of others has been refreshed from time to time and brought from the *past* into the *now*, until when you want to recall it *now*, you only have to reach back to the last time that you registered the incident to revive it, and bring it into close examination.

You will admit that such an incident is not typical of all the incidents of your past. To prove this, you can take any one of the incidents of your childhood, which you easily recall, and after having described it and painted it in all of its fullness of reality, ask yourself this question: What did I do the next day after this incident, or what did I do that same afternoon or evening? Certainly, if you reach into your past easily and quickly and get in contact with a certain day or hour of your past life as a child, you should be able to move the finger of recollection along the unwritten records to the next few lines and recall what happened a few hours after the incident you relate. Can you do that?

Usually, the few incidents of childhood that are easily recalled are not only those which have been revived from time to time, as stated above, but they are widely separated from each other in nature and in period of time, and the great gaps in between these events remain absolutely unrecalled. Does this not tend to prove that although a perfect record of all events in the past is retained in the mind, the matter of recollection is not so easy, and it is not given to man to have free access to all of these impressions?

If you ask why it is that it is not as easy to recall all of the events of a certain day or month twenty-five years ago as it is to recall the events of yesterday or last week, let me point out to you the psychological fact that our present consciousness of ourselves is always in the nature of a central point in a large picture, and this picture contains the events of the last few days. As we go backward, past the few recent days, the picture extends itself into vagueness and indefiniteness. Today we are conscious not only of ourselves and our immediate surroundings, but we are conscious of the things we did this morning and of the plans we made for this afternoon, tonight, and tomorrow. We are right now in the center of a whirling mass of impressions and this gives us consciousness of ourselves and our relationship to persons and places. But man would soon lose saneness and soundness of mind and become a hopeless maniac if there were in the borderline of his present consciousness the living, vibrating impressions of all the things that had occurred in his past life or since childhood.

As each day passes, the pictures and impressions that were alive and active in the consciousness for a while are slowly taken from it and placed away in the records of the memory. It is like the librarian in a large library who makes it his business each morning when he finds new copies of new issues of magazines and periodicals on his desk to go into the reading room of the library and deposit these new issues and collect those which are becoming old and place them away in the reference files to be called for on demand. If the old ones were allowed to accumulate while the new ones were constantly added, there would soon be such a litter of publications on the reading table as to make it impossible to be aware of which were new and which were old.

So we find that while the records of the past are stored away indelibly, they can only be recalled by association of ideas or by some special process which enables us to pick one impression or one scene at a time from the past records and bring it into the now. Sometimes, through the association of ideas or the similarity of scenes and events, a picture or impression of the past is brought into present realization. The older that impression is, or the more ancient the picture, the more vague and indefinite it is, until some of these are like fantastic sketches on a transparent surface through which we can see so clearly as to make

the picture almost invisible. If this is true regarding events which have occurred within our present lives and which are not more than 30, 40, or 50 years of age, think of how indefinite must be the impressions stored away in the memory and which are 100 or 200 years old.

According to the cycles of reincarnation, the average man or woman of today would have ended the last previous incarnation on earth about 100 to 130 years ago. That means that one would have to reach back at least 130 years in order to have impressions of the last years of that previous existence. If 30 or 40 years will soften pictures and impressions and cover them with a mystic veil of indefiniteness, 100 years would surely make them very vague and very faint, indeed. Only the most impressive, the most psychological, and important of such ancient pictures and impressions, perhaps written and printed in blood or pain, suffering, trial, and anxiety, would be so indelibly impressed as to retain brilliancy at the present time.

Is it any wonder, then, that in our reveries and meditation, we have but faint pictures and impressions coming to us like familiar scenes, and these are never frivolous things or connected with mere transitory conditions. Impressions of a city or of a building, or of a race of people, of a park, or a bridge, or something of this kind may be the registered pictures that accumulated in the memory through years of serious contact with them and are, therefore, more indelibly impressed than the mere passing events of one day or one hour.

However, there are those human beings who have at times found many definite recollections in connection with certain events that were of more than ordinary importance in their past lives. On one of my trips through Europe a companion traveler seeking for a certain castle that he had seen in pictures and which seemed familiar, suddenly came upon it when he did not expect to do so. It was late in the evening and by artificial light he saw only the remnants of an old iron gateway in a huge wall. This had been no part of the picture he had in his mind. But, as he stood before it with me, wondering where the gateway led to, he suddenly recalled or felt a degree of familiarity with that opening in the wall. Turning to me, he said: If there is another small door. "way

inside of the enclosure of this wall whereby a person can walk down a few steps and pass under the wall, then I know where I am”

With our flashlights and lantern, we went inside the old and abandoned enclosure and found, fifty feet away, another opening in the wall closed with remnants of wood and much shrubbery, and which led down twelve steps to a tunnel under the wall. And this in turn led to an underground chamber which my companion perfectly described to me before we entered it. Returning again to the highway and our hotel, we waited until daybreak and then found in the center of this walled enclosure the old building that he had described to me so often in our interviews in America, and for which he had been searching in Europe. The interior of this great building was precisely as he had described it. In fact, we had some trouble in having a doorway opened to another underground passageway and chamber, which my companion described accurately before we entered it, and which the guide and authorities of the village claimed had not been opened for one hundred years or more because of its dangerous condition and the difficulty in reaching it.

My companion claimed that he had either lived or labored in and around this place, and that his duties took him especially into these underground places, which were probably wine cellars in his time. I cite this illustration to show that one picture, one impression, one thought, may associate itself with another and serve as a key to unlock a number of related pictures and impressions. The sight of that old gate in the wall recalled to this man's mind the fact that there was another archway in the wall leading to an underground room. This he had never recalled in all of his other talks about a castle and its many rooms. Very often, the sight of one part of a building or part of a city will instantly recall from memory other related pictures and impressions which seem so familiar to us that we feel we could write about them, paint them, and reach out and touch them.

Whence come these impressions, these pictures?—not from our present lifetime experience, surely, for most of these things relate to distant and faraway places which we have not contacted in the present life.

Then, we have the cases that are quite frequent where a child or an adult suffering under some unusual mental or psychological condition is placed in a state where the storehouse of the memory suddenly unlocks itself and reveals amass of its impressions and pictures in living brilliancy and without restraint. One case of this kind was that of a young girl in a hospital in Montreal, who could speak only French and knew nothing of any foreign languages and was not well educated. This child was in the hospital for an operation against which she protested and fought with all the strength in her little body. Finally, as the last moments approached and the doctors were ready to take her into the operating room, she made one more struggle to battle with them. In her wild fury and frenzy, she threw herself into a hysterical state in which she screamed and laughed and wept. Unable to control her, they were about to strap her to a chair, when her fury again burst forth in the wildest talk that the doctors and nurses had ever heard.

This time the girl talked perfect English and told them that she had had this operation performed in a previous life, when she was thirty-five years of age, and had suffered so much from it that she refused to have it done again. She gave her name, her family name, the name of the town in which she had lived, and many other incidents of her life, and then suddenly relapsed again into quietness and could not remember later what she had said or that she had expressed such ideas. The use of perfect English and the strangeness of the facts she related induced the authorities to make an investigation and this was continued by several organizations and newspaper men. It was found in the town where she claimed to have lived and passed away that a woman of her age and name had lived there some eighty years previously and had passed away, and even the grave and tombstone were located, verifying the name and the date.

Only recently, in India, a young girl through illness entered into a peculiar psychic state in which she claimed that she recalled her previous life and knew where her previous relatives could be located. Eminent investigators accompanied the young child to the city she mentioned and which she had never seen in her present life. She led the investigators along a certain road previously described, to a certain building which she had also previously described, and there, beneath

the flooring of one of the rooms, in a condition and position as she had predicted, they found an old box containing records which were identical with those that she had mentioned to them. These records proved the identity of the girl and verified her story.

Hundreds of such incidents as these have been recorded in the past and verified by every investigator who has looked into the matter. A complete list of these cases would make interesting reading, but would make a book of this kind too cumbersome. A denial of these facts is merely a denial of published knowledge beyond dispute.

Each one of us has in his memory, in the closed and sealed books of the past, a complete record of his previous experiences, impressions, and activities. These serve us at times as lessons learned and experiences to be used as standards to guide us in our present living. But because we cannot easily recall them, and cannot drag them out into the open as we would bring forth the things of yesterday, is no proof that they are not there, for when occasion requires, or when they will serve some purpose, they are available; and every person who has had considerable experience in the practice of certain psychological, metaphysical, and mystical laws has brought forth sufficient impressions from the past to prove at least one or two of his many past incarnations

Chapter 18

THE FEAR OF DEATH

PERHAPS ONE OF the most beautiful and satisfying results of understanding the doctrines of reincarnation is the complete removal from our consciousness of any fear of so-called death.

I have known in my lifetime very intimately and among my closest kin, those who have suffered intensely in the latter part of their lives through this unexpressed though potent fear of inevitable transition. Among these were several who were unquestionably sincere and devoted Christians, and who found their only happiness in the contemplation of transition through believing that living the Christian life would save them from the torments of hell. But they found no happiness or joy in the prospect of a long period of unconscious existence in an unknown ethereal realm awaiting an ultimate Judgment Day.

The average Christian believes that at the time of transition his soul enters unknown realms to pass through unknown experiences, and then dwells in oblivion for an eternal length of time awaiting a Judgment Day before the rewards of goodness or right living can be enjoyed. He shudders, however, at the thought of this eternal sleep and loss of consciousness. You may say what you please, and sing the songs of your church rejoicing in the fact that after you have been found good and worthy you will dwell in the Spirit of God; but the fact remains that in the privacy of your own thoughts you are like millions of others who do not find the prospect of any happiness or pleasure in waiting for some Judgment Day so far distant that a seemingly endless period of time must be spent in total unconsciousness and oblivion.

Two factors enter into the cause of the usual fear of transition, as found in the hearts and minds of the average persons of the Western world. The first is the belief that so-called death may come upon them suddenly and cut short their careers, ambitions, and desires for achievement, and deprive them of their success in life. The businessman who has just entered into the working out of his life's ambitions, and is now venturing upon the realization of all of his hopes and plans, realizing that time is required to see the fulfillment of all that he has created, is always depressed and made unhappy by the thought of the grim figure of death stepping up to him and ending it all for all time. The young man or young woman just entering into the fullness of life and beginning to sense some happiness as a reward for all of the past waiting, hoping, praying, and suffering, fears death may come at any time and end it all.

Is there anything of a hopeful nature which these persons can find in a Western world orthodoxy? All that they can learn is that after the sudden closing of this life, they will be plunged into a place of purging for the cleansing of their sinful bodies and minds—or, if this does not happen, they will go into an eternal, unconscious sleep that is more dark and more void than anything known in this life, and they will remain in this state for an endless length of time, perhaps millions and billions of years, and then suddenly be brought before the Great Judge and either given eternal rewards or condemned to a place of punishment and purging.

Is there anything cheerful about this aspect, or this picture, of the future? Is there anything cheerful in the idea that at the end of this life, when transition comes, we are going to be held accountable for the sins we have inherited from Adam and Eve and our forebears, and for the sins that we have committed in ignorance and through lack of understanding, and that we shall suffer for these things without being given any opportunity to undo the wrongs, wipe away the sins, and live a life of goodness?

If our transition means the end of all of our earthly existence and that what we are at the time of that transition constitutes the picture or the record by which we are to be eternally judged, then transition is

the beginning of a period of suffering, sorrow, and regret. Our inner nature cries aloud at the injustice of this. Even man's poorly invented and imperfectly conceived laws are more fair than this, for no man is held accountable for the sins of others, and his inability to know the laws and redeem himself is given consideration.

An understanding of the doctrines of reincarnation changes the entire viewpoint of life. First of all, it enables us to realize that the greatest sins which we have inherited are those which we have committed ourselves and for which we alone are responsible. Furthermore, it enables us to understand that the sins which we commit here and now through ignorance or lack of understanding may be compensated for and the slate wiped clean and a new start given, whereby we may live a joyful life and try once more to make the goal with a clean record. It helps us to understand the purposes of life and to find the benefits that lie in all of our trials and tribulations. We can understand why there may be a profitable lesson in the suffering we bring upon ourselves, if we are to have another opportunity to live again and through conscious memory of the present mistakes avoid them in the future. We can look forward to the time of inevitable transition without fear and even with hope if we know that it is not the end of all of our experiences, but merely the stopping of one journey and the beginning of another.

Through an understanding of the doctrines of reincarnation we are prepared to go ahead and create and build and evolve our plans and start them into action, realizing that if whatever we are doing is the real mission of our life, we should put all of our effort into it and do it well without any fear that our mission may be cut short and our desires unfulfilled. If transition comes before we have completed the great work we have started here, we know that if it is truly our great mission in life, we will come back and take it up again and carry it on to a grand fulfillment.

The doctrines of reincarnation teach us that so-called death is not the beginning of self-annihilation, or of a long and endless sleep, or of an eternal period of oblivion, but merely a change of earthly consciousness which will in nowise affect the inner consciousness or the consciousness of self, and that instead of a long dark sleep we shall

be alive and among the living in the cosmic realm improving ourselves consciously and preparing for a new opportunity, a new period, of earthly existence and effort. Such a knowledge of the true laws enables us to be prepared for the future regardless of transition, and it makes us realize that there is nothing in transition to be feared and nothing to be regretted if we live in accordance with the highest ideals of the Cosmic.

The doctrines of reincarnation assure us that if we follow the Great Master, living the true Christian spirit, or follow the highest teachings of our religion whatever it may be, we will earn certain rewards that will strengthen us and prepare us for another life in which we can earn additional rewards and reach a higher state of development. Through these continued existences on earth we can gradually attain that perfection and that degree of Christian spirit in our consciousness that will make us ready to stand before the Great Judge and receive the Highest Benediction.

The person who has accepted the doctrines of reincarnation knows truly that there is no death. He is not one who sings the songs and proclaims "there is no death " and yet fears it in his heart, fighting against the decrees of nature when the time comes for the casting off of the old and worn-out body and the taking on of a new life. He is cheerful and happy in the knowledge that as he sows today, so shall he reap; that he will suffer for the evil he has done, but is given every opportunity to compensate and to redeem himself and live again in accordance with the highest ideals. Wherever we find one who understands these doctrines, there we will find one who is cheerful, happy, successful, godlike, kind, tolerant, and considerate. But more than anything else you will find that such a person has no fear of the future, nor fear of transition, and no dread of so-called death.

Chapter 19

QUESTIONS AND ANSWERS

IT MAY BE more interesting to cover the usual objections and questions relating to the doctrines of reincarnation by selecting the principal ones from a mass of correspondence and putting the answers with them.



Question: Why is it that we do not hear more about reincarnation from eminent or well-known scientists and clergymen? Does this not indicate that such persons do not approve of the doctrines?

Answer: Clergymen or others who are the accepted representatives of religious creeds or movements which do not include the doctrines of reincarnation can hardly be expected to promote such doctrines or endorse them, regardless of what their personal opinions may be. On the other hand, many eminent clergymen and scientists have endorsed the principles of the doctrines of reincarnation. Scientists, especially, have often made public statements in this regard, and so have many prominent and successful businessmen. Typical of both of these classes are Arthur Conan Doyle and Henry Ford. We must remember, however, that few people wear their religions on their sleeves and very few, indeed, desire to proclaim their personal religious or philosophical beliefs; the mere silence on the part of any person in regard to such beliefs in nowise indicates the true thoughts that may be in his mind. If you can succeed in having prominent persons tell you in confidence their personal opinions and beliefs you may be surprised at their comments.

Question: Why do you not publish a list of all of the prominent people or well-known thinkers who have endorsed the doctrines of reincarnation?

Answer: Simply because such a list would be unfair unless it were nearly complete, and a complete list would make an entire volume of a large size, which few would care to read. Secondly, the doctrines of reincarnation are not offered or presented to anyone as something which should be accepted because of eminent endorsement. Many of the most notable fallacies and unsound theories which have had popular acceptance were at one time offered to the public solely through eminent scientific or ecclesiastical endorsement. Thousands have been burned at the stake or slaughtered in their homes because they refused to accept doctrines or dogmas which were eminently endorsed and promoted by the representatives of those who endorsed them. Yet, these very principles and dogmas were later found to be untrue.

Millions of persons in the past have accepted on faith the ideas and beliefs of others only to find that they were just as truly misled by such eminent endorsement as by their own judgment. The doctrines of reincarnation have not spread throughout the world to become important guides in the lives of millions through endorsement, but through the commonsense, logical reasoning on the part of the men and women who have given their own thoughts to the mysteries of life and to the analyzing of the doctrines. If your own good judgment cannot convince you of the soundness of the doctrines of reincarnation, you should not accept them on the strength of someone else's faith in them or someone else's endorsement of them.

Question: What becomes of the idea, or belief, in the resurrection of the body, if the doctrines of reincarnation are true?

Answer: If it is true that there will come a day when all of the physical bodies in dissolution in all parts of the world will have their elements drawn together and the dust of their bones restored and the cells of the flesh reestablished into physical forms again and arise

from the graves to ascend into the heavens, there is nothing in the doctrines of reincarnation to refute it. The personality or soul of a person may reincarnate a thousand times and still dwell eventually in heaven and await the resurrection of the last physical body possessed by it. Whatever is true will be made manifest, and if the doctrines of reincarnation are true they cannot be contrary to any other doctrines that are true.

Question: What about twins? If two bodies are born at practically the same minute, are there two segments of the soul or two personalities in the bodies, or just one?

Answer: Physiologically and biologically the bodies of some twins are “identical ” and had their origin in one conception. The same soul personality that was intended for one body would then be divided between the two, and would reside in the two bodies, and manifest through them throughout life. This is why some twins have the same inner natures, the same tendencies, talents, and emotional characteristics even when the outer, physical countenance is slightly different. When transition comes, the soul in the bodies of such twins returns to the Cosmic as one soul personality and may or may not enter the bodies of twins again. There are records of many a person who had found in the peculiar complex nature of his personality, and in the psychic functioning of his soul, that in a previous incarnation his soul personality had been divided between two bodies of twins and had accumulated many strange experiences in life.

When one of the twins passes through transition ahead of the other, the soul with its personality of the one that has passed on unites with the one still living. The continued contact between the two inner selves of the twins, whereby each is constantly conscious of the thoughts and emotions of the other, and often senses even injuries to the physical body of the other, or suffers similar disorders and annoyances, proves how closely related the soul personality in each of them actually is.

Question: What effect has suicide on the evolution of the soul?

Answer: The willful interference with any of nature’s laws creates a karmic condition which the personality of the individual must adjust

through compensation. The willful and sudden ending of human life with the arbitrary separation of the soul from the body plunges the soul personality into an abyss of darkness for many days and weeks, in which condition the personality suffers intensely and is "earthbound" for a long period. The regret for the act is keenly realized and felt by the personality throughout its entire cosmic existence, and its reincarnation is always in a body which will have to suffer certain trials and tribulations of life until it learns the error of what it has done and makes proper compensation. The idea that suicide will bring an end to any of our earthly sufferings, trials, and tribulations is the most absurd idea that man has ever held. No matter how intense may be our earthly sufferings, or how despondent we maybe, all of this is nothing as compared with the suffering that is immediately realized after transition through suicide.

Question: Since Jesus did not definitely proclaim his belief in reincarnation, and my church does not preach it, I cannot believe that the doctrines are true. Is not *the old religion* of the Christian church good enough for me?

Answer: What do you mean by the old religion? The Christian religion has been evolving and passing through stages of modification ever since Jesus first proclaimed it to his disciples. Many of the things which you hear preached in your church today, and which you have accepted during your lifetime, were unheard of and unknown in the Christian religion some centuries ago. The Christian religion is a living, evolving guide in men's lives, and it evolves and keeps alive through man's continued elaboration of his interpretation and understanding of that which Jesus taught. There are many things which Jesus taught his disciples which are not preached in the Christian religion because they would not apply and could not apply to our modern ways of living, and there are many things in the Christian doctrines of today which were not expounded by Jesus, nor contained in the Christian teachings, until many centuries after the ascension of Jesus. There are, undoubtedly, many principles and doctrines of your religion acceptable to you today which your great grandparents would have criticized and would have said were modernistic, man-made, and unwarranted.

You are mistaken when you think that Jesus did not show any belief in or acceptance of the doctrines of reincarnation. Your minister, or someone else, may tell you that he did not, but if you will read certain chapters of this book again and read your Bible carefully, you will find that Jesus did admit the soundness of the doctrines of reincarnation. However, if your present religion is perfectly satisfactory to you, and you can find joy and peace in knowing and accepting only some of the laws of life while you ignore and turn your back upon others which are equally important, then this is your privilege and you should not attempt to force yourself to change your attitude.

Question: I think it is horrifying to believe that the soul must go through all of these periods of earthly experiences, suffering, and trials. Since the soul is divine and a part of the God essence, why should it require earthly experiences to help it reach perfection?

Answer: The fact of the matter is that the soul is here in the physical body in contact with earthly trials and tribulations, suffering an earthly existence, through the decree of God. We cannot get around the fact that God has ordained this. It may be horrifying for you to think that a part of God's consciousness is here on the earth, associated with sordid things, but as a matter of course this fact is true, and God alone is responsible for it. That being so, why should it appear horrifying that the soul and personality should have more than one opportunity to exist on earth, and perhaps have several opportunities to exist here in better circumstances and under better conditions, with more happiness and joy than maybe found in just one lifetime?

You seem to assume that the doctrines of reincarnation are responsible for the soul of man being imprisoned in a physical body here on earth. This is not true. The doctrines of reincarnation simply attempt to explain why this divine fact was decreed by God. If you take the doctrines of reincarnation and destroy them and wipe them out of existence, you still have to explain why the consciousness or soul of God was extended into a physical body to reside here on earth and go through trials and tribulations which the soul of God would not require. If you can answer that question with a more logical doctrine than that of reincarnation, you will solve the greatest problem that has confronted thinking men and women since the dawn of civilization.

But remember the answer given by the average clergyman that it is “the will of God and not for us to understand,” is not an answer but an evasion. We may not be able to understand all about it but we certainly understand enough to know that the divine consciousness of God was purposely projected into the physical body here on earth, and while here this divine soul of God is in contact with sorrowful and perplexing conditions. To say that we cannot understand does not wipe out of our minds the question, and does not answer your own question. A better answer must be found, and the only better one that has ever been found is in the doctrines presented in this book.

Question: Do you not realize that your doctrines of reincarnation do away with hell and purgatory as established in the Christian religion?

Answer: I know this one fact, that the Christian religion did not originally contain any dogmas about hell and purgatory. I challenge you to find any place in the New Testament where Jesus has spoken about purgatory or described hell in the manner in which it is presented today in the Christian religion. Therefore, please do not try to attribute hell and purgatory to Jesus, regardless of what your clergyman may say Both of these conditions or places are additions to the Christian doctrines made long after the life of Jesus. But, again, I say if they are true, then no other truth can destroy them. If there is a hell or purgatory into which the soul and personalities of man must pass or dwell after transition, it would not in any way interfere with the rebirth of the soul and personality after these had been purged or cleansed in hell or purgatory.

Question: Why should we bother about the subject of reincarnation at all? Is not life just as happy without knowing about all this?

Answer: Very likely life is just as happy for some without any knowledge as it is for those who have a great amount of knowledge. Why do you read the Bible, or go to church, or study anything about God’s laws? You will probably live just as long without such knowledge but you certainly will not be as happy. While you are in perfect health and seemingly far from the day of transition you may safely say that you have no interest in what happens after your transition, but there may come a day when you will become profoundly interested

in knowing something about the future and when you will find great consolation and peace in any knowledge regarding the hereafter. Fortunately, the larger part of the world finds its joy and happiness in knowledge, and the more knowledge and the greater understanding of life and its principles, the more happiness and contentment. The more that anyone knows about the real principles of his existence here and hereafter, the more happy and successful and perfect the life of that person will be.

Question: I do not like the thought of coming back again in some unknown body and having to live again through all the suffering of this life. I would rather dwell in eternal peace when this life is over.

Answer: It is not a matter of what we would like, but of what is the law. When you are born again you will come into this earthly life just as you did in your present incarnation, knowing nothing about your past existence and filled with the joy and happiness of being alive and among the living. If you are one of the unusual persons who find no joy at all in life, and find nothing in life to make it worthwhile, you are of the type that has failed to bring joy and happiness into the lives of others and you are reaping only what you have sown. You will live again whether you want to or not, and you will continue to be reborn on this earth until you make the utmost of your life and find real joy and happiness in being among the living and in accomplishing much for others. Do not think that by ignoring the laws of reincarnation and claiming that you do not believe in them that you will prevent their operation or manifestation in your life. Therefore, so long as you will be born again and will live again, is it not better that you should know something about it and prepare yourself for it?

Question: What determines the nature of the soul for any specific body that is to be born?

Answer: The determining factor is Karma. A personality awaiting rebirth which has certain karmic compensations to make or certain karmic adjustments to make will be cosmically directed toward an unborn body, which, by the nature of its environment, family associations, locality, nationality, etc, will provide the opportunities for

the soul personality to carry on with its Karma. A soul personality that is awaiting rebirth and which has in its make-up the talents and abilities for music or art because of previous experience in these lines, will be directed toward an unborn body that will provide the opportunities for the expression of these talents and abilities.

Let us say, for instance, that there is a soul personality in the Cosmic awaiting rebirth which should continue its musical career and become more famous or more perfect in music. It will be directed toward an unborn body, the parents of which will be inclined by their own desires and tastes to give the child further musical education and provide the opportunities for its development along this line. If, for instance, an expectant mother desires to have a child who will be famous as a musician, and throughout the prenatal period concentrates her mind upon attracting to her unborn child the soul of a musician, and the father likewise agrees with the wife that the child that comes to them will be given every opportunity to have a musical career, the Cosmic will direct toward the unborn body the soul personality of one inclined toward or partially perfected in music.

The same would be true of any other special talent or abilities. In determining into which body a soul should enter, the Cosmic takes into consideration what the soul personality will accomplish in its next incarnation and also what certain unborn bodies may provide in the way of opportunities for these karmic conditions to manifest. An unborn body about to be born in an environment of poverty, ignorance, and physical as well as material handicaps, will have directed toward it the soul personality that requires these earthly conditions, in order to learn certain lessons and to overcome and master certain conditions. The prenatal influences of the parents, and especially of the mother, have a very definite effect with the Cosmic in determining which personality or soul essence shall enter the body of the unborn.

Question: Has the soul any free choice in the selection of the physical vehicle for its next earthly expression?

Answer: The soul personality dwelling in the Cosmic awaiting rebirth does not have any free choice in the selection of the body into which it is to be incarnated. It may be attracted toward certain unborn

bodies by a previous relationship, a sympathetic understanding, or some other sentimental or psychic condition, but unless this attraction fits in with the cosmic scheme, such an attraction will not decide the matter at all. The greatest influence outside of the Cosmic Mind is in the influence of parents and especially that of the mother. Parents who purposely conceive of a child with the intention of providing a vehicle for a beautiful, spiritual soul, in order that a great character and personality may be incarnated on earth and accomplish great things, will undoubtedly attract to the unborn body the very kind of soul personality they have in mind.

The more holy and sacred is the relationship of human conception and the higher the ideals held by the parents for the future of the unborn body, and the more definite their visualization of the type of character they desire in the child, the more surely will the Cosmic attend to the fulfillment of their wishes. Considering that the Cosmic at all times possesses in its Oversoul thousands upon thousands of personalities awaiting rebirth, each of a distinctly different type with a distinctly different karmic future and distinctly different tendencies and abilities, it is easy to understand how the Cosmic can direct toward any unborn body the type and character of personality that the parents may desire.

Question: What effect upon the future child have the destructive thoughts of a mother or father who does not want a child and tries to prevent its birth?

Answer: In such a case we would have a situation the very reverse of that stated above. When a mother is determined not to have a child, and from the moment of conception attempts to destroy the embryo or prevent the development and birth of the body, her mind is filled with two strong emotions. First, that of hatred and enmity toward the body that is being created and the body that is coming, and, secondly, the thought of murder and destruction. She will attract to the unborn body the soul personality that must fulfill certain karmic conditions of its own and at the same time assist in teaching the parents the error of their thoughts. Therefore, a personality that is of an unsympathetic and unkindly type, given to destructive acts, may be directed toward

this unborn body, and during this child's adolescence the parents will realize the error of their thinking and will appreciate the fact that they have reaped as they have sown, while the child itself will grow into manhood and have an opportunity of purging itself of the evil tendencies it has and be prepared for a better and more noble birth in the next incarnation.

Question: What effect does the education and social position of parents have upon the selection of a soul personality for their unborn child?

Answer: Parents who are in good social position and well educated will have directed toward them, or may attract to them, the personality of a soul that requires the opportunities for karmic adjustment which social position and education will provide; or such a soul personality as must learn the lessons of life through being born into a family of affluence and suddenly find these things taken away and a life of poverty remaining. A soul personality that in a previous incarnation had bitterly hated all persons of wealth and social position would be cosmically directed to be born in a family of wealth and influence in order that it might learn that all such persons are not evil minded and unworthy of esteem.

A soul personality that in a previous incarnation had freely and happily given away everything of its small earthly wealth to help in every possible humanitarian activity, and gladly suffered in want in order to help others, might be cosmically directed in the next incarnation to a body born in an environment of wealth so that it could continue to do its humanitarian work without limitation. If, in this new incarnation, it failed to continue to do the good it had done when living in want, it would not be born again in wealth, but after having had an opportunity to distribute wealth to the needy and having applied it selfishly, it would be born in its next incarnation in an environment of poverty or want in order to be impressed once again with certain values and conditions of life.

Question: Is it possible for an expectant mother to attract to her unborn child the soul personality of a child she had earlier in her life and which was taken away through transition?

Answer: This is possible, although the mother might not know for many years that she had succeeded in attracting the same soul personality for a second time. There are instances on record where a mother has finally recognized in her second child the character and personality of a child that she had many years before and which passed through transition at the age of twelve or fifteen. Such instances, of course, require a short period on the cosmic plane between births and are an exception to the general cycle of rebirth, but for some cosmic reason the exception is made.

Question: Do the thoughts of the mother during the prenatal period have any effect upon not only the personality of the soul that is to come to the child, but upon the child's physical body and sex?

Answer: If the prenatal influences of the mother begin soon enough after conception, or really start at the time of conception, it is possible for these thoughts of the mother and father to determine the sex and the general physiological characteristics of the future child as well as the spiritual characteristics. The Greeks were famous for their knowledge and efficiency in the application of such knowledge along this line, but the art of prenatalism has almost become lost. There are some organizations in the world, including the Rosicrucians, who retain and promulgate private instructions and knowledge regarding this subject. The degree of success attained through prenatal wishes depends upon the efficiency of the methods used by the parents and the use of the proper degree of concentration.

Question: Is there any tendency upon the part of the Cosmic to continue the incarnation of certain soul personalities in the same family lines of generation?

Answer: Nothing has been found in any of the tests and revelations connected with research on this subject indicating that this is so. After a soul personality enters the Cosmic through transition it loses all of its association and connection with its physiological or material, earthly relations. Family blood and family trees are matters of the physical body and not of the soul personality, and in the Cosmic there are no such things as physical, earthly relationships.

Question: What is meant by “carrying over ” something from a previous incarnation?

Answer: Usually it is said that when a person manifests early in this life some very distinct tastes or tendencies or dislikes and repulsions, he has carried these things over from a previous existence. It is also said that persons who have a fear of the water, or of fire, or sharp instruments, or of certain locations or positions, have also carried these things over from the past. It has been found that many of the strongest likes and dislikes in our present personality, and especially those which manifest themselves in our childhood or youth, are the outstanding points of our personality in its last incarnation, and that these things had such a dominant place in our life that they easily rise now from the memory of the secondary personality and have become parts of our present character.

Question: Is it true that the things which we were most concerned about during the last hours of our life in a previous existence become dominating factors in our thinking and acting in the present existence?

Answer: From very careful investigations which have been made it has been quite conclusively proved that those thoughts which occupied our minds most strongly, and with profound concern, during the last conscious moments before transition in a previous existence will become guideposts to our thinking in the present incarnation. A man or woman whose last conscious thoughts were centered around regrets for having performed or committed some sin or act of injury to another, and whose last conscious thinking was concerned with a desire to be able to undo or make recompense and compensation for these acts, will undoubtedly carry into the next incarnation the unquenchable desire to do something for those who are found in similar predicaments.

As a hypothetical example let us say that a person in his last hours regretted the fact that he had at some time in his life performed an injustice against a widow with two children by robbing them of their rightful inheritance, and he desired above all things that he might live a few hours longer and make recompense and undo the wrong he did.

If this all-absorbing desire was still in his mind when transition came, it would be so registered in the consciousness of his personality that in the next incarnation it would be uppermost in all of his inward reflections or passive meditations. It would seem then as a strange and unquenchable desire to locate widows with children or persons in similar conditions who were in great want, or who were in serious predicaments through the wrongs of another, and try to alleviate their suffering or do something to help them in adjusting their affairs.

This desire might manifest early in childhood or youth in the form of a sympathetic emotion which would rise uncontrollably whenever the story or facts of such a situation were brought before him, and even though this person later on attained only moderate circumstances in life he would be found at various times attempting in some way to help those of this class who were in such situations. This explains why many persons, even those who are living a life of evil or crime, often have deep-seated emotional tendencies of a charitable or humanitarian nature. Very often these persons look upon such tendencies in their nature as weaknesses, and they frankly admit that there is a “baby ” nature within them which they cannot restrict and correct, and which cries and is moved by certain forms of sorrows or wrongs in life. Many of our strongest emotions or impulses toward human conditions and relationships, which were discovered in our nature early in life, are unquestionably carried over from the past.

Question: Is it possible that a person who lived a life of crime and who always sought an opportunity to injure others, and who passed through transition suddenly in the height of his ambitions for crime, would “carry over ” into the next incarnation these tendencies and desires to do wrong and injury?

Answer: The purpose of the soul’s temporary residence in the cosmic realm between incarnations is for the cleansing and purification of the evil tendencies in the personality. A person whose transition occurred in the very height of crime activity, with the personality held in the ambition of crime, would not come into life again with these same tendencies. Before his rebirth his personality would not only have been purged of these evil desires and tendencies, but the

suffering through regret, and the lessons learned while in the cosmic realm, would have taught the personality the error of such thinking and would have substituted the desire to live properly. There would still remain, however, the karmic debt to make compensation for the crimes previously committed. Therefore, such a person would be born again with no desires to do evil, but rather with strong desires to live properly. Nevertheless, the need to pay the karmic debt would force this person to pass through many forms of suffering, injury, and sorrow at the hands of others similar to that caused in the lives of other persons in his previous existence.

This person now attempting to live correctly and being free entirely from any evil thoughts or evil desires and ambitions, always doing what was right, would nevertheless find himself suffering and in sorrow as though he had actually committed many crimes and many evil acts in his present life. This is why so many persons who are truly trying to live a good life, and who are really idealistic in their desires and plans for living, wonder why they are often plunged into sorrow, want, and misery like unto those who are now living lives of evil and crime. They say, "I am trying to do my best, living the best I know how, doing no injury to anyone, and yet every now and then I am reduced to want, denied those things I desire the most, and made to suffer like those who do evil. Does it pay, therefore, to live rightly and think rightly when one has to suffer like those who live wrongly?"

If these persons understood that the sorrow and misery in their lives is the adjustment that they are making for the past, and thereby cleansing the spirit and making it wholesome for a future life of happiness, and by their present attempts to live correctly they are guaranteeing a life of joy and abundance in the future, they would not become so discouraged and would not be puzzled by the seeming paradoxes of life.

Question: Why is it that so many persons who are living in evil ways and actually doing wrong unto others seem to be so happy and enjoy not only all the necessities and many of the luxuries of life, but apparently escape all punishment here and all detection in their evil ways?

Answer: First, let me say that in most cases we make serious errors in our judgment of the success, happiness, and prosperity of persons who are engaged in crime or evil living. From our distant or external point of view it may seem that these persons are happy, or prospering in their crimes and avoiding dedication and punishment. The fact that the Cosmic is conscious of our wrongs, however, and that they are not escaping cosmic detection and inevitable punishment, shows how we may be mistaken in thinking that human detection has been evaded. Most certainly we may be greatly mistaken in believing that these persons are prospering in financial, social, or other ways through their crimes, for it is a fact that very few criminals, even those who have in the height of their careers obtained enormous fortunes of worldly possessions, have ever passed away in even moderate worldly circumstances; and usually the close of their lives finds them in abject poverty and want, along with social rejection and the scorn of their companions.

The average criminal who has eventually found redemption through his own thinking, or through religion or personal help and guidance, has admitted that in dollars and cents paid to avoid detection and cover the crimes or secure legal advice, and to escape the revenge of his blackmailing associates, and in hours of worry, hiding, mental torment, and inner condemnation, it had cost him more than he ever secured through his crime. The criminal's prosperity of today, or of this month or year, may be his karmic load of tomorrow or the following year. His outward appearance of enjoying the things of life may be the coating of veneer which he must assume in order to escape public detection. Neither you nor I can ever tell what such a person suffers in the privacy of his own life. But, even though the person who lives in evil should prosper in the material things of life, there is no question about the *inevitable price* that he must pay and suffer in the purging process during the cosmic period and in the karmic compensation process in his next life among other mortals.

It is only our man-made process of punishing a criminal or evildoer here and now, and in like manner unto his crime, that makes us think that those who are continuing in evil without *immediate* punishment are escaping punishment altogether. As stated elsewhere in this book, the

cosmic laws of compensation do not seek to punish a man on a basis of an eye for an eye and a tooth for a tooth, nor to revengefully make man suffer for his evildoing, but seek to bring about such reactions for his crime as will sometime, in some manner, most propitiously and efficiently cause him to realize the error of his ways and aid him to correct them, and give him an opportunity to compensate for them and otherwise find redemption and salvation. The keynote to the cosmic law of Karma is *regeneration* rather than *punishment*.

Question: Is it true that when a person is under the influence of a powerful drug and is in a deep unconscious state, the soul leaves the body and wanders about in space and may not return? Is it also true that in such circumstances the soul of some person also wandering in space may come back into the wrong body?

Answer: Both of these questions can be easily and quickly cast aside with the explanation that the soul never leaves the physical body and breaks its contact with the body except at “death” or transition. That being true, the other fanciful beliefs regarding the soul wandering in space and getting lost are seen to be absurdities. The only difference between the state called *death* and the deep sleep or a trance condition is the separation of soul and body. When this separation takes place and the soul is no longer in contact with its body, we have the unique condition called *transition* or *death*. There is no other condition precisely like it. A person, therefore, must be either living or non-living so far as the soul in the body is concerned.

What occurs during the period of sleep or unconsciousness through drugs of any kind is of a purely psychological nature and has very little to do with the soul. The state is primarily physiological with its related effect upon the psychic conditions. The soul does not wander in space at such times but remains in the body. The ego may extend itself and its consciousness may appear to wander in space by making wide and various contacts through its extension, but it never becomes separated from the body. Furthermore, there are no souls wandering in space to become lost, and there is no such thing as a lost soul slipping back into a body to which it has not been cosmically assigned. These sorts of ideas are examples of the strange teachings issued by some mystical

schools and are limited only by the daydreams and imagination of the authors of such teachings.

Question: Are there any reports on record of persons who have been on the borderline of transition and returned to life to explain any strange experiences?

Answer: Yes, there are many such reports and the only evidential value that lies in these reports is the similarity of statements made by persons in various parts of the world who had no way of knowing what others had reported in similar circumstances. A typical case of this kind is that of a young man of twenty-four who suffered a relapse after an operation in a hospital, and for several days continued to sink in vitality and consciousness until the doctor and nurses were waiting the ultimate transition. One afternoon, at a little after two o'clock, when two nurses, a physician, and four friends were seated around the bedside of the semiconscious patient, he suddenly relaxed and gave every indication of having passed into the so-called death state. As the nurses proceeded to cover the body and arrange the hands and arms in a proper position, all in the semi lighted room were surprised to see a white haze float upward from the body for a few feet, and then assume a vertical position and descend, to remain over in one of the corners of the bedroom. Everyone rose to his feet and stood spellbound, silent, and reverential. Not a word was spoken for a full long minute. Then the physician recommended that the body be removed from the room for the usual care given to the dead.

As the nurses again attempted to touch the physical body, the misty haze in the corner of the room trembled or shook violently so that its light waves seemed to undulate in a peculiar manner. This action was so definite that everyone in the room except the physician suggested that the body be left on the bed for a while and that tests be made to see whether "death" had actually occurred. Every scientific test was made during the next fifteen minutes and the nurses agreed with the physician that there was no possibility of life in the body. Again, however, the strange misty haze in the corner of the room, which was almost six feet in height and about the width of a human body, trembled and seemed agitated by the attempt to remove the body from the bed.

One of the friends present—who was a student of the Rosicrucian teachings and well versed in these matters—suggested that the room be darkened by drawing down the shades at the windows and closing the door for a few minutes in order to see if the misty light or haze in the corner of the room had any real significance. The physician agreed with some reluctance and all the persons in the room stood in a corner opposite to the misty haze, so as to have a better view of it. As the eyes become accustomed to the darkness of the room it was noticed that a very thin and hovering cord or beam of hazy light seemed to stretch across the bed and unite the misty haze in the corner with the physical body on the bed. This was definitely seen even by the physician and the nurses, who agreed that it was an unusual sight. It was suggested then that this might indicate that consciousness had not entirely left the body and that there was still some life in it.

The idea was proposed then that all remain seated for awhile and see if there was any development of a significant nature. The physician explained that if the body was lifeless, minutes should not be lost in performing the usual preparations upon the body in making it ready for burial. Of course, this meant the draining of the fluids from the body and the injection of the embalming fluids. At each suggestion that this be done, the misty haze in the corner became agitated as though protesting against the suggestion. It was this possibility that gradually dawned upon the consciousness of those assembled, for it did appear that each time the approach was made to the body to remove it, there was a reaction as of protest on the part of the misty haze.

After about twenty more minutes had passed, those assembled in the room became conscious of the fact that the thin beam of light that united the body with the haze in the corner was widening or becoming thicker or more brilliant. At first, this was attributed to the adjustment of the eyes to the darkness of the room, but soon it was noticed that the misty haze in the corner was being absorbed into the beam and that in this manner the whole hazy figure in the corner of the room was being drawn toward the physical body on the bed. In what was considered to be about four minutes, the entire misty haze in the corner had disappeared and was hovering over the physical body and was gradually beginning to lower itself into the physical form. In another

two or three minutes, there was no indication of the misty haze in any part of the room. The shades at the windows were lifted and in the soft light of the room further tests were made of the physical body. Indications of life or vitality were then discovered, and immediately methods were used to restore or strengthen the vitality to its greatest degree. In a little less than an hour breathing started, and there was a return of temperature to parts of the body.

By seven o'clock that evening, with the same nurses and visiting friends still in attendance and with only an absence of one hour on the part of the physician, the young man regained consciousness sufficiently to open his eyes and to announce that he was "all right" Three other physicians and several nurses of the staff were invited to the room to watch the procedure. The young man regained consciousness sufficiently to sit up in bed before ten o'clock in the evening, and to make a few comments. His only statement at that time was that he had been outside of his body and had watched the whole procedure in the room, but knew that he was still connected in a strange way with the physical body on the bed and that he had done his out most to prevent them from doing anything that would have severed that connection.

The next day, he told his story of how he had passed through a strange change whereby his consciousness or his real self with which he did his thinking and realizing had floated out of his body and remained in the corner of the room, being pushed to that corner by some peculiar emanations of the physical bodies of those present and yet held fast to his own physical body by an extension of consciousness, or something that enabled him to feel every touch made on the physical body that was lying on the bed. He said that his first desire was to keep on going off into space, for he heard beautiful music, saw endless spaces of clouds with brilliant lights, and saw many forms like his own with emanations of peace and happiness. He said that this temptation to go off into space and not return to the physical body was checked only by the strange pull toward the physical form and that every time the nurses laid their hands on his physical body or attempted to move it in its position, it gave him a shock like an electric shock.

The hundreds of other things that he described later on coincided with similar statements made by others who had passed through the same experience in various parts of the world. These experiences have no place in this book, since they deal with purely personal impressions and cannot be verified except by those who have passed through similar experiences. The only positive evidence that can be extracted from such experiences is that which the nurses, physician, and friends saw with their own eyes, and from the fact that the body had been found to be so lifeless that no life would register on the most delicate instruments, and yet in less than eight hours afterwards, the man was alive again and able to sit up and talk.

Question: Is it true that in the so-called spiritualistic seances held in darkened rooms the souls of departed persons return to earth and clothe themselves with a material form of such a nature that no physiological difference can be found between these materialized souls and an actual, earthly, physical body?

Answer: It is an absolute fact that the soul of an individual does not return to earth except to reincarnate again, and therefore does not float around in space and visit seance rooms, or psychic laboratories or research circles at any time. It is also an absolute fact that the soul cannot take on mortality, or physical form, except through incarnation in a physical body in the form of an infant. To explain what *apparently* takes place in a seance room and what *actually* takes place would require a large volume.

It is possible for the consciousness of a departed soul to project its mentality to a distant place on earth, just as the consciousness or mentality of a person living on earth can project itself to a distant point and make itself sensed by those who may be properly attuned to receive such impressions. But this is not a projection of the soul, nor is it a materialization of the soul, as the students of spiritualistic phenomena claim through their misunderstanding of the real principles involved. I do not mean to say that certain things do not occur in a seance room, which will give the impression of a materialized soul, but I do mean to say that it is not what they believe it to be and, therefore, not what they claim it to be. The soul does not materialize itself, and it does not become clothed with a physical form except through incarnation.

Question: Is it true that the most intimate contacts made with departed souls are those which are made in the privacy of one's own home or in private circumstances, rather than in general seances or research assemblies?

Answer: This is absolutely true and it explains why groups of scientists, proceeding to investigate psychic phenomena in a materialistic, cold scientific manner, do not have the experiences and the convincing results that have been experienced by millions of persons in the privacy of their own home, or when alone, and in proper mental, spiritual, and psychic circumstances.

We may well understand that if it is possible for a love done, who has departed, to project his or her mental consciousness to the earth plane in order to communicate some consoling thoughts or spiritual knowledge of a personal nature, it would be done preferably in circumstances that are reverential and personal rather than in circumstances of a public or scientific nature. It is also true that the one most concerned here on earth in such an experience and who desires such a spiritual contact must, through reverential sacredness and spiritual attunement, lift up the consciousness part way to meet the consciousness that is being projected toward the earth. It is this mutual attunement of a truly sacred nature that makes possible the many thousands of personal, private, intimate contacts never duplicated in public, or scientific laboratories, or seances. Rosicrucians and others well versed in the true spiritual and cosmic laws of the universe, and knowing man's spiritual and cosmic qualifications, attune themselves through study and experiment to make such contacts easily and efficiently.

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Purpose and Work of the Order

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LEMURIA

THE LOST CONTINENT
OF THE PACIFIC



LEMURIA



by **WISHAR S. CERVÉ**

With a Special Chapter

by **DR. JAMES D. WARD**

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DEDICATION

In appreciation of the first researches
into the history of the lost continents of

ATLANTIS AND LEMURIA

made by that brilliant

mind and soul,

SIR FRANCIS BACON

this book is dedicated to his memory
and everlasting greatness of character.

THE AUTHOR

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PUBLISHER'S PREFACE

Some years ago a representative of the Rosicrucian Brotherhood in China visited our offices in San Francisco and placed in our hands, as an official portfolio, some very rare manuscripts dealing with many of the age-old traditions preserved in the secret archives of Tibet and China. Among these manuscripts was a very old and worn copy of the secret spiritual and ethical teachings of the Tibetans, which this representative was anxious to have brought to light in the Western World in modern form. The truly mystical and private manuscripts of a Rosicrucian nature were deposited with us for use in connection with our usual activities as publishers of the magazines and other printed matter of the Rosicrucian Brotherhood.

In order to facilitate the proper publication and public dissemination of the Tibetan teachings the foreign representative organized a publishing company under the name of the *Oriental Literature Syndicate*, and this syndicate produced the Tibetan manuscript in book form under the title of "Unto Thee I Grant..." This rare book has had a number of editions and is considered one of the most beautiful specimens of Oriental literature published in recent years.

Among the manuscripts retained by the *Oriental Literature Syndicate* were several dealing with the ancient records and traditions telling the story of the lost continent of Lemuria. It was the intention of the *Syndicate* eventually to gather together from all parts of the world the thousands of tabulated and recorded facts regarding Lemuria and its people, and to put these into a highly instructive and fascinating book for public dissemination. The work of gathering this information and compiling it was placed in the hands of Wishar Spenle Cervé, who was selected because of his interest in the subjects of archaeology, geology, and meteorology. As the matter was gradually accumulated

and the astonishing facts put into readable form, many interesting stories evolved, each of which was worthy of independent publication. One of these stories was published by us in the Rosicrucian magazine known as "The Mystic Triangle" for August 1925. The publication of this story aroused wide spread interest and immediately there were requests from all parts of the world for the further publication of similar stories or the publication of a complete book dealing exhaustively with Lemuria and its people.

With the assistance of representatives in China and Tibet, the entire holdings of the Oriental Literature Syndicate were taken over by the publishing department of the Rosicrucian Brotherhood in America, and therefore the book called "Unto Thee I Grant..." and all the other accumulated manuscripts and records owned by the Syndicate became the possession of the Rosicrucian Brotherhood of AMORC for North America.

The researches started by Mr. Cervé have continued during the past ten years, and because of the increasing demand for the publication of the fascinating facts, we decided to have him put the most essential ones and the most alluring parts of the story of Lemuria into a public book, free from all technical data of a ponderous nature, and replete with the human interest features which make the story of Lemuria the equal of any of the world's fascinating romances.

This book is now offered in the present form with the hope that it will please and instruct as well as satisfy the natural curiosity in the minds of millions of persons living in the Western World. To a great many the book will be a surprising revelation, and undoubtedly thousands of readers will question the truthfulness of all the facts stated herein and will demand scientific proof and verification. A complete index of all of the records, writings, traditions and facts regarding Lemuria would make a book of itself.

We have deemed it advisable to State a few of these authorities and records in an appendix to this book, but we do not attempt to establish the facts of Lemuria in such a manner as to be indisputably verified in the minds of those who would undoubtedly question any or all of the statements regardless of what proof might be submitted.

There are certain facts that are self-evident regarding Lemuria, and its people, and these few or many, as the readers may discover them, constitute a selection or framework throughout the present volume that is sufficient foundation upon which to build a firm belief in the entire story. To ignore these indisputable facts and self-evident points and criticize a few which have not been substantiated by the most acceptable authorities is to do an injustice to the work of the author.

We have just stated that our desire has been to make this book free from ponderous, scientific quotations, and for any to take advantage of this by criticizing the lack of such evidence will be a sign of insincerity. If the self-evident and indisputable facts to be found in this book are given proper consideration, there can be no doubt left in the mind of any critic that most of the entire story of Lemuria as recorded herein must be true.

One of the points that might be disputed is in connection with the statement that the changes which have occurred on the surface of the earth in past centuries have been in cycles. Many years ago this astonishing fact was discovered by a well known scientist, Mr. John H. Tice. When he attempted to publish his findings in 1875 no publisher would accept his statements of the scientific principles constituting natural evidences of a Cosmic power and the manifestation of Cosmic laws unknown to other scientists. He, therefore, published his findings in private form and we are happy to quote part of these findings in support of the claim for cycles of changes in the earth's surface in *Appendix Number One* at the close of this book. Much that Mr. Tice published privately in 1875 and practically all that is contained in his rare manuscripts now in our possession have been verified in recent years by the independent researches of hundreds of other scientists, none of whom, however, have so completely related the various discoveries and strange manifestations as Mr. Tice related them in outlining his theory.

The people of the Western World seem to be generally of the opinion that outside of sacred literature very little positive information regarding ancient times is available or of a dependable nature. It is common belief, for instance, that the only complete or authentic record

of any great flood, which, as a cataclysm, destroyed or changed part of the earth's surface is to be found in the sacred writings now published in the form of the Bible or in related Jewish records. The truth of the matter is that this great flood and many others are very completely and interestingly recorded in the sacred and scientific records of many ancient peoples, and verification of these are found in the modern records of nature's own archaeological registry.

From similar writings and records of the ancients the facts contained in this book have been gathered and compiled without discrimination, and without religious or scientific bias.

We wish to acknowledge our appreciation for valuable help and assistance to the many persons mentioned in our appendix relating to authorities, and especially to Dr. Ward for his special chapter dealing With the very unique subject with which he is most intimate as a high representative and graduate of some of the oldest institutions of learning in India.

The American people, especially those living in California, will be delighted with the mysterious facts contained in this book and we feel sure that all those living in North and South America, and who are citizens of these countries will feel a greater pride in the ancestry and origin of their countries and their native races. We feel that this book has a glorious message and a means for much enjoyment in the field of fascinating research.

The Publishers —

INTRODUCTION

I WISH TO anticipate many comments that will be made regarding this book by those who may have expected to find within its covers a scientific treatise on the subject. I have not attempted to make this book a treatise on the subjects of anthropology or anthropometry, nor in the fields of archaeological and geological research. Nor will meteorologists, astronomers, cosmologists or others find herein a ponderous encyclopedia of technical information.

With the same enormous mass of facts which I have had at my disposal, and with the same artists and other assistants ready and qualified to prepare matter in a technical form for me, such a book as some may anticipate could have been prepared and offered to the public, or to that limited portion of the public, desiring its knowledge in a technical form. But my purpose was to comply with the desires of the publishers in preparing and presenting an easily readable, enjoyable, and fascinating account of the lost Continent of Lemuria, with all of its past history, effects upon the races of man, and ancient, human incidents of life.

After all, it is a fact that all of us enjoy a relaxation from preachments and ponderous academic dissertations no matter how deeply we may be concerned with specialized scientific subjects. The very men who claim to cast aside a book that deals lightly with an historical, learned, or scientific subject are found in their times of relaxation completely lost and absorbed in the fascinating and alluring stories of the popular magazines and Sunday newspapers; and I do not hesitate to say that I have found among my scientific acquaintances many who have admittedly discovered their first dues to attractive subjects of research through the reading of the semi-scientific articles prepared for lay reading in the popular publications.

Scientific research and investigation may be substantial food to the scientific mind, but a readable story, brilliantly coloring the human interest side of the facts revealed by science, never fails to become food to the emotional, human, side of our natures.

The facts contained in this volume are arranged and presented in the same manner that the facts of life are presented to you dally. The serious points are mingled with those that are amusing or lightly interesting, instructive, or perhaps practical. The beam of the spotlight of interest is centered more upon the human interest features of the story than upon the ponderous technicalities of scientific erudition. The people, the characters, the scenes in the backgrounds, the facts and figures themselves, are all brought out of their laboratory niches and heavily draped positions, and paraded upon the stage of life before us to the accompaniment of lively music with the bright lights playing upon them while we, the readers in the audience, watch this age old play of life go on and on.

The story in this volume is a play of life that started over two hundred thousand years ago with a vague and indefinite prologue, and continuing through many astonishing, surprising, interesting, acts up to the present time. The play is still going on, for the descendants of Lemuria are still in our midst, and we are dally contacting the effects produced by these people who attained a high degree of civilization and established many principles of life which are still fixed in their purpose and practice.

After my task was started and I had overcome the hesitancy I had in writing lightly and freely in a non-technical manner of matters that might have been dealt with more deeply, I began to enjoy the work. I found the continents of which I was writing becoming alive, instead of dead, specimens painted on old yellow maps. The people themselves looked at me, talked to me, and told me their stories, and I found myself entering into their communities and observing the transitions in nature, the changes in all forms of life, and the evolution of the races of man. Then it was I discovered why the facts of the story of the lost continent of Lemuria had never reached a universal understanding among the lay-minds of the public. Only the geologists, archaeologists,

profound historians and those who delve into the anthropology of man have found any interest in the history of Lemuria, and what they found they tabulated in such a dry and uninteresting manner and preserved as such sacred personal assets of their own achievements in research, that few knew what had actually been discovered.

I hope, therefore, that this book will make the subject more popular and arouse further interest in the investigation of the hundreds of available sources of information still untouched by those who have spent their lifetime seeking for positive facts.

With this hope and with the further desire that what I have written may contribute to a better understanding of the development of the human individual in all of his physical, mental, spiritual, and so-called psychic qualities, I offer this work.

W. S. C.

July 7, 1931.

Chapter I

THE FIRST RACES OF MAN IN AMERICA

ONE OF THE most interesting problems in the study of world civilization is the origin of the first races of men in America. It has been commonly believed, as a popular idea, that the cradle of civilization was in Mesopotamia and there is a very general belief that the first races of man could be traced to some Oriental country. In fact, the so-called *Garden of Eden* has always been considered as a mythical description of an Oriental location.

A few years ago some scientists advanced the idea that the valley of the Ohio River might have been the real Garden of Eden, inasmuch as discoveries there tended to indicate that the mound builders and the cave dwellers may have descended from the first races of man to people the earth, and various relics unearthed in that valley seemed to be older than anything that had been found up to the period of their discovery. Since then further discoveries have changed the idea somewhat. While it is generally admitted that there is ample evidence to prove that the Ohio Valley did shelter and protect some races of man antedating the history of man in many other parts of the world, there are now many evidences to indicate that the Pacific Coast of the United States is unquestionably the only existing location of the earliest races of men who had reached a civilized state of development.

Many and various fantastic theories have been given to account for the presence of the aboriginal Americans. The history of the origin of the American Indian is a wonderful study and is a subject which may never be completely cleared of its mysteries.

The fact that the American Indians were divided into many tribes widely separated in their locations and widely differing in their language and yet appearing very much alike and having many customs and habits in common, permit of many forms of speculation as to their origin. The things which have been found to be common with most of the American Indian tribes afford a foundation for the theory that all of them were descendants of one race, while the many differences in their habits and customs and in their language afford a foundation for the theory that they were in no way related and that those in the western part of North America may have descended from other races that came from the West, while those in the eastern part of the continent were descendants of Eastern tribes or races who had made early contact with this continent.

In studying the problem we have many reliable scientific principles as guides and much data of an accumulative nature that constitutes a fairly dependable index. In studying the history of men we must bear in mind that there are certain characteristics which are common to all races and that slight variation may not always indicate distinct races but rather the effect of environment upon countenances, nature, and habits of man.

Certainly, we are face to face with one of the two possible explanations for the existence of the many races of man. Either all the races of man throughout the world had one common origin, in one cradle, in one location, and from this one point moved in all directions to cover the face of the earth, or man had his origin in many places throughout the world practically simultaneously. The question therefore is whether all mankind had one common origin and became differentiated in races and characteristics through evolution affected by environment as man moved to various parts of the world, or whether human beings evolved or were created in hundreds of widely scattered localities at the same time with distinct characteristics, natures, and habits in accordance with the purpose of creation and the environment in which the creation occurred.

Environment and the consequential effects of it will change the nature, appearance, habits, and customs of any race and it is perfectly possible for all of the races of man to have had one common origin

and to have been identical in countenance, customs, and habits until the members of this one original race became scattered in various parts of the world and developed future generations having such modifications as the effect of environment would produce.

We know that men who live where there is an abundance of bright light such as in the northern or Southern polar regions or in countries having wide areas of snow for many months of the year, or where there is a great amount of white sand reflecting the brilliant sunlight, acquire squinting eyes or eyes which become slightly oblique, and from the squinting and continuous attempt to keep the eyes partly closed against the glaring light the cheek bones have a tendency to be raised or the muscles of the face are raised to appear like high cheek bones. On the other hand, those who live in the mountains or mountainous regions and must climb a great deal and struggle much in moving from place to place, soon develop strong legs, deep chests and powerfully developed muscles in the back, and these characteristics are transmitted from generation to generation until we have a different type of man from those living where there is snow or desert lands.

Likewise, the races of men who live along rivers or the borders of Oceans and have developed means of moving rafts or logs or other floating things for conveyances, using the arms as a motive power rather than the legs, soon develop broad chests and powerful shoulders with great muscular arms and under-developed legs.

Just these few points will indicate to you how physical characteristics may be developed in successive generations until an almost distinct race of man may be evolved through the effects of environment. If we add to these effects the additional ones of deeply tanned complexion in the warmer or brilliantly lighted climates or where there is a great deal of sunlight as in the north and south polar regions, and fairer complexions in the mountains or shaded valley sections of the temperate zones, and the effect upon the height and physical development generally resulting from warm or cold climates, accompanied by the effect upon the thickness, color and growth of the hair on the body, we will see that many greatly modified and diversified forms of the human body will evolve under the effects of environment.

We must not forget, either, the effect of food, water, and personal habits. The mental development of a race, adding to it the character of the soul within, also has an extremely important effect upon the outer appearance of man. It is generally conceded that the more intelligent races of man developed in those countries where the climate was extremely mild or cold while the less intelligent races developed in those countries where there was extreme heat. Analyzing this we find a very logical reason for this law. In the colder countries where there is much snow and ice man was forced to invent and reason out ways and means of clothing himself and protecting himself against the cold and the winds and he had to invent homes and shelter, and devise ways and means of warming them. He had to devise ways and means of securing food and preserving it. All this taxed his imagination, challenged his mental ability, and made him more industrious and a deeper thinker. Those who lived in the very mild and warmer climates found an abundance of food the year around, required little or no clothing, no specially constructed homes or huts of any kind, and because of the heat and the enervating effects of the climate he became sluggish in his thinking and in his physical actions.

There are some modifications to the above and there are some indications of races that reached a high degree of culture in tropical climates, but most of these modifications are explained by the fact that those parts of the world that are now tropical may not have always been so tropical and those places which are now so completely covered with snow may have been more temperate in climate; and again many of the races of man that attained high civilization in tropical lands were descendants of tribes that came to such countries from more temperate or colder zones.

In so far as North America is concerned it is a remarkable fact that all of the explorations and investigations into the antiquity and origin of the primitive races of this continent show that the greatest and highest degree of civilization was attained on the Pacific coast. I will speak more of this later, but in passing it may be fitting to say here that this is an important point in our consideration of the history and ultimate disappearance of the continent of Lemuria and the distribution of its surviving people.

In considering whether the races of man had one common origin or not we must keep in mind the fact that if the races of man originated in one locality and from that point distributed their descendants throughout the world, we must concede that there were ways and means for the journeying of the races of men from one continent to another throughout the world. In this regard we have little difficulty for there is every indication of a reliable nature, that many of the great open spaces now filled with Oceans and bodies of water were at one time occupied by continents and large islands.

We need not resort to the theoretical possibility of man having traveled from Russia and through Asia across the Bering Strait into Alaska, for while there is evidence that men of an Asiatic origin did eventually reach Alaska and leave monuments there proving the fact, nevertheless, there is other evidence to indicate that men reached the shores of America by devious routes in various ages.

On the other hand, in considering the question as to whether man may have originated in various parts of the world simultaneously and without contact or knowledge of the existence of other races in other parts of the world, we have this one very important fact to keep in mind, namely, that investigations and researches including the most carefully made study of the relics found in excavations in all parts of the world show that the primitive or original races existing in each locality started with some culture or development of civilized ideas, and gradually created an original or independent civilization of its own. If all the races of man had one common origin and gradually spread throughout the world we must concede that the migrations would not have begun until man had attained a very high State of civilization and had developed many methods of caring for himself and promoting his best interests. In such a case those who reached foreign lands and established communities of their race on new and virgin soil where no other human beings had ever lived, would naturally have begun their new lives in a new land with a certain degree of advanced culture and advanced forms of civilization.

The rapidly accumulating evidence from all parts of the world proves that this is so. In nearly every case, the earliest relics, the earliest evidences of human occupation indicate some form of civilization

and for this reason we have a right to assume that in these localities the races of men did not have their beginnings independent of any other races in any other parts of the world. Consideration must be given, of course, to the results of retrogression in culture in countries widely separated from easy contact with others.

There is a very large amount of evidence that proves conclusively that there was a considerable amount of migration in the early history of this earth. This is especially true of the Pacific coast, of South America, and is an important factor in the study of the mystery of the disappearance of the continent of Lemuria.

Before entering upon a discussion of the existence of the continent of Lemuria and a description of its people and their habits and customs it may be well to State in this first chapter the nature of some of the evidence that has been carefully compiled after being gathered by many men and in many expeditions, all of which I have followed with keen interest. In the first place, it is more than likely that we shall eventually find that the North American Indians are descendants of the "lost tribes of Israel." This belief has gradually developed in the minds of those who have made a careful study of the origin of the American Indians and of their languages, customs, habits, and early products. It may be interesting to my readers to know that one of the outstanding discoveries in this regard was the finding that in all of the various tribes of Indians in America there are certain words that are common to all, although slightly different in sound or symbol. A list of these words common to all of the tribes has shown that they were words which were identical with words used by the tribes known as the Israelites.

When one considers the unusual and enormous diversity of the languages and the tribes of North American Indians and the fact that tribes that lived very near each other were unable to understand each other or to communicate with each other in any form, then the existence of certain common words of an identical nature and meaning become highly significant. In the second place, it has been found that nearly all of these identical words had a religious or mystical meaning and had nothing to do with objects or conditions of a purely local nature,

and very often related to principles and laws of a Cosmic nature and pertaining to nothing else in their language or in their customs and habits. In the third place, it was found that there were certain holidays or holy days or ceremonial days that were quite common to all of the tribes despite the great variance in their manner of living, their beliefs, and their tribal philosophy.

Again it was found that most of these ceremonial days had a Cosmic, mystical and religious significance and were coincident with similar holy days prevalent among the "Israelites." Again, considering the fact that many of these Indian tribes were so widely separated that an entire continent lay between them so that they were so unknown to each other that when they were eventually brought into contact with each other they were astounded to know of the existence of the other, we can well realize that the similarity and coincidence of ceremonial days could not be the result of late intercommunication or the recent exchange of ideas.

How the American Indians came to be the descendants of the "lost tribes of Israel" is a matter that requires further investigation and the presentation of the problem would require another separate book. The subject has no special relationship with our study of the continent of Lemuria except that we must keep in mind the fact that the American Indians may represent a portion of the descendants of Lemuria and Atlantis.

That these American Indians could have descended from the Israelites by way of migration across the Pacific is indicated by the fact that many Asiatic dialects and Asiatic evidences have been found in North America and this subject, too, is complete enough to constitute a volume of its own. But there is this significant point in connection with the study of the distribution of the Asiatic dialects and Asiatic distinctions. AU of the Asiatic dialects and Asiatic relies are found only on the Pacific coast, and almost wholly along the north western shore of the North American continent. This becomes highly significant as we shall see later on.

On the other hand, along the western coast of South America we find striking evidence of the identity of tribal words with oceanic

dialects, plainly indicating and definitely proving that there was some easy means of access between the western shore of South America and the various people of Oceania. In fact, many of the tribes living along the western shore of South America are surprisingly like the natives of many of the present Pacific Islands both in features and color and in many minute respects. For instance, the Sirionos of Bolivia, constituting an isolated race of primitive people unlike all of the other races of that country but having slightly wavy hair of a very fine texture with large bushy beards and typical Oceanic features resembling no other race anywhere in the world except those of Oceania, are unlike any of the Indian tribes of either North or South America. Furthermore, in some of the expeditions which I have carefully followed and worked with in analytical study of their researches, there has been unearthed along the California coast certain pre-historic graves in which were found adzes, axe-heads, and other stone articles carefully made, and in a style and manner typical of the work of some of the tribes still existing on islands in the Pacific Ocean, and made of stone that is found no where else except in those islands of the Pacific Ocean.

It must be kept in mind that these islands now existing in the Pacific are unquestionably the remnants of other islands and a large continent which once occupied the space or part of the space of the Pacific Ocean, and unless we concede that ancient men did sail or journey by some means for many months from distant islands in the Pacific to the western shore of South America, we must admit that there must have been other islands or large bodies of land in the Pacific close to South America and which were occupied by tribes like unto those still existing on the Pacific islands and with stone similar to that still found on such islands. In such a case it would have been a simple matter for the pre-historic tribes to have journeyed from the one continent on the Pacific to the other and to have made such migrations at a time when the Pacific continent was slowly submerging.

Another interesting point is the fact that North America affords the greatest study in the investigation of the origin of man because, even excluding the many American Indian tribes with their various dialects, customs, and habits, we still have evidence in North America of other tribes of distinctly different dialects and habits. In fact, the variation of

racess, of dialects, and customs, was unquestionably greater in this new world than it ever was in the old world, and so far as the Pacific coast is concerned, more than one hundred distinct languages or dialects were spoken by the various tribes within a few square miles, constituting a greater number of distinct tribes for the same amount of country than in any other part of this world. Even at the time that North America was first visited by explorers the condition of variation in tongue and character was highly impressive. Many of the natives were naked and savage; others were nomads. Other tribes were partly civilized. Some were agriculturists; some were hunters. Some dwelt in the open fields and valleys in the shelter of the brush and trees, while others had built their homes of adobe and the skins of animals using methods found in no other parts of the world, or using methods, customs, and habits that were identical with other tribes in other parts of the world. Most of the tribes evidenced a progressiveness in development to the stone age indicating that they had advanced beyond all the primitive states. Some of these tribes had already reached a very high State of culture and had attained real artistic skill, and many of them had accomplished feats which had never been excelled or equaled by any of the other races in the history of the world.

I am referring particularly to the Pacific coast where the early explorers were astonished to find among primitive races and primitive people the evidence of a very high civilization.

It is true that in the Yucatan there was found much evidence of a highly civilized race with a very remarkable development in culture, but this is the story of the Mayans, a race of people who descended from the Atlanteans and Lemurians intermarried, when the continent of Atlantis submerged in the Atlantic Ocean. This, too, is another story in the history of man that has no bearing upon the story of the Lemurians but the fact that the Mayan writing is one of the most marvelous achievements of any race and is known only in its most perfected form, and must have required thousands of years for development, indicates how a cultured and civilized race of people came to this North American continent to live among primitive conditions.

Certainly this gives us a picture of the polyglot of races of man, the mixtures of civilization, the variance of culture, and the wide dissemination of man himself on a continent in the new world, as it is called today, but which we shall see was really an old world before Europe had become even partly civilized.

In the book of Genesis we have a story of the origin of man that is not only symbolical but in some passages quite historical. We must bear in mind, however, that the story given to us in Genesis is the result of age-old traditions passed from person to person by word of mouth for many ages before becoming recorded in the crude writings on stones. Then such stories were later rearranged and re-worded for preservation in manuscripts, and still later re-arranged, edited, and prepared for translation into other languages and for wider dissemination. The stories, therefore, of the origin of man and especially of the great flood, are not mythical stories but historical facts known to all ages of man as part of the traditions of man's history. Geology and the study of the earth's surface and a study of all of the things within the earth give us mute but indisputable evidence of the fact that at one time great floods did destroy most if not all of the living things on the face of the earth, and that as the flood came to various parts of the world there were migrations and the movement of hordes of people from one country to another. The flood was not simultaneous everywhere but gradual throughout a long period of time with one continent or another gradually disappearing here and there. There is scarcely a tribe of people in any part of the world that has not a story of a great flood among its traditions. The early visitors and explorers who came to the shores of America were astonished to find that the tribes living here in such great isolation and separated from all other parts of the world with no means of communication or contact with the traditions of the Orientals, had their own stories of a great flood that were identical with the stories told in Genesis and held by the people of Asia and other parts of the Orient. How this story of the world flood came to the American Indians and the hundreds of other tribes here was a puzzle, indeed, to the early explorers, but today there is no more mystery about it and the explanation of the possible means of such knowledge constitutes a part of our study.

We have been accustomed to think that man's first appearance in America was not many years before the coming of Columbus or the early explorers. I am speaking now of years in a relative manner, for a few hundred years, or a few thousand years, constitute a short time compared With the existence of the races of man. But the researches within recent years, by every department of geology and the study of man, have set back man's presence in America many thousands of years. Some years ago no one would have believed that human beings dwelt in America more than twenty thousand years ago. Today we have proof that is indisputable that man not only inhabited North America thousands of years ago, but that the races of man existing in this country at that time were the equal if not actually the superior of the races of man in the old world at the same time. I have in mind the exhibits from the gravel deposits in Frederick, Oklahoma, and in Raton, New Mexico, where we have seen articles that were buried and associated with animals known to have lived only in very ancient times. Such animals were mastodons, camels, horses, elephants, ground sloths and others. Underneath the fossils were found flint arrow-heads and spear heads and other human-made articles, and some of these were buried in the bodies of the animals and were still attached to the bones of these animals who had been killed with them, and these animals are indisputably and scientifically recognized as belonging to very ancient periods. In at least fifty localities in North America such exhibits have been found. The most definite proof was found at Colorado, Texas, where flint weapons which had undoubtedly killed the animals were within the skeletons or embedded in the bones. Every scientist and profound student of the subject of the origin of man in America will tell you that the evidence is rapidly piling up and while some of these may not admit with me the existence of Lemuria as a separate continent with its own race of people, they will admit that people came to America many, many thousands of years ago from some unknown country in the west.

Chapter II

FASCINATING INCIDENTS OF THE PAST

THE IDEA THAT there have been a number of continents which disappeared in ages gone by is very old and is found expressed in various ways in the oldest legends of many lands. There are references in many ancient writings to tribes of people living toward the east or toward the west in localities that are now occupied with seas and Oceans.

I must avoid the subject of the continent of Atlantis as much as possible because that lost continent has been well dealt with in the book by Ignatius Donnelly and by others and because as a story, not as fascinating as that of Lemuria, would occupy a complete volume in itself. But, for many centuries the idea of a lost continent having once existed in the space now occupied by the Atlantic Ocean was expressed in hundreds of manuscripts and books, though considered often as merely a legend without scientific foundation. Even when Sir Francis Bacon wrote his famous book called "The New Atlantis" and thereby gave some weight to the old stories of a lost Atlantis, many still believed that the ancient continent was as mythical as the New World he described. Along with the coming of the realization that the new Atlantis described by Bacon was a prophetic picture of the United States and Canada, also came a realization, through scientific discoveries, that the lost Atlantis might be more fact than fable.

In recent years, however, all doubt about a submerged continent at the bottom of the Atlantic Ocean has been cast aside, for the great scientific explorations and tests have revealed that there is such

a continent, and that at one time it undoubtedly filled most of the space between the shores of the New World and the Old World in the temperate zone. The Azores Islands and the Madeira Islands are now generally accepted to be mountain peaks of the ancient Atlantis continent still lifting their heads above the Oceans surface. That there were other such islands in the Atlantic in centuries gone by is now generally believed because of the many references to them in ancient writings.

The disappearance of the continent of Atlantis, however, is only one incident in the history of the changes that have taken place on the surface of this earth. It is more than likely that at one time there was far more land than water, and because of the picturesqueness of the subject I wish to deal lightly and briefly with some of the great changes that unquestionably took place. It is impossible in a book of this kind and in a limited chapter of this nature to speak of all of these changes in detail.

First of all, we cannot exactly determine how large the continent of Atlantis really was, but, of course, we can be sure it came in contact with North America and Africa. It may appear as though this would indicate that the continent of Atlantis must have been very large, but we will anticipate that argument by stating that there are other good scientific reasons for believing that the continental shores of North America as we know them today and the shores of the European coast were not as widely separated as at the present time. First of all we have evidence to show that the coast lines of both continents have been gradually changing, just as they are changing today. Despite the many places in which man has filled in, with earth and other material, various points and places along each coast and especially along the North American shore, the washing away of the earth and the disappearance of part of the land along the Ocean has been more rapid and more exhaustive than we realize at first consideration. Many of the very ancient maps that show discrepancies between the present coast lines of North America and Europe are not the result of error, but fairly accurate pictures of what the coast line was at one time.

We have no reason to assume that a continent is something that is anchored and fastened to the center of a great sphere and is immovable. Small islands have shifted as well as disappeared and reappeared in times past and it is possible for an entire continent to move either eastward or westward or even toward the north or south or twist itself slightly diagonally. Scientists now believe that because a continent can float and move on the surface of the earth that very likely the North American continent was a part of the European continent and that the two present shore lines of the North American and European side were once the shore lines of a river that merely divided certain parts of a great continent, and that gradually the river widened because of the movement of the continents and continued to do so until the river became an Ocean.

One of the points held forth to justify this idea was the fact that not only did the continents move but that the rugged and peculiar Eastern shore line of the North American continent seemed to have a similar contour to the western shore line of the European continent, and in fact there is such a similarity despite some discrepancies. It is scientifically possible that during the many and marvelous changes that have taken place on the surface of this earth and while an entire continent of ice changed into a continent of grass and trees, changing even the very surface of the earthly substances themselves, there may have arisen a great mass of land in the Atlantic Ocean after the two continents, or the two half's of one continent, had separated and formed two independent continental bodies.

Among the other picturesque changes is that of the creation of the present Gulf of Mexico. Undoubtedly at one time the present Gulf of Mexico did not exist as a body of water but as a deep and beautiful valley lying between, or nearly completely surrounded by, high mountain regions. The present peninsula of Florida is not a part of such mountain regions rising above water but an accumulation of sand, coral, and shells which have been deposited on the upper peaks and surface of a sunken mountain chain. In other words, at one time the chain of mountains known as the Appalachians was continued on southward in a line to meet what is now the West Indian Islands and on to South America, or another mountain chain began just north

of Florida and continued downward to the West Indian Islands and South America. Such a mountain chain would have enclosed a large valley lying between it and the present eastern shore of Mexico with its mountainous regions, for we find that it is a mountain chain that constitutes the only present connection between North and South America through which the Panama Canal has been cut. The present Caribbean Sea, as well as the Gulf of Mexico, would have been within this valley. While the Islands of the West Indies are really composed of parts of the ancient mountain chain, still above the surface of the water, the land of Florida is a newly composed material accumulated in time, as things from the sea are accustomed to accumulate around anything to which they can anchor themselves.

Undoubtedly the present Mississippi River flowed through the center of this ancient valley and had an outlet somewhere near the Islands of Martinique and Barbados. Into this valley spread the survivors of the lost continent of Atlantis, for there are some islands of the West Indies group, such as those just mentioned, which indicate that they were once in close contact with the people of the lost continent of Atlantis. As time made its changes in this valley and it began to sink lower than the sea level, and no longer carried the water of the Mississippi off into the Atlantic Ocean, it gradually became filled with an inland sea and this in turn became the great gulf with the continuous sinking of the eastern mountain range which separated it from the Atlantic Ocean.

The descendants of Atlantis and Lemuria living in this peaceful valley gradually migrated to the sides and top of the mountain ranges both east and west. Eventually those who had migrated to the mountains on the eastern side now lying beneath the peninsula of Florida had to migrate again, and some went south to the mountain peaks now constituting the West Indian Islands, while the others went westward and upon the highest land accessible to them they once again built their temples and their homes, this time more permanently than ever because of belief in the permanency of the new site. Thus we find in the Yucatan and the countries of Guatemala, Honduras, Salvador, Nicaragua and parts of Mexico, the very wonderful temples attributed to the race known as the Mayans, whose structures are scientifically admitted to be older than those in Egypt.

This story of the Mayans is also one that is too great and too interesting to condense into a brief chapter of this book and perhaps some day the marvelous truths and knowledge of the Mayan people will be presented in a separate volume.

Another remarkable change in North America is that of the gradual disappearance and evaporation of the great inland sea that one time occupied the entire central area of the United States. The Great Lakes, the Mississippi Valley, and the great desert region lying between the Mississippi and the Rocky Mountains were due to terrific though gradual changes in the rising of the land. But even these changes are not as remarkable as another change in the North American continent to which I will refer in a moment.

Going further north we find evidences to indicate that Alaska and Siberia were at one time united and probably the land was broken through and the continents separated by the onrush of ice in the time of the change from the glacial period to the next period, and even north of this there is definite evidence that the country of Canada was once a high plateau continuing far beyond the 70th degree of latitude. Greenland and Canada were originally united and the many islands now composing the Arctic archipelago composed one united land reaching far into the north.

Going into the old world we find many similar examples of changes, as for instance the separation between Africa and Arabia and the separation that is still taking place between Arabia and Persia. The present China Sea and the Gulf of Siam now occupy a place that once constituted a very beautiful valley closed in by a mountain region on the east which now constitutes the Island of Formosa, the Philippine Islands, and the Islands of Borneo, Sumatra and the Malay Peninsula.

We are not concerned at the present time with the Old World and its changes which are far more recent than those of the so called New World, and which are continuing more rapidly in their present day changes than are the changes of North and South America. The Pacific Ocean is today a great area of continuous changes. The changes in the earth's surface seem to be periodically in zones. From observations I have made over a number of years I firmly believe that the zones of

changes are in parallels running westward and eastward; that is to say, like the degrees of longitude. In other words, these parallel zones are at right angles to the equator. In each zone certain changes take place and then the changes move westward to the next zone and complete their work and then move on again westwardly to the next zone. The period of time occupied by each set of changes in each zone is now being studied from a theoretical point of view in order to check up with the periodical changes discovered in the earth's surface by geologists and scientists of various schools of investigation. If this theory is proved to be true and more evidence as convincing as that already found is discovered in the next few years, we will undoubtedly find that part of the Pacific Ocean is at the present time being affected by some of these changes and that these changes will gradually move westward across the continents of Asia and Australia and eventually reach Europe and Africa. The many recent earthquakes off the coast of Asia and Australia indicate that the zone of changes is gradually approaching these continents, and looking back over the history of the changes that have occurred in the Pacific Ocean we find that within the last few hundred years many changes have taken place in a zone that included the Philippine Islands and the thousands of islands north and south of them. This is probably the 20th or 30th time that such changes have taken place in the Pacific Ocean. In other words, the 20th or 30th time that the zones of changes have moved from the east to the west across the entire surface of the earth. The changes that take place are accompanied by earthquakes, terrific storms and cyclones, tidal waves and fires and extreme changes of temperature. There would seem to be also a movement of land along with the movement of the zones of change, and this would account for the continents of North and South America moving away from the continents of Europe and Africa after they had once been divided by water. It would account, also, for the continuous movement of these continents and for the rising of a new continent and its eventual submersion. Keeping in mind that more than half of North America was at one time beneath the water, as well as other parts of it far above the water, and that which was above is below and that which was below is now above, we can see how wonderfully the surface of the earth is being remade and modified. The gradual changes in climate, often blamed upon tidal waves, earthquakes, and Ocean currents, is simply another manifestation of the zone changes

referred to above. The changes in climate seem to follow in separate zones after the other changes have taken place or sometimes precede the other changes. There are those who remember many such changes in climate as, for instance, those who recall that in our own lifetime the climate along the north eastern States of the United States was entirely different than what it is today, with winters that began very early in the fall and were extremely cold and white with snow before Christmas, whereas today New York, for example, seldom experiences heavy snow storms until almost the beginning of spring or certainly not before February or March. If such a great change could take place in the lifetime of one generation we may well understand how such a change could have taken place as would have altered the eastern states from being completely covered with snow and ice throughout the entire year to moderate temperature and warm weather most of the year. Similar changes in climate are taking place along the Pacific coast at the present time, definitely modifying the temperature and improving the climate of northern and central California especially.

Many interesting geographical changes have been made through these zone effects and, of course, it is reasonable to say that the results of these changes are responsible for some of our national and international boundaries. The British Isles for instance are powerful in their present position solely as a result of the changes that have taken place in centuries gone by. Very often picturesque effects have resulted from such changes, such as the magnificent Niagara Falls and some of the wonderful falls in Southern Africa. Then, again, Manhattan Island in New York is an example of how nature can contribute to the fortune of man. Manhattan Island was at one time a part of the mainland and was suddenly cut off as though a huge knife had sliced off an edge of the mainland and pushed the slice away leaving a river in the space between. A study of the Palisades along the Hudson River would convince anyone that some terrific earthquake or volcano has split the solid rock of the mainland in almost a straight line, and the slice that was thus separated from the larger body dropped several hundred feet into the Ocean to form a peninsula floating in the Ocean at a lower level than the mainland. This peninsula finally broke loose from its upper connection and became an island, and is the most valuable island in the world.

The Great Salt Lake of Utah is a remnant of an enormous inland sea that covered hundreds of miles in each direction filling the valley that lies between the Rocky Mountains and the foot-hills of the Sierra Nevada range. The gradual evaporation and condensation of the water for many centuries is responsible for the saltiness of the present remaining water. Marks on the side of the rocks surrounding the present lake plainly show the original height of the surface of this sea and also show the gradual lowering of that level throughout many centuries.

All of the foregoing changes, representing only a fraction of those that might be pointed out, are far less surprising than one great change that has taken place on the Pacific coast of North America and which enables us to understand much about the disappearance of the continent of Lemuria and the migration of its race of people.

In order that this important change may be thoroughly understood the reader is urged to study the maps and illustrations presented in this book so that a proper registration of the pictorial effect may be made in the consciousness.

First of all we must take into consideration that the Pacific coast of the United States, as it now exists, represents the unity of two continents. Every student of geology and every expert in the study of the soil, the flora, the minerals and the relics of the races of man has come face to face with the many mysteries of the Pacific coast. The whole region of that coast from Vancouver to Lower California presents distinctive and unvarying differences of soil, flora, minerals and relics of nature and the races of man unlike anything found in the mid-west of the continent. In other words, the land lying between the eastern foothills of the Sierra Nevada mountains to the shore line along the Pacific Ocean, is distinctly different in all of its exhibits from the land that lies east of the Sierra Nevada foothills or the foothills of the Cascade range. Here, in this narrow strip of land, averaging about three hundred to five hundred miles in width and several thousand miles in length we have soil, products of the soil, along with relics of man, representing the oldest surface of the earth ever discovered by scientific investigation. Here the oldest living things known to man still

remain, such as giant redwood trees that are at least three thousand years old, with relics of other trees that lived and grew to great age many, many, thousands of years previously. In fact, the flora of this land was so abundant for so many thousands of years that the soil today is filled with and partly composed of the decayed flora that has accumulated for so many centuries that it constitutes the most fertile and the most productive soil in the world, and everything that will grow in soil anywhere in the world will grow in this soil prolifically and to unusual development. Immediately east of the Sierra Nevada Mountains and the Cascade Range the soil is entirely different and all of its products are different.

A close study covering a very long period, resulting in the finding of many exhibits of nature and the handicraft of man along with the remains of many species of animal life, proves conclusively that between the Sierra Nevada Mountains and the Cascade Range and the Rocky Mountains, or in other words in that great valley that lies between these two great ranges there was a body of water covering the soil and separating the mountain ranges for many centuries. In other words, if we imagine that the Gulf of California, which now separates Baja California from Mexico, was continued on northward through the valley of the Colorado River and up into the district of the Great Salt Lake and then on through Idaho, parts of Washington, and Montana into Canada, we would have a complete separation of the Pacific part of the continent from the mid-west as shown on a map herewith. There probably were many islands rising in this body of water at some period of the past, but ages ago this great Ocean separated the Rocky Mountains from the present coast range of the North American continent.

The coast range, the Sierras, the Cascades, and the present valleys of California, Oregon, and Washington, were part of another continent that rose in the Pacific Ocean west of the original continent of North America. This other continent of which we now have only a relic was the continent of Lemuria.

To understand what occurred we must realize that continents and islands have not only completely submerged in the centuries that have passed but in some instances have only partially submerged, and

large islands have dipped or tipped to one side or one end, while the other end has risen higher into the space above the water, just like a large piece of wood floating upon the surface of the water and being pushed downward on one end; there would be a tendency to have the opposite end rise slightly and especially so if at the time of the change that caused the dipping or tipping of the land there were such eruptions and earthquakes and other natural changes in the surface of the earth as would have pushed up one end while causing another end to dip into the water. From a study of many ancient maps and a study of deep sea explorations we find many parts of islands that are under water having every indication of one time being far above water, and we have the reverse condition in many places where study of the flora and soil and the remaining rocks show that in ages gone by they were covered with water for a long time and have only recently, comparatively speaking, risen from their watery cradle.

From every investigation that has been made and the closest study of the nature of the Pacific Ocean and its islands, and from the deep sea soundings and study of the flora of the Pacific Ocean, it is very evident that the continent of Lemuria occupied a great area and was probably a continent as large as the North American continent if not considerably larger. It unquestionably reached from 0 degrees Southern latitude to 40 or 50 northern latitude, and from a close proximity to North America to a close proximity to the continent of Africa. The New Zealand group of islands and all of the other thousands of large and small islands in the Pacific Ocean are mountain peak remnants of the submerged continent.

There are indications that the eastern shore of this ancient continent was close enough to the North American continent to permit of migration and some form of transportation long before Lemuria submerged. When the continent submerged, however, the extreme eastern edge of it which was very mountainous and very high above the sea level remained partly above water and the changes that took place during that cataclysm caused the continent of North America to move westwards until the mountain ranges which remained above water united with the rising land of the western part of the North American continent. This brought the great valley lying between the Rocky Mountain range and the Cascade and Sierra Ranges above sea

level and made one continuous piece of dry land except for the inland sea in the Salt Lake region.

We must bear in mind that most of the separated continents, as we look upon them in present day maps, are united beneath the water of the Ocean. A study of the flora of the Ocean would show, for instance, that the present Gulf of Mexico is merely a deep valley into which the waters of the Atlantic have rushed and that the continent of South America is connected with the continent of North America by much more land than the mere peninsula through which the Panama Canal has been cut. Undoubtedly the submerged continent of Lemuria is connected with part of the continent of North America beneath the Ocean.

We are inclined to think of rivers being formed by the flow of water down the mountain sides and eating away the soil in the mad rush to find an outlet to the Ocean or to a lake or some other form of dispersion, but until nature forms a valley or a continuously declining surface into which the draining water of the mountains can naturally flow a river cannot form itself. In some cases earthquakes and surface changes in mountainous regions have caused a spreading of the rocks creating a canyon in the midst of mountains into which the waters of the mountains will pour and form a river. The Grand Canyons of Colorado are unquestionably a living testimony to the cataclysmic changes that took place at the time the continent of Lemuria was submerged and the waters lying between the Rocky mountains and the Sierras and Cascade mountains were emptied into the Pacific to make room for the rising land of the present valleys and desert places.

By studying the maps in this book, therefore, one will see that the western portion of the United States is a remnant of the submerged continent of Lemuria and that here we have the oldest of living things, the oldest of cultivated soil, and the most numerous relics of the human race which had reached a higher state of cultural development and civilization than any other races of man. It will be interesting, therefore, to examine some of these wonderful exhibits of antiquity as discovered in California and other parts of western America and see the real proofs that Nature has preserved for us.

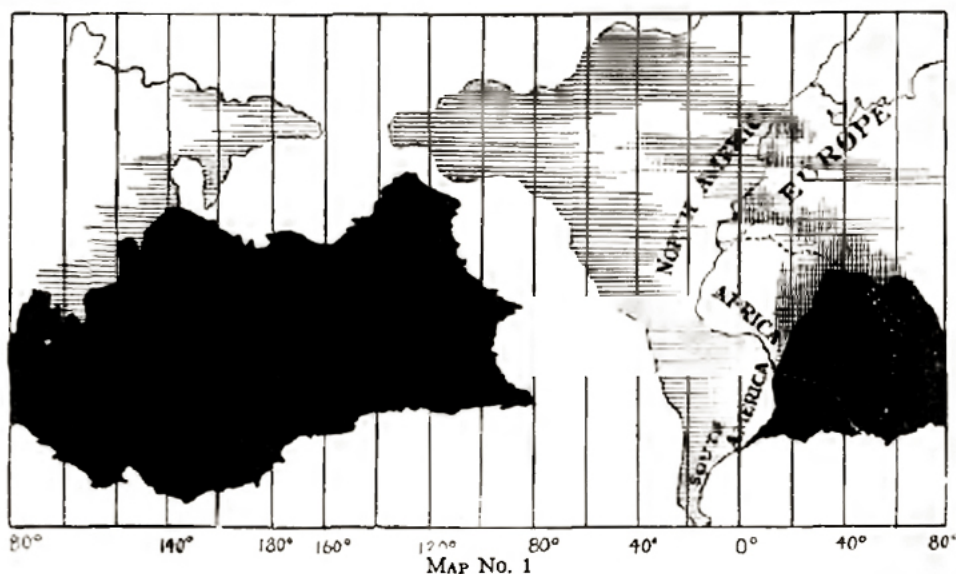
Chapter III

MYSTERIOUS FORCES OF THE UNIVERSE

IN ORDER TO understand some of the mighty changes that took place in the surface of the earth in ages gone by, I believe it well to present here, in very brief form, a panoramic picture or description of what occurred in the past two hundred thousand years.

I will not take the time nor space to quote authors or records for the statements made in this chapter, but will refer to these in a separate part of the book. Suffice it to say that where archaeological and geological records do not give some of these facts, ancient writings, carvings, and engravings on stone supply the deficiencies in an indisputable manner.

Beginning, then, at the earliest period of which we have any definite knowledge, we find that two hundred thousand years ago the surface of the earth was very much like that pictured in map No. 1. The large dark portions shown on this map constitute one unbroken continent reaching from the 20th degree of eastern longitude to the 80th degree of western longitude, and occupying a large population of the present Pacific Ocean and lapping over into Asia and Africa. This continent was the only habitable land sufficiently above water to have any considerable degree of vegetation. The shaded portion shown on the map, which represents the ancient continent of North and South America and the present continents of Asia and Africa, was either wholly submerged beneath the water or it was a form of swamp land known to the inhabitants of the continent of Lemuria but not available for habitations of any kind.



At least one hundred and fifty thousand years ago these partially submerged lands were known and described and sometimes pictured in maps, from which the map shown herewith has been taken. But, for many thousands of years, these swampy lands were unpopulated and considered as barren and useless. There must have been parts of this swampy land that were higher than others and, from some indications, we find that those portions, shaded a little darker than the others on the map, were known as *highlands*, but still of little value.

On the one continent shown in black on the map, all human civilization began, and, probably, here too, was the beginning of all creatures that lived out of or above the waters of the earth. This ancient continent, which is now called Lemuria, but which had other names in times that are past, was truly the *cradle of the human race* and the original Garden of Eden, if we look upon the ancient traditional story of the creation of man as symbolical of the actual facts. In all ancient records and among all tribes of people there is a trace of this same old story of the creation of man in a Garden of Eden, and like many others in the Old Testament of the present day Bible, these symbolical, traditional stories are evidences of great truths passed down from generation to generation of the human race.

For one hundred thousand years or more the cradle of civilization on the ancient continent of Lemuria rocked the newly born of many tribes which descended from the earliest created beings, and it may be said, in passing, that the earliest records indicate that man was created coincident with the creation of other living creatures, and that he was not a descendant from any lower specie of the animal kingdom, but always of human form and expression and with dominant control over the other creatures around him. Thus, the old Biblical story, representing the ancient traditions of the history of man, appear to be correct and indicate that God created man immediately after having created the other creatures over whom he was to have dominion.

Just about a hundred thousand years ago great changes began to take place on the surface, and below the surface, of the lands and waters of this earth. I shall not take time to speak of the facts about gas belts, volcanoes, and other causes of earthquakes, temblors and shocks, which periodically affected the surface of the earth in such a definite manner as to make it evident that the earth was passing through a regular and continuous program of evolutionary changes, for the science of archaeology and geology are replete with traditions and interesting descriptions of the causes and nature of such periodic changes. Suffice it to say, in this regard, that these changes appear to have been cyclic* (see appendix 1) and to have moved in waves like magnetic waves from the east toward the west, and each wave covered a narrow band of the earth's surface much like the bands of longitude shown on the maps herewith. These bands were evidently about forty to eighty degrees of longitude in width and extended from the north to the south poles. They were truly magnetic in effect for their results are indelibly recorded in the matter and elements that compose the hard and dry substances of the earth's surface and show that great heat of an electric and magnetic nature often instantaneously reduced the hardest materials to molten. Sometimes such changes occurred in two opposite parts of the earth's surface at the same time, but the changes were in progressive steps across the surface of the earth from east to west.

Our continents, as we know them today, therefore, have grown to what they are through the many changes that have taken place and they

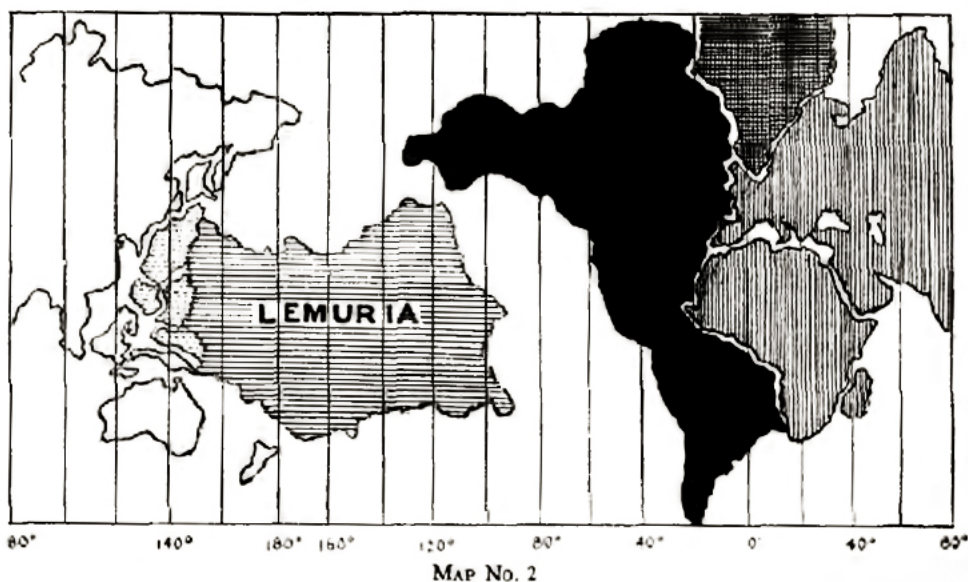
are continuing to grow and to change. Coast lines of all continents are varying from century to century and new islands rise and disappear in various parts of the world. Mountains have changed their height; valleys have been raised or lowered; seas have come and disappeared and even climatic conditions have changed in the western world, as well as in the eastern world.

It is interesting to note that in the processes of the development and growth of continents on the surface of this earth that all lands began as swampy marshes and either raised slowly in parts or were left higher through the waters receding in a gradual manner, or were pushed upwards in places by sudden submarine or other explosions; but, practically all of the continents in their early stages were more or less level, and high mountains were entirely unknown, for mountains are a very recent addition to all continents.

A hundred thousand years ago, when the present European and adjoining continental lands were beginning to be higher and dryer, there were very few high places that might be called hills and absolutely no mountains at all. Even Lemuria, the oldest of the continents and the one which was at this time well populated and thickly covered with vegetation, had little or no hills and absolutely no mountains.

About eighty-two thousand years ago the first of the definitely recorded series of magnetic waves began to move once more around the earth's circuit from east to west. The ones which had preceded these by several hundred thousand years, are not definitely recorded, but those which began about eighty-two thousand years ago affected civilization to such an extent and made such important changes in the lands that were highly civilized, that records regarding the changes were made. We find that the first and most important change that took place is that shown on map No. 2. First, beginning at about 140 degrees eastern longitude, the part of the continent of Lemuria that was connected with Asia and Africa began to sink slightly enough to be broken up into swampy islands, and other parts of it submerged leaving the continent of Lemuria a much smaller continent, located entirely in the Pacific Ocean and contacting some of the present day islands near the shore of Asia. As the magnetic waves and degree of

changes passed eastward, the continent of Europe rose higher and ceased to be a swamp-land and became high and dry desert wastes with a few inland seas, as shown on the map. Rivers were formed in the lowest of the sections of the lands and as the magnetic waves continued further eastward large rivers were formed which separated or divided parts of Europe into several continents. Map No. 2 shows the European continents shaded in a manner to separate them. The large black portion forming one entire continent from the north to the south, and reaching from about 20 degrees eastern longitude to 130 western longitude, is the land that was destined to become North and South America. This great continent, shown in black, rose very high, and rapidly became covered with heavy vegetation, while the rest of Europe, shown in shaded lines, and all of Africa, remained desert land, with most of Asia still swampy land.



The people of Lemuria now began to colonize, and the records indicate that about eighty thousand years ago they began to make pilgrimages to other lands, sending sufficient numbers in each pilgrimage to constitute a colony or community. The first experiments of this kind were directed toward Asia, but many pilgrimages were made both easterly and westerly.

About seventy-five thousand years ago the continent in black, shown on Map No. 2, began to drift and to separate itself from the rest of Europe and Africa. To those who may wonder whether it is possible for a continent to drift or not, let me say that there are many and sufficient proofs in the sciences of archaeology and geology to show that this is possible; not all land on the surface of the earth is a part of the submarine floor or body of the earth. Even when continents are attached to the body of the earth these continents can be moved and have moved through the changes in the surface of the earth, caused by earthquakes and cataclysms of various kinds. It appears from a careful study of the nature of the earth, as a sphere, that there must be internal regions of great space filled with great heat and gases. It is apparent that in some of the cataclysms that have taken place, land has been swallowed up by the vast internal spaces of the earth, as well as having submerged just beneath the surface of the water, for all of the continents that have disappeared, and all of the islands that have lowered beneath the surface of the water are not discoverable through deep sea exploration. As I shall point out later, the sinking of some of these continents has caused a lowering of the level of the ocean's surface. The sinking of a continent just beneath the surface of the Ocean would not cause the waters to materially drop in their height, inasmuch as the displacement of water by the sinking of the continent would make up for the absence of the continent in the surface of the water. Some continents, however, and many islands, have been drawn completely into the very bowels of the earth and have not displaced any of the water at all.

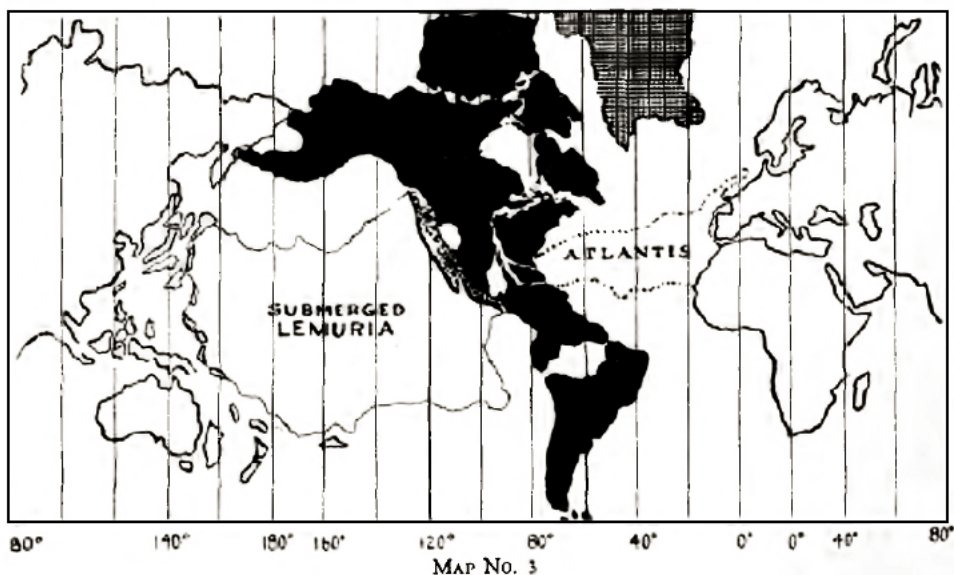
In keeping with the magnetic pulsations and earthquakes moving in an easterly direction around the earth, the continent that became North and South America moved westerly in a gradual manner, separating itself entirely from Europe, Africa, and Greenland, and at the same time leaving a unique coast-line for Europe and Africa. Students of geography have noticed for many years that the eastern shore line of North and South America was very similar to the western shore line of Greenland, Europe, and Africa, and that the pieces of continent could be fitted together much like the pieces of a cut-out puzzle, making due allowances for the ever continuing changes of shore lines. At the same time that these changes were taking place mountains were beginning

to grow in the form of small hills, and the people of Lemuria were continuing their colonizations in other lands.

About fifty thousand years ago other very important changes were noted by those who made any official records or permanent writings of any kind. We find the surface of the earth much like that shown in Map No. 3. The continents of North and South America had moved westerly and had gone as far as they could go, inasmuch as the western shore of North America had reached and contacted the easterly shore of Lemuria, and that part now known as Alaska had reached and was contacting the easterly limits of Asia. At the same time we find that a new continent was beginning to rise in the Atlantic, and swamp lands appeared there, contacting and uniting North America with the shore of Europe and Africa.

The reader should keep in mind that it does not take a very great cataclysm to make many important changes in regard to continents and islands. Only recently it was determined by deep sea soundings and under sea explorations that if the entire land surface of the earth should be caused to raise above four thousand feet, or a little less than a mile, every continent on the face of the earth would be connected by land above water. In other words, when another great cataclysm occurs, and it should be in the nature of explosions that would raise the land only four thousand feet, all of the continents of the world would be in touch with each other above the surface of the water and thereby afford dry land communication and transportation. Think what a mighty change in the world would result from this! And, it may be said in passing, a cataclysm that would raise or lower the surface of continents or lands only four or five thousand feet would be a small cataclysm, indeed, compared to those that have taken place in the past. Therefore, we should not be surprised to learn that about fifty thousand years ago this new continent suddenly appeared above the surface of the water. Whether it had been in submarine existence at the time the North and South American continent rode over it in its westerly journey, or whether it was pushed entirely from the bowels of the earth upward for many miles cannot be determined, since little of it remains to this day.

Along with the rising of this continent of Atlantis the continent of South and North America also rose to a considerable height and mountains rose higher. Where marshy lands were thus enclosed by highlands deep seas were formed, and lakes and rivers. By studying map No. 3 the reader will note that the bay of Hudson was at one time a great sea connected with the St. Lawrence River and the Lakes, and that the Mississippi Valley had a very wide river connecting with an inland sea or lake in the Colorado Valley, and that between the Sierra Nevada Mountains and the Rocky Mountains there was another great inland sea covering what is now known as the State of Utah. Another sea was formed in South America in the valley of the Amazon. In fact, records show that boats from Lemuria and from the west were able to sail into this sea and out again into the Atlantic Ocean, and that international communication and pilgrimages from east to west were made by this route. This would have made the lower part of South America a separate continent, as shown on the map.



Greenland was caught midway in its westerly movement and remained fixed where it is today, although the northern part of North America was not broken up into islands but formed several large continents.

The most important consideration, however, is to be given to the western coast of North America. As the continent of North America moved westward it joined with the eastern high coast of Lemuria, which was the first part of Lemuria to have its hills rise to great heights and become real mountains. Later on when the continent of Lemuria was submerged this high portion of Lemuria, joining the western part of North America, remained above the water and constitutes the Pacific coast of North America, including the States of Washington, Oregon, all of California, a small part of Nevada, Lower California, and parts of Arizona and Mexico. The western end of Lemuria, near the coast of Asia, was beginning to sink and form islands, and here was the beginning of the formation of the new or separate continent of Australia and the islands east and north of it. In Europe mountains were beginning to rise and in Lemuria itself civilization was reaching a great height of development and the people were attaining mastership in a sense not even comprehended by us today; for their civilization was now fully a hundred and fifty thousand years old, whereas our present civilization is still a child in comparison.

Approximately twenty-five thousand years ago, further important changes took place on the surface of the earth. The continent of Atlantis rose higher and mountains began to form on it, especially in the eastern section, and mountains were forming rapidly in Europe in and around the Mediterranean Sea or north of it, and across the French and Spanish peninsula. The shore line of Europe and Africa was gradually changing through the disappearance of islands and the washing away of swamp-lands along its edges, leaving the continent of Atlantis separated from both Europe and Africa.

North and South America were also passing through changes, for the land was rising in South America to form mountains, and new mountains forming the Rocky Mountain range were rising, narrowing some of the seas to a smaller area, closing the rivers to a narrow stream, and closing the Amazon sea in South America to a river in a dry valley. As the western coast of Atlantis began to change and separate itself from North America, islands were formed and parts of the continent at Bering Strait were seriously affected, as well as the small continents north of Canada, now composed of islands.

Lemuria itself was continuing to sink in the western portion, forcing all of the people to move to parts of Asia, Australia, and the islands of the Pacific, or to the eastern part of the continent bordering upon the shores of North and South America. The continent of Atlantis had become peopled with pilgrims and colonists from Lemuria, who had crossed North and South America. Many parts of South America and many parts of North America were also peopled by tribes descended from the early pilgrims from Lemuria.

Approximately eighteen thousand years ago Atlantis was at its height in civilization. The eastern part of its continent now had enormous mountains and toward the west there were civilized areas covered with mountains rising to great heights. The people from Lemuria had reached Africa in their westerly journeys and had settled along the shores of the Red Sea and the Nile River, which was a very wide river feeding a number of lakes and inland seas and thereby affording excellent vegetation and the conveniences and necessities for civilization. This was the beginning of Egyptian civilization.

Three thousand years later, or approximately fifteen thousand years ago, another great cataclysm occurred which greatly changed the Southern part of North America. The people from Lemuria had settled in and around the rivers and great seas in what is now known as Texas and parts of Mexico and Yucatan. It was natural for these colonists to establish communities where water and vegetation were most abundant and where there would naturally be highlands or mountains acting as watersheds and affording the new product called stone and marble, from which homes could be constructed or into which caves or protected places could be carved or cut. But the great cataclysm of fifteen thousand years ago suddenly came upon the continent of Atlantis and caused the western part of it to sink and at the same time the great valley just north of Mexico and through which the great river known as the Mississippi flowed submerged, destroying almost all of the civilization centered in that part of North America. These people were known under the general name of Mayas, which was a general term given to all of the Lemurians and some of the Atlanteans who had entered that valley and built temples and large cities. The result of this submerging of land formed the present Gulf of Mexico. The

peninsula of Florida did not exist at this time, but a few mountain peaks rose where the peninsula of Florida now is and the islands of

Cuba, Porto Rico, and the other islands of the West Indies group were left as remnants of the sinking land. The newly formed mountains of North America that reached down to South America prevented North and South America from becoming separated and formed the present Isthmus, while that part of the old valley that was the highest, because of its great mountains, became the present land of Yucatan, while the rising land that forced the inland sea to disappear became part of the states of Texas, Arizona, and surrounding territory.

The civilization in Atlantis was at its height at this time and the records show that Queen Moo was ruling over the people that had survived and had joined those who lived in the mountains of the Yucatan.

Three thousand years later, or approximately twelve thousand years ago, a sudden and more or less unexpected cataclysm caused the entire continent of Atlantis to sink and become submerged in less than twelve years. The eastern high points of Atlantis were all that remained above water when the cataclysm was ended and these mountain tops or mountain peaks now form the islands known as the Azores, the Canaries, Madeira and others. Even in Europe many great changes took place, such as the sinking of the ancient civilization of Athens and practically destroying all living Athenians. The continent of Lemuria had completely disappeared and only its rocky mountain eastern shore line remained and was now a definite part of the continent of North America. The inland sea that once existed between the Rocky Mountains and the Sierra Nevada Mountains in the Nevada basin, was now beginning to dry up and disappear, gradually reducing to a small sea. The present small Salt Lake of Utah is the last remnant of that great sea, and this is gradually disappearing. Some day, fifty thousand years from now, or even less, students of the history of the earth's surface will read with much doubt the story of the existence of a lake in the heart of Utah, just as many of you are reading with considerable doubt the facts regarding the inland seas of our present continents and the disappearance of continents of ancient times. There was also a

small inland sea lying between the Coast Range and the Sierra Nevada Mountain range in California. This sea was in the northern part of California, lying in what is now the Santa Clara Valley and being a part of the present San Francisco Bay. Another small inland sea existed in the region of Puget Sound, for that was the northern extremity of the old land of Lemuria. In many parts of the present valley of Santa Clara, known for its very old soil and its wonderful relics of antiquity, sea shells of various kinds are found embedded in lands that are now high above sea level. Of other changes in Europe and other parts of the world we are not concerned in this book.

Lemuria had been torn to pieces and her great civilization submerged and lost, except so far as her colonies throughout the world were concerned. When the continent of Lemuria sank, it caused the water of the Pacific Ocean to recede on all coastlines and to change the shore-lines of all continents, leaving them higher and allowing many islands to appear that had not been visible before. When Atlantis sank the great hole left in the Ocean was immediately filled with an inrush of Ocean water which likewise changed the shore line of North America, allowing islands to be formed and some lands to be sliced off, such as a part of New York State being cut off and dropped into the Ocean forming the present Hudson River and the island of Manhattan, and that which is known as Long Island. The water of the St. Lawrence River and the Great Lakes and the Hudson Bay were drawn into the Atlantic Ocean at the same time, thus narrowing the rivers and making smaller the lakes and bays. We are not concerned, however, with the many changes that occurred throughout the rest of the world but with the results from the submergence of Lemuria, approximately twelve thousand years ago.

What became of her people? What races of mankind descended from this earliest race on earth? To what heights of civilization did she attain? What did she accomplish in her thousands of years of development and progress? Are there any remnants of her strange people living today? And what is the great mystery of California and the Pacific Coast of North America? These are the questions that interest thinking people today, and these are the questions that I will attempt to answer in the following pages.

Chapter IV

THE LAND AND THE LIVING

NATURALLY, ONE OF the first questions that is asked by every person who hears the story of the lost Continent of Lemuria is in regard to the land and the living thereon. What was the country like? How did the people live? And what did they do? The student of arcane literature invariably asks another question, "Did the Lemurians attain any special degree of intellectual, mental, or psychic development, as is sometimes reported?"

Regarding the nature of the country itself we have certain evidence from archaeological researches and undeniable testimonies in the form of relics. The country as a continent was probably not as mountainous as the western part of the United States except along the eastern shore, which is now a part of the State of California. The central part of the continent was more or less level with an occasional mountain peak rising to perhaps two to four thousand feet. These peaks were unquestionably formed through volcanic eruptions and undoubtedly the entire continent was badly shaken at times by the eruption of the many volcanoes which dotted every part of the continent. In the extreme western part of the continent there were some mountain ridges whose high peaks constitute the many islands near Asia.

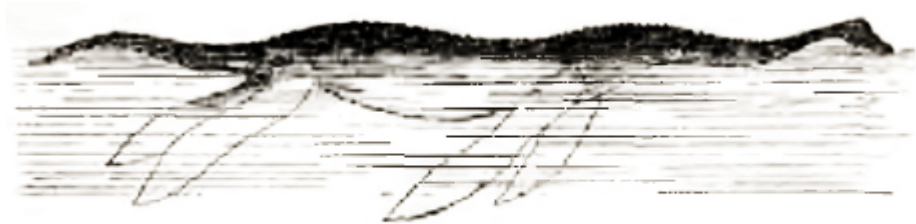
The vegetation on the continent was undoubtedly of an extremely tropical nature. Viewing the continent from our present day considerations we would say that most of it was in the tropical zone but viewing it from the time of its existence we can say that all of it was of a tropical nature since most of it, if not all, was within an extremely

warm belt. Those who have made a study of nature in its relation to the zones of temperature know that in tropical countries all living things of the vegetable kingdom grow to an extremely large size and in the animal kingdom all species lower than man in intellect and spiritual development tend to grow to extreme size. From specimens that have been discovered in various islands of the Pacific, long encrusted in the soil and preserved for us through many centuries, we see that even the smallest insects, as we judge them today, were of an enormous size in Lemuria. That which we call the ant today was so large that it was at least two inches in length in Lemuria, and the bug generally known as the roach, for instance, was from four to five inches in length, with large wings capable of flying a very long distance. All other animals grew to enormous size proportionately to those I have mentioned. The largest among the animals was that belonging to the class Dinosauria. These creatures grew to be over a hundred feet in length and sometimes much longer and they were undoubtedly the greatest destroyers of human life, animal life, and vegetation. Their strange grumbling, made by a form of gurgling in the throat, which always preceded one of their wild rampages in search of flesh, or the crackling of vegetation as their huge bulky forms moved through the high growth of grass and wild bushes, were sounds for which the natives constantly listened and in which they lived in dread.

Birds were especially prolific and of many varieties and it is believed by some of the best authorities that the eagles, especially that peculiar genus, the bald eagle found in the western part of North America is a remaining descendant of one of the huge birds that had its natural habitat in Lemuria, for it is found in some relics carved as an emblem, and in some pieces of stone parts of its wings, or the bony structure, has been embedded, giving us an excellent idea of its size and power.

Snakes and serpents of various kinds were also quite common and even though up to very modern times the belief in sea-serpents has been smiled upon by scientists who took the position that the sea-serpent was a mythical creature never having had real existence, it is now known that such creatures actually existed and that the ancient writings referring to them and the pictures carved by the Lemurians and their descendants were based upon actual facts. Only very recently,

or within the year 1931, the first fairly complete skeleton of such a sea-serpent was found on American soil in the State of Texas where it was uncovered by excavators who had dug into virgin soil for the first time. Scientists who have examined the skeleton agree that the remains are many thousands of years old and that this gigantic Plesiosaurus flipped through the waters of the Pacific Ocean at the time that the Pacific Ocean reached inland to the district of Texas before the continent of North America was completely formed.



THE PLESIOSAURUS

From specially made photographs prepared for my study and examination I am convinced that the measurement of seventy-five feet for the length of the animal is correct. Its head is over eighteen inches wide and its neck over twenty-five feet long. Such creatures were evidently very frequently seen around the shores of Lemuria and were another source of terror to the inhabitants of the continent.

Perhaps the most interesting of the various species of animals that inhabited the continent of Lemuria and that which was the most prolific was that known as the *Lemurs* which constituted the class in the animal kingdom known as the Lemuroidea. Briefly and in non-technical language one may say that this class of creatures was much like that of the monkey or ape but with certain distinct differences which scientists have easily recognized even from the most fragmentary of specimens of skeletons. These creatures were of various sizes and in some parts of Lemuria, especially in the more tropical sections, grew to the size of the human body, or nearly six feet in height when standing up-right. With the average Lemur the tail was very long but other characteristics of well formed fingers and toes and well shaped heads have been responsible for an error being made in the judgment of those who found the earliest specimens of the skeleton remains of the Lemurs, and who thought that these fragments were parts

of the skeletons of the humans who lived on Lemuria. This led to the conclusion that the Lemurians were an undeveloped sub-race of man. Many strange stories have appeared in various books regarding the native Lemurians and their primitive physical form and undeveloped human characteristics.

The strange belief that man evolved from a continuous and progressive development of the Lemuroidea and that the eventual human Lemurian was a descendant of the ape-like Lemurs is also unfounded inasmuch as excavations and discoveries made within the past centuries have shown that the Lemurians as a race of man were highly developed in every physical and mental sense while the ape-like creatures were still true to their primitive form. There is nothing to indicate that the Lemurians were a primitive race except in the thousands, or perhaps millions, of years preceding the building up of the continent of Lemuria as a highly civilized nation, and there is no evidence that warrants the belief that the Lemurians were descendants from any lower specie of the animal kingdom. In fact this belief is abhorrent to every profound student of the Lemurian civilization.

It may be interesting to note in passing that the name of Lemuria as a name for the lost continent was arbitrarily adopted by scientists many years ago because of their knowledge regarding the existence of the Lemuroidea in the islands of the Pacific and the lands surrounding the Pacific and because it was believed that this class of creatures belonging to the primates had its original habitation on the continent that is now beneath the waters of the Pacific. The continent, however, is referred to in ancient writings as the motherland of Mu.

Regarding the people themselves, we have evidence that indicates that they were a little above the average of today, perhaps six feet in height and weighing around one hundred and sixty to two hundred pounds. They were of a strange appearance, however, with many unusual features. First of all they were not given to the eating of much meat, especially that of large or wild animals and when they indulged in flesh at all they ate that of small animals and fish. They lived principally upon vegetables and fruit and had discovered or evolved a method of baking many forms of food from vegetables made in the same way as our bread of today is made from wheat or corn.

This method of eating had a considerable effect upon their manner of living, for, in the first place it did away with every invention or process for the hunting or capture of large animals or wild animals. This would naturally eliminate also the effects of hunting which have had a considerable influence upon the culture and modes of living of other races. Not being hunters they did not venture into wild parts of the country and did not become discoverers of new cities or new lands except as other forms of necessity might take them for short distances away from home sites or scientific exploration warranted. In fact new communities were established only as the old ones grew larger.

After the first great catastrophe that eliminated more than half of the original continent and left only a small continent in the center of the present Pacific Ocean the highest culture among the people of Lemuria developed along the eastern shore on the high mountain slopes facing the Pacific Ocean. Trade was exchanged between this shore and points of the new continent now known as South America. North America at this time was so swampy or covered with water that the raised parts, or those sufficiently above water to permit of habitations, were far to the south or north.

South America had afforded the opportunity for the establishment of cities and communities originated by those of Atlantis who had gone westward from the Yucatan in the time of their great catastrophe and there was a continuous exchange and communication between the Lemurian and the country of South America, especially the northern part.

While speaking of this exchange and trade it may be interesting to note one of the high developments and scientific achievements of the Lemurians. They did not use steam ships as we know them today although they did use the wind as one means of propelling or driving some of their vessels in certain directions. According to some carvings and writings found in very old records and buried specimens, they had found among the volcanic regions certain stones that had been thrown to the surface of the earth and which had a peculiar activity which affected water. When such a stone was placed in a large body of water it pushed or shoved water away from it in one direction with a

very peculiar repulsion. This stone was used by attaching it to the rear part of a raft between two extended arms so that the stone was held just slightly beneath the surface of the water. The stone was turned in such a manner that the repulsion of water was toward the rear. Since the water could not move away from the stone, the stone was forced forward and this pushed the raft in a forward direction. Whether there was any considerable speed to this mode of travel or not we cannot judge from our present day comparisons, but evidently it saved considerable labor and was sufficiently efficient to enable rafts and large enclosed vessels containing from ten to twenty men and a large store of supplies to make long journeys with safety. A form of steam propelling was known and used in many mechanical ways. Wind mills were also used in manufacturing purposes and there seems to have been another stone having some sort of magnetic repulsion, radiating an energy from it that was used to turn wheels that had large pieces of iron or some similar metal attached to its surface.

Light was also produced in homes or enclosures by means of some stone or mineral that was like unto radio-active ones discovered today, but which gave a very brilliant light continuously. Many rare minerals and unusual stones were used by the Lemurians in various purposes little understood by us since we have not yet discovered duplicates of them and from the occasional references to them, in writings or carvings, it is difficult to appreciate their nature and the purposes to which they were put. Evidently the continent in most parts was rich in minerals almost unknown to us today or else the Lemurians were so advanced in scientific knowledge that they were able to use many of the minerals now known to us for purposes unsuspected by us.

A large portion of the continent was constantly in a steaming condition due to the large areas of boiling lava. In this respect the surface of the continent in many places must have been like that seen near Naples with the hot boiling mud bubbling from the fires beneath and giving off steam continuously. I have walked among these beds of mud and studied the nature of the soil beneath and around such areas and have tried to picture the Lemurian continent with its active volcanoes beneath it and the other active ones rising high above the surface of the table lands, and it was easy to understand how such an

continent might become destroyed and so shaken that the water of the Ocean would rush in over it and cause it to sink and disappear. Undoubtedly the large areas of boiling mud were lower than sea level and vegetation covered only those portions of the continent which were above sea level and along the shore of Oceans and rivers. This, however, would have permitted vegetation to have covered at least 75% of the continent.

Scientists have generally agreed in believing that the continent was four or five million years old at the time of its disappearance and this refers to the portion that remained in the Pacific after the first division and general floods which submerged the half of the continent lying east of Australia. Those scientists who have studied the evidence of the flora of Lemuria point out that it included principally coniferous and giant ferns while its fauna included many specimens of unusual scientific interest.

Whatever structures or buildings were erected by the Lemurians in the latter days of their civilization were unquestionably composed of stones of an extremely hard and durable nature much like granite and marble. Relics of these structures show not only the use of unusually hard stone but the use of a form of cement or mud for the joining of the stones and filling in of spaces between them that has stood the destructive forces of time, tide, and storm. The strange nature of the stone is one of the chief sources of evidence regarding the dispersement of the Lemurians before and after the great catastrophe. Structures have been unearthed in parts of South America bordering the Pacific Ocean, along the shores of Baja California and in certain parts of California and even in parts of Nevada, composed of this same hard stone, despite the fact that nowhere in the present excavations of North American soil have such stones been found in a natural state. This, along with the discovery of many unusual carvings, strange pieces of wood, specimens of unusual pottery and bead work and agricultural implements typical only of some of the Islands of the Pacific Ocean which are remnants of the lost Lemuria, give conclusive proof of the fact that the ancient Lemurians were in contact and communication with the shores of North America before the submergence of the continent.

The homes and other buildings were generally built in the form of rectangular walls averaging about ten to eleven feet in height over which wood and leaves and a coating of mud formed a roof. The roof extended from four to six feet beyond the walls on the outside thereby affording some shade around each building and keeping the interior cool. The extreme heat and the brilliancy of the sun was evidently one of the problems which the Lemurians had to contend with for there are many other indications that they suffered greatly from such sun heat on a continent where the very soil was warm from great fires and beds of lava beneath. There were numerous rivers and cooling streams due to the many small hills forming many valleys, which was most fortunate, and this, coupled with the fact that there were frequent heavy rains throughout the year, made it possible for the Lemurians to endure the heat and cultivate the soil. Larger structures were much like the small ones except in the height of the walls, and were composed of separated units with covered hall ways between them or perhaps long passage ways so that persons could go from one unit to another without going out into the heat of the sun. Other homes were carved into the sides of great rocks or mountains.

Most of the agricultural work, which was the principal employment of the populace, was done early in the morning or late in the afternoons because of the heat of the sun. Pottery and the making of ornaments seemed to be the chief manufacturing industry and this would indicate that there was a considerable exchange of these things between various sections of Lemuria and various other countries or continents. It is very possible that that part of Lemuria which disappeared first may have been considerably different in its soil and mineral elements and that there was a large exchange of the products of one part of the country with the products of another part sufficient to have warranted the Lemurians in the far eastern part devoting most of their time to the manufacture of articles of adornment, decoration, worship and mechanical service.

Wood was used to a great extent in the construction of buildings and in the manufacture of useful articles. The eucalyptus tree and the primitive form of the giant redwood tree were the principal ones to be found in Lemuria. The indications are that the eucalyptus was most

prolific if not exclusively found in that part of Lemuria which was the first to submerge but a portion of which now constitutes the countries of Australia and New Zealand. However, young eucalyptus trees were transplanted in the far eastern parts of the continent and even brought to portions of the North American continent, and redwoods seemed to grow naturally along the eastern portion of the continent which now forms a part of the continent of North America. Thus we find in California the giant redwood trees acknowledged to be the oldest living things on the face of the earth, for some of these trees rising hundreds of feet into the sky are thousands of years old. But of this I will speak later.

Some very large buildings were built by the Lemurians undoubtedly as temples or places of worship and scientific study. Domes or curved roofs were quite frequent in connection with these larger structures and wherever a building was constructed for religious purposes the main entrance was a portal with the two crescent curves at the top symbolic of the sacred curve which was the basis of their religious-scientific doctrines.

There apparently was no attempt to build their homes close together or create congested communities although there was a very definite community life with definite precincts or districts for homes, temple buildings, and places of manufacture and agriculture. Streets and highways were formed by clearing away all vegetation and leveling a broad path and then covering this with a thick layer of powdered stone that was much like chalk stone in appearance but which when wet formed a hard united mass much like cement. In other places the wet, powdered, stone was merely sprinkled on the path and apparently no vegetation could grow through it and, therefore, such paths were kept definitely open and well defined. Transportation was principally by small boats on the many rivers for all the communities were located along the shores of rivers, but various animals were used to draw or pull what we might call sleighs, along the smooth highways while other creatures were used for individual riding. Many pictures crudely drawn show the native Lemurians riding on the backs of animals which appear to be tall and slender much like the camel, but of an entirely different form. As we shall see later on, there was not the need for

personal contact and transportation in business and social matters that is common today and only those engaged in the transportation of merchandise or products of some kind felt it necessary to leave their communities and go to any great distance.

Gold and silver were plentiful as were other rare materials but these were used purely for ornamental purposes and not for exchange or any form of compensation.

All in all the Lemurians had a very difficult time because of the climate, the nature of the soil, and the continuous dread of unexpected volcanic eruptions, earthquakes, tidal waves, and attacks from hordes of wild creatures that would descend from the mountains or come from the plains or rise from the rivers and Ocean waters suddenly to attack a community. Despite all of these handicaps and difficulties, however, we find that the Lemurians achieved a great scientific comprehension of natural laws and at the same time developed inwardly certain human abilities to a degree much greater and higher than we have attained today, with all of our boasted advancement in civilization.

Chapter V

THE MENTAL AND PSYCHIC DEVELOPMENT OF THE LEMURIANS

ASIDE FROM WHAT we know of the descendants of the Lemurians and through a study of them discover the high degree of development achieved by their ancestors, there are many ancient records which refer to, and fairly accurately describe, the mental and spiritual development of the people at the time that Lemuria was in the height of its power. Ever must we keep in mind the fact that the civilization of Lemuria had developed through aeons of time. Europe may speak of its long periods of culture, and Rome and Athens may speak of the great heritage which was theirs, and even Egypt may boast of a long period of intellectual development, while we in America rejoice in the fact that there are some centuries of culture and development back of our present generation; but when Lemuria was in the height of her power she could boast of thousands of centuries of development.

In addition to the long period of time through which the Lemurians had learned the lessons of life and attained mastership through perseverance, industry, study and cooperation with the highest laws, they had the advantage of being free from the contaminating influence of false knowledge and a material conception of life.

Speaking in a purely spiritual and mystical sense we find that today those in Europe or the Western world who are seeking to comprehend the higher laws and principles of life deplore the fact that so much

which we have learned in the past century or two must be unlearned in order that the intellectual consciousness of man may be cleared and purged and made ready to understand and inwardly comprehend the higher laws and principles. It is quite commonplace for students of these subjects to say that they wished they had come in contact with the real truths of life in their childhood when the mind was open, unbiased, and unprejudiced, and when the eyes had not seen so much through colored glasses and the ears had not heard so much through false trumpets. It is a fact that we are born with not only an inheritance of misunderstandings and false conceptions, but our environment and education from the hour of birth onward are fraught with the pressure and influence of false ideas and untruths. We struggle to separate the gross from the pure, to find truth amid so much falsehood, and to adjust ourselves to a correct understanding. Realize, then, what it meant to the Lemurians to have been free of this contaminating influence.

We admit that if a child born today, could be separated from the present influences of misconception and taken to a distant point and raised and trained in a purely natural spiritual way, with no contact other than that which is consistent with the understanding of higher laws, that such a child would become a great master so far as the highest principles of life are concerned. This was the situation with the Lemurians.

The Lemurians were not surrounded, right from the very earliest days, with any established conceptions of the universe or of the natural laws operating in the universe, and they had no established opinions or orthodox doctrines of life prescribed for them by any special group of scientists or educators, for all knowledge was obtained through the individual observation of Nature at work.

I do not mean to intimate that the Lemurians had no schools or institutions of scientific learning, for these are ample evidence to show that they did have these in abundance and operating with a system that would be most desirable today; but these institutions taught only that which was demonstrable, which had been proved true, and which the students could demonstrate to themselves. We find in all of the writings and records of the ancients that even thousands of years after

Lemuria had attained its greatness in scientific learning and spiritual development the people had not fallen into the error of creating theoretical explanations and establishing hypothetical conditions to explain the phenomena of life. Our scientific schools today are filled with this sort of mental food and it constitutes one of the greater errors of our education.

The Lemurians and their descendants despised guess work and speculation in their learning. They came to realize that there was one dependable source of positive knowledge and this was the Cosmic Mind. It seemed to be common practice with them to resort to concentration and meditation when in doubt, or in search of new knowledge, just as we, today, turn almost automatically toward some printed book, the newspapers, or some specialist in human form, and accept the dictums, the principles, the theories, the ideas, the Personal conceptions and beliefs of these supposed authorities, without question. It is for this reason that in all of the later developments of their sacred literature, which constituted their real books of knowledge, they placed great emphasis upon the value of meditation and concentration, and we should not be surprised, therefore, to find that they became mighty and powerful in their ability to attune with the Cosmic Mind and in their further ability to comprehend, understand, and interpret the impressions they received. From these practices developed all of the sacred ritualistic practices of the various religions that developed among their tribes or descendants who went into other lands and established what later historians called the various religious rites and beliefs.

We may wonder whence came this great faith in the Cosmic Mind and the universal ability to receive information in this manner. Tracing back their own comments in this regard, we find that one very natural faculty which had developed in them was responsible for this great faith and trust in the Cosmic Mind. In order to make plain what this faculty was I must say something about the personal, physical, and mental, as well as spiritual, characteristics of the beings who constituted the Lemurian race.

If I could select a typical Lemurian, truly representative of those of his race who lived in Lemuria at the time of its greatest advancement in civilization, and place this individual before you as an exhibit, you would look upon a creature peculiar in many particulars. The first and most outstanding difference that you would notice between the typical Lemurian of ancient times and the typical man or woman of today, would be the fact that the head was very much larger in proportion to the body than we are accustomed to find, and we would notice that the forehead was very high, or that the distance between the eyebrows and the hair on the top of the head was much greater than in the average individual of today. In fact, the average forehead of the Lemurians must have been about six to seven inches in height. In the center of this forehead, about an inch and a half above the bridge of the nose, there was a large protrusion much like the size and shape of a walnut. We would look upon this sort of growth in the center of the forehead today, as a disfigurement, but with them it was perfectly natural, and such a protrusion was as proper to them as is the protrusion of our nose, or of the chin, or the high cheek bones. This protrusion, however, was composed of a soft mass of matter over which the outer cuticle was drawn tightly and the cuticle itself was of a delicate, soft nature and color like the skin that is underneath our eyes.

In height, these Lemurians were a little above the average of today, with a great many attaining a height of almost seven feet. The arms were much larger, longer, and well-developed in muscle, while the limbs were not so long but fairly well-developed. The hair on the top of the head was short, not through any style of dressing or training, and it grew very lightly and was of a very fine texture. The hair on the back of the head, however, grew very long, and was often braided or arranged in very fancy forms across the shoulders or down the back. If there was any one particular form of ornamentation it was in connection with dressing this long hair, and individual taste was given a wide scope in this regard, if we are to judge from pictures carved in stone or drawn or painted upon leather.

The necks supporting the heads were long and slender and usually a decorative collar formed of beads or stones was the only fancy addition to the adornment of the body. The feet and hands were large and every

joint of the fingers and toes was easily moved and controlled, thereby developing them to a greater degree than we find in the present day races of man.

The women were somewhat shorter than the men and somewhat more corpulent, but their features were far more refined than those of the men. Very few of the men had any hair upon the face and the women protected their faces from the heat of the sun and from the effects of the weather by wearing a veil made of some vegetable fiber through which air passed freely, but the protection against sunburn was evidently sufficient to result in a fairer complexion for the women, throughout many generations, than was found among the men. The ears were much smaller than we find them today but the nostrils were largely developed and the nose was more broad and flattened on the face than we find among the people of the western world of the present period. The eyes were large and very clear, and gave an impression of a piercing gaze and keenness of perception that must have been very impressive. The skin was not of dark complexion but merely tanned, while the hair was very dark and the eyes were brown. The teeth were very small but uniformly even and regular.

The protrusion in the center of the forehead was a result of the sustained development of a faculty of the human body that has gradually disappeared since Lemuria submerged and the races of its people were dispersed throughout the world. I trust that my readers will not compare this protrusion of the forehead with the fantastic stories of Cyclops, but the story of Cyclops is based upon what was an actual fact with the people of Lemuria, for, although this protrusion in the forehead was not an organ of sight of a limited nature nor was it a "third eye" in a limited sense, it did constitute an organ of sense that was equivalent to an eye, and an ear, and a nose, and any other faculty that we now possess for the reception of impressions. It was commonplace for the Lemurian to close his two physical eyes and to stand still at any moment of his daily activities and focalize his consciousness upon the center of his forehead and receive an impression that might have been translated into one of sight or smell, or hearing, or feeling, or tasting. In fact, it was as common for the Lemurians to suddenly turn their concentrated attention to this organ for some impression, as it is for

us today to stop in our conversation or our activities, and concentrate our attention upon our hearing in order to hear some distant or faint sound, or concentrate our eyes upon something we wish to see clearly, or concentrate our sense of smell, or feeling, for a moment in order to analyze some impression. The Lemurian, however, used this special faculty not for local impressions or for purely intimate matters, but for long-distance impressions, for it is recorded that through the use of this faculty he could see or sense by smell or sound, some dangerous animal at a very great distance. In fact, he developed eventually, the ability to communicate with animals in their own language or their own manner of communication, through attuning this sixth sense with their own.

We should not be surprised to learn, therefore, that the art of mental telepathy or the mental exchange of ideas and impressions at unlimited distances became a perfectly natural, commonplace, and regular practice with the Lemurians. They recorded, in a casual manner, the reception of impressions from others who were hundreds of thousands of miles distant, just as a hunter today in recording his story of his hunting experiences would state in a casual manner that he heard the call of another hunter or the call of an animal five hundred or a thousand feet distant. To the Lemurians this sixth sense was not an extraordinary thing but quite commonplace, though they were conscious of the fact that its usefulness had been developed by their ancestors through practice and concentration and that it was a faculty more susceptible of development and growth than any of the other faculties which are common to the human race.

We, today, are conscious of the fact that our eyes can be trained in seeing, as witness the training given to an artist; or that our ears can be trained to hear, as is necessary with a musician; or our taste may be developed, as is true with those who are experts in the tasting of wine, for instance. We are likewise conscious of the fact that our muscles in any part of the body may be developed, or that certain features or functions of the body may be strengthened through definite effort and practice.

With the Lemurians the knowledge was handed down from generation to generation that the salvation of their race and the hope

for mastership in the highest attainments of civilization depended upon the individual and personal development of this sixth sense. Naturally, they did not consider it a special gift and it is doubtful if they ever thought that the time would come in the development of the human race that that sense would become obliterated through lack of use and lack of development to such a degree that its existence would never even be suspected. They did believe and did understand that a lack of use of this faculty in any family for several generations might result in a diminishing of its size or its high degree of usefulness, just as we realize that the discontinuance of the use of the tongue in speaking through several generations might naturally result in an offspring having no ability to use the tongue at all.

That this sixth sense was an organ equal to or in some way connected with the present small organ in our modern bodies known as the pituitary body is quite likely. And, scientists have discovered that in many of the races of man living today in remote parts of the world this organ is much larger than it is in those of more civilized races and that it has unquestionably diminished in size throughout the ages and must have been an important organ in some early races of mankind. However, that may be, this sixth sense also enabled these Lemurians to sense things in their *fourth* dimension, for one of the problems that confronts every student of their ancient carvings and writings is the continued description of things in a manner that shows that they saw or felt or sensed something about everything in nature of which we have no consciousness today. When they saw a tree, or an animal, a stone or a mountain, they saw more than its height and breadth and thickness. They saw something of a Cosmic nature or ethereal nature, to which they gave various terms; and to them it was as much of nature and as important in description as were the other three dimensions.

Now, if we add to this faculty and its abilities the further fact that it enabled them to attune with the Cosmic and to receive direct information of a dependable, reliable nature on all subjects and covering the entire field of knowledge, we will realize at once that the Lemurians must have attained an extraordinarily high degree of perfection, not only in knowledge but in the matter of living and co-operating with all of nature's laws.

Should we be surprised, then, that these people living on one continent, stretching almost half way across the globe, should have been intimately acquainted with the facts concerning the universe, the growth and development, rising and submerging of other lands, and other continents? Should we be surprised at their intimate knowledge of What was going on in distant points of the world far beyond their personal contact? And, should we be surprised that they had solved all of the great problems of life and had found solutions to all of the mysteries?

Their records and writings show that they were acquainted not only with the rest of the world as it existed during their time, but with what had existed on the face of the earth prior to the formation of their continent, and what would eventually happen to their continent. This was their guide in their wide colonization of other lands, and in the dispersion of their people to distant points in various periods. Again, we must take into consideration the fact that for over a hundred thousand years they had an opportunity of developing their knowledge and of carrying out their plans for preserving the race of mankind against the cataclysmic changes that they knew would take place.

To them the spiritual part of the world was the most important, because it was the only real part and the only dependable and safe part in life. Thousands of years of accumulated knowledge had taught them that the very foundation upon which they stood, composed as it was of earthly materials, and subject to the mighty changes that had taken place and would take place, was a most unreliable and unreal part of life.

Their conception of a future existence was quite unique and yet most logical, and probably as good as any that we have today. They were not only firm believers in the doctrine of reincarnation (not transmigration) but they had had ample time, and the faculty with which to prove, that reincarnation was a fact and that there were those living among them who had lived before on the same continent and in intimate contact with them. Therefore, reincarnation was not a matter of *belief* with them, for, as I have said above, they had no beliefs which were not demonstrable truths. They knew reincarnation to be a fact

the same as we know that so-called *death* of the body is inevitable, and that the same body will not be seen on the earth plane again. This is not a belief with us but an established fact over which there can be no dispute. Their understanding of reincarnation was just as well established. But, they did know, also, that in the interim between the passing from this life and the re-embodiment of the personality again, the personality would exist in a spiritual world which they were not foolish enough to attempt to interpret in material terms like the clergy and the religious doctrinaires of today attempt to do.

They definitely stated that the personality of man was ethereal, spiritual, invisible essence and consciousness, which would occupy the fourth dimensional conditions of a purely spiritual world, and that such a world could not be located or described, limited, or compared with material terms relating to the material world. Even the Cosmic Mind which they looked upon as superior and above all human and material things, was not considered as being above them in a physical sense, nor located in the heavens or the clouds, as we think of Heaven today, but was considered to be in all space, everywhere, and for this reason they were apt to picture the Cosmic Mind or Cosmic consciousness as being within their rooms or even in the deeply excavated secret chambers beneath their homes, as in the vast space above the clouds.

For this reason the spiritual personality of one who had passed through transition was just as apt to be close to them and living with them in their homes or in their temples as above the clouds or anywhere else. That they could sense or contact these dis-incarnated personalities through their sixth sense is quite plainly indicated in their writings, but such contacts did not imply that such personalities were either close at hand or at a distant place inasmuch as this sixth sense received its impressions instantaneously, regardless of distance.

With such a nature and such an understanding of universal conditions it was only natural that the Lemurians should have developed a very high degree of appreciation of spiritual laws and principles. Their conception of God was of a *universal principle*, both positive and negative, male and female, and Creative and loving in every sense. They had outgrown any earlier beliefs that their primitive forbears might

have had that storms and strifes, cataclysms and destructive forces, were sent by gods of evil or by a loving God expressing His wrath. They looked upon all of the processes of Nature as constructive, even when temporarily destructive, and considered these as established laws of evolution having been created by a loving God in the beginning of time. Their interpretation of God as analogous to the human individual was much like comparing God with a *Great Master*, as well as *parent*, of all living beings. He regulated or controlled every process of nature with only one thought in mind, that of life and the perfection of the human race.

In another chapter I will speak of their communistic affairs, and their ethical and moral practices, for at present time I am speaking only of the individual as a highly spiritualised being. The refinement in the food they ate (being almost totally of a vegetable nature), the care which they exercised in what they drank, the manner in which they lived so far as hygienic conditions were concerned, coupled with labor, exercise, and rest, produced an unusually healthy body; but there was no attempt to seek a long life as the most desirable asset of the living. In fact, my readers may be surprised to know that they looked upon transition not only with a total absence of fear, but as a valued change and improvement in the status of the individual, and they were capable of deciding *when* transition should take place, and *how*, and it was common for the Lemurians at certain ages to announce to their relatives and friends that three days, or two days, hence they would pass through transition. They and their relatives would then make preparations for such an important event and all material affairs would be adjusted. On the day of the expected transition the devout ones would place themselves on that portion of sacred soil which they had selected to be their burial place, and with due ceremony lie down, bid farewell to all, close their eyes and go into eternal sleep within a few hours. Seldom were Lemurians stricken *unexpectedly* by any disease, and even accidents due to the attacks of savage animals, which was their greatest problem, were generally known to them in advance and every attempt was made to avoid such attacks. The average Lemurian, however, chose transition as the next step in his life after he became convinced that he had accomplished all that he could do or all that was expected of him in the conditions and circumstances in which he

lived. For this reason, many Lemurians passed through transition in what we would call youthful ages, while most of them passed through transition between the sixtieth and seventieth year and a number out of every thousand lived to be over a hundred years of age.

If you, my reader, think that such a thing is impossible as the selecting of a day for transition and the arbitrary creation of such a condition without disease or pain or injury, you should know that there are still some groups or tribes living who practice this system at the present time, and the well-known explorer, Capt Salisbury has recently lectured upon his contact with transitions which he saw in various places. Many ancient records of the descendants of Lemuria show the continuance of this practice for many centuries after the continent submerged, and undoubtedly the pure Lemurian, or the pure descendants of ancient Lemurians who are still living in various parts of the world, carry on this same system as a quite natural solution to many of life's problems. It was not looked upon as a form of *suicide*, for in their ancient writings the willful ending of life by injury or undue risk of the maintenance of normal conditions in the body, is considered sinful, and any attempt to avoid obligations or the solution of life's problems by bringing life to an end was considered a violation of the highest laws. He or she who contemplated transition and prepared for it had to be able to show to relatives and friends that whatever their mission in life, it had been fulfilled, and that there were no uncompleted duties nor obligations, nor any fears from which they were withdrawing in cowardice.

These facts will give you some idea of the Lemurian as an individual, and with these in mind we will make a little study of their community life and of their various moral and ethical codes.

Chapter VI

THE SPIRITUALITY OF THE LEMURIANS

By Dr James W. Ward

(Eminent Disciple of Oriental Monastery Schools)

SOME HISTORIANS TELL us that the Lemurian race was as unconscious of this physical world as we are in our sleep. To me it seems strange that historians having some facts about the Lemurians, will cover those facts with vague and indefinite ideas and statements which cannot possibly be true. In the next breath they admit the Lemurians were so spiritually developed that their consciousness was never concentrated on this physical world. They also vouchsafe the statement that their incarnations were a favorite pastime, laying aside the physical body when worn out and taking on another as naturally as the falling off of the leaves from trees and new ones coming out as beautiful as the ones cast off.

In the face of such contradictory statements they would have us believe the Lemurians were all born and lived without eyes, that they had no need of eyes, because, like animals and fishes in caves and underground, their eyes would atrophy from living in the dark. They go on and say that they had sensitive spots in their heads where the eyes should be and that the reflections of the sun affected those sensitive spots. First they saw they had no need for eyes and could not have eyes in a land of dense fog which the sun could not penetrate, and yet the burning glare of the sun caused great pain, and suffering to those sensitive spots in the head.

Such writings go on to say that the Lemurians never had a language, but they fail to explain how we got historical records almost as complete as that of George Washington. Writers of today say that the Lemurians were taught at the school of Initiation the laws of nature and facts relating to the physical universe, and art. Let me say at this time that the Lemurian of Art was only used in reference to the Deity and, if I remember the wording of the old manuscript correctly, it was spelled *Ord*, translated ART. However, let us give thanks to those teachers for teaching a “blind” race which lived only in the spiritual and had no concept of the physical universe, yet were able to study the laws of nature and all the facts relating to the physical universe and art. Why not tell us where they, our writers, received their erudition? Where did they get their evidence that the Lemurians never had a personality nor an individuality, that they were only a God-guided people? I wonder how many of such writers have established and proved to themselves an individuality, and how I wish they had the divine apperception the Lemurians had. We must, however, thank them for stating that wisdom came to them as a gift. Personally, I wonder if God was not more generous in those days with His gifts than now? But why the argument? Let us establish the true facts and, unless I can prove to you that my friends have no ground to stand upon, you should refuse to accept my statements.

The first thing we were taught in the Oriental Monasteries, regarding the beginning of the human race called man, was that God was first, last, and always; that God was and is a supreme, divine, intelligence, who produced, evolved, and manifested man and every living thing. We were taught how and why man was produced. Our teachings were handed down from the Sages of Antiquity, and had been recorded in various ways and were perfectly understandable. They stated that God realized that every spiritual existence had to have a spiritualized manifestation in transition in order to be consciously conscious of its own existence, God having produced nature and every living thing had an idea of an ideal manifestation of the absolute, and He produced man as perfect as He Himself was perfect. If God failed in one millionth part of the perfection of man, and if our modern writers change that first man in any way, they destroy the existence of one Infinite God.

God's ideal in perfect man was a thousand times more perfect than I am today. I know that the Lemurian people were thousands of years old, the offspring of the original human family coming down through two long and interesting races whose earthly existence was purely immortal, that is, if the divine injunctions handed down from them to the Lemurians were authentic. That history was simply this: that man wanted to be free, he begged for freedom, he knew he was divinely free but he wanted to be a free moral agent; he knew more about liberty than some of us. God endowed man with reason and he lost track of his divinity; then came sickness, pain and death. Lameness and disease came into existence and from this there were millions blind, so many so, that thereafter the Atlanteans called them the blind race. However, there were many times more in numbers who were physically whole and pure as the angels in heaven.

Instead of pinning your faith on the lapel of our modern writers with their superficial knowledge, go with me and let us recognize the perfect man in all his innocence and purity. Their offspring for generations were proud of their ancestors who thought only pure, positive, constructive thoughts, and ever and anon endeavoring to emulate their forefathers and ancestral homes. They were constantly reminding their children of the Lemurian Disciples of God to whom they had vouchsafed the life and conduct of their posterity. Every night before retiring they taught their children to guard with care every action, deed and thought. To pray for strength and wisdom, to live the life taught them by the Holy Lemurians who lived in a world with other people, but not of them. True, they had love and compassion for the blind and diseased, but lived in a different sphere.

I, personally, viewed with interest some historical records of the Lemurians and especially interested was I in the fearless and undaunted adventures of twelve Lemurian Disciples who started out with an airship which looked just a little like our modern blimp. They were old men experienced in flying a ship, also in sailing boats. Their dreams were of exploring other countries or continents. They made some crude maps and some so plain and perfect that we were sure they were maps of Newfoundland and Florida.

These twelve Disciples finally landed in Atlantis where they were received, loved, honored and obeyed, because the Atlanteans called them the Holy Lemurians.

The records show that the Atlanteans knew all about the Lemurians and only referred to them as the blind race because of the great number of blind among them.

The twelve Disciples left a map of their travels, and it was of much interest to me because of the shape of the earth — almost round and resembling a coconut. The countries they discovered were sketched on the outside, similarly to the present day globe of the world. The Atlanteans in looking over the coconut shaped globe came to the conclusion that the home of the Lemurians was about a 30-day trip in a sail boat beyond the setting sun. To them the sun set just beyond the borderland of Atlantis.

I wish I had made a photo of that map as it looked to me. That was fifty-three years ago and I was not so much interested then as now. But there is now a very earnest desire on my part to reconcile the teachings of the Lemurians with the present day history and books, which teach that all was progression, that man at one time was of the lower animals. Some say that man actually walked on all-fours and that we still have the ape-body, etc. Sometimes I am inclined to believe it true of some writers.

Let us go over that old record showing the description, life, teachings, and mystical rites of the Lemurians, who were the most perfectly formed human beings that ever lived; straight as an Indian and as perfect a specimen of manhood as the Infinite Intelligence and the Eye of God could visualize; beautiful as a picture of a Greek God, and a soul as pure as the universal soul from whence it came and in whose image it was produced; as perfect as the Divine Mind could conceive; the highest idea of God produced for the sole purpose of manifesting God, demonstrating the good virtues and holy truths, so pure and sanctified that to observe one slight mistake or transgression of the law by a member of his family would cause him to hang his head in shame. Innately refined, the women were angels on earth; their grace and beauty excelled the most beautiful queen that has ever graced God's kingdom

on earth. For 100,000 years they were as pure and as virtuous as the angels that are now on the Cosmic Plane. The pictures of those men and women showed them to be the color of the sun and equally as bright and shining. The men were nearer the color of the sun at dawn or at sunset while the women were lighter and brighter.

It is unfortunate to blur this picture with a history of those blind imbeciles and fallen angels that our modern writers would have us believe, completely inhabited God's own paradise. I am not going to comment on them for I might reflect some sad truths regarding our own modern civilized world. We still have a few men and women who are as pure and near perfect as is possible to live on this earth plane, while we have millions of old, dilapidated accumulations of ill spent lives traversing every stage of folly until we are getting millions of unclean specimens of humanity. Such degenerates of the Lemurian Race were in the minority, however great enough in number, and many of them lived in swamps similar to the swamps in Florida, before the country was drained. We have, today, in Sweden, cold, damp swamps, dark and dismal sections of country exactly like parts of Lemuria before the greatest upheavals and volcanic eruptions that were ever known destroyed the country and consumed the Lemurian race with the possible exception of a few. In truth and in fact they were not all lost and never will be, because the continuity of life came to their rescue and saved for them a remnant of the greatest, noblest race that ever lived. As a matter of proof of this narrative is the reincarnation of one of those twelve Holy Lemurian Disciples who was known in the Lemurian Age as the greatest architect that lived in that time and who has reincarnated many times, and each time for the love of humanity when man needed him most. He was born a perfect and pure soul, lived a spiritualized and perfect life through each incarnation. This Holy Lemurian whose incarnations have proven him one of God's noblest spirits is today doing God's work under divine guidance. He is dally designing and preparing those heavenly mansions and places of abode for all the elect who chose to *live the life* and become attuned to the "Threshold."

This short notation of the Lemurian Race is as true as the sun that shines and as perfectly narrated as the divine law that governs the divine plan of the universe.

Chapter VII

THE COMMUNITY LIFE OF THE LEMURIANS

ALL THE SCIENTIFIC analyses of the life of primitive man intimate that in the beginning of his earthly existence he lived separately and suspiciously isolated from others in the bows of trees or in caves along the banks of rivers until he learned whom he might trust among all the creatures of the animal kingdom. And we are told that he learned to trust a few animals of species lower than man and learned to trust a few of his companions and that eventually he domesticated the few animals he could trust and made friends of the men and women he could trust and these he gathered together in his immediate vicinity and constituted them as the elements of his community life.

Whether the Lemurians began their greatness in this manner or not we will probably never know. It must be evident to everyone who reads this book that the records from which we quote, including the carvings on many monuments and the traditions preserved in the writings of many races that descended from the Lemurians, began only with the story of Lemuria after community life was established. Men did not learn to think and analyze and had no occasion to preserve their thoughts and their knowledge until after they had learned to exchange ideas with others in the quiet hours of peaceful community life. Thus we find in the earliest records that community life was a well established condition among the Lemurians. When I speak of community life I do not mean the grouping together of individual homes, merely because of a favorable site or because of related conveniences that would bring

a number of individuals and their homes together, for this was a stage that preceded the community life of which I speak. I refer to that form of community life wherein all the individuals in a group constituting a town site or a definite place of homes and dwellings were interested in some occupation, some production, some demonstration of mental and physical effort that made them live and work together as one large family. So united and identical were the interests of the individuals in most of these Lemurian communities that they appointed or elected one of their group who occupied a position much like a mayor, or city manager of today, but who was really their advisor, their chief instructor, and court of last appeal in all disputed points, and their religious and spiritual guide as well.

We may grasp a better understanding of the situation, perhaps, if we realize, first of all, that the Lemurians issued no coins and had no such commodity or device as money. No one received any form of remuneration for his efforts, except the privilege of sharing in all the community interests and each having the friendship and association and guidance of the principal minds in the group and of all the other workers. Their products were not sold and the things they made or grew in the soil of the earth, or which they dug from the mines, were traded with other communities at distant points where different products were available. Their storehouses and warehouses were community ones and there was no incentive to accumulate a vast amount of any of these products as a personal possession. The result of this condition was that each was required to give his very best effort in that direction for which he was best qualified and to that degree for which he was capable in exchange for the necessities of life and the enjoyment of many luxuries and blessings which we do not enjoy today. The natural result of this is plain to be seen. Lawlessness and crime, as we understand it today, was reduced to a minimum. Social distinctions were absolutely without power. The power of personal wealth was unknown and probably could never have been comprehended by the Lemurians. Those who were talented in various ways were given every opportunity to exercise that talent and to devote themselves to it, for if it was productive in any sense it afforded an opportunity for receiving all of the blessings of community life equal to those who produced more material or necessary requirements. This is why the arts and sciences among the Lemurians

progressed to a high degree. The reverse of this condition is true today. Eminent artists and scientists capable of making the most valuable contributions to our knowledge and to our ethical development are forced to abandon their work and their effort because they must resort to some occupation which pays them with money and enables them to live. If all of the truly great artists and scientists in the world today were assured of an equal degree and form of living and the enjoyment of all the necessities of life while pursuing their special professions, we would solve one of the great problems of the present and future development in our ethical culture.

I have already intimated that scientific knowledge constituted the religion of the Lemurians, inasmuch as a fundamental principle of their understanding was that God, or the Creator of all things, revealed to man all knowledge as a process of evolving man to the same degree of understanding as possessed by God. Therefore, the acquirement of knowledge was considered the acquirement of spiritual attunement, and growth and knowledge was looked upon reverentially, instead of as a commercial asset. That the knowledge should be applied in a practical way seemed natural to them, for otherwise there would be no purpose in the revelation of knowledge. Therefore, the religion of the Lemurians contained no doctrinal beliefs and no false gods or principles arbitrarily selected by any council or group of individuals and promulgated as an orthodox system.

In each community a temple of an appropriate size was built, handsome and enduring, as befitting a monument to the glory of its purpose and in which the religious services were of a double nature; namely, of silent or spoken adoration to God, with prayers of thankfulness and appreciation, and the dissemination of knowledge. These temples, therefore, were equivalent to universities and schools of the present day, and it is to be noted that the instruction was classified into various branches of study and presented progressively to the young people and in the form of forums and open discussions with those who had completed the youthful years of study. The education of the youth was compulsory, but the young people also had to contribute to their own support by participating in some of the practical work of daily life in accordance with their individual qualifications, talents, and capabilities.

It is from the records preserved in some of these temples and the carvings upon the walls of all of them that we have learned much about the Lemurians. These temples were typical of what the word temple means. They were buildings enshrined against time for the preservation of knowledge, as well as the giving of knowledge, and upon the walls of these structures, and especially on many large stones arranged in special position to stand the test of time, the outstanding discoveries and proved facts of life were carved for future reference. There are many indications in these writings that they anticipated the future to be very far distant and that much which they carved upon the stones would have to be preserved for many thousands of years in order that future races might learn the truth of these ancient people. We are sure, therefore, that these Lemurians anticipated some great cataclysm that might destroy most, if not all, of their continent, and scatter their people to all parts of the world and almost destroy all knowledge of them. It was this attempt on their part to prevent a complete obliteration of their existence that has resulted in our present day knowledge of them.

The moral standard of the Lemurians was extremely high, even though a modern purist would look upon their code as one of no morals at all, and would consider the Lemurians unmoral rather than moral or immoral. We find, for instance, a total lack of emblems or intimation that any form of phallic or sex worship entered into their consciousness. Our research would reveal that this phallic worship is a much later creation of uneducated men or races of men in distant lands. Among the Lemurians there was no prudery regarding the naked body, nor was there any particular reference to it for there seemed to be neither shame nor glorification of nudity, yet the Lemurians did not dwell in nudity nor do they picture themselves as being undressed or lacking in dress in any degree. They wore loose flowing outer garments, much like the Egyptian and Arabs of today, which was probably as a protection against the sunlight and heat. But they had community swimming pools and bathing pavilions much like the Romans adopted in later centuries in which both sexes bathed at the same time without any consideration of sex or nudity.

There were very definite rules regarding all sex relations and they had a marriage custom that is still to be found among some of their descendants in some of the islands of the Pacific. According to records which have been found, the marriage system was as follows. When a young man and a young woman had found sufficient interest in each other to believe that they desired to become man and wife, they appeared before the official Gu of their community, who was their spiritual advisor, instructor, mayor, and Supreme Court judge. Their appeal was properly recorded and the relatives of both were called in consultation, and if the marriage was found agreeable to the parents a date was set for a ceremony that was preliminary to the actual marriage. On the day of this ceremony the young couple, their parents, and all in the community who were interested, gathered at the large open square or circle in front of the principal buildings and temple and the young couple were denuded of every bit of clothing and every worldly possession of a material nature. They were then escorted in a sort of fiesta parade with much music, flowers, and cheering, to the edge of the city or community bordering upon the wilds of unoccupied and unsettled land. They were then directed to proceed at least fifty miles inland into the wilderness in the company of each other, but without any material things, not even a piece of metal or device of any kind. In part of the ceremony the Gu or his representative suddenly demanded of the young man a piece of metal as a souvenir and token of his departure and the same was required of the young woman. If either of them possessed any thing of a materialistic nature or device of any kind the ceremony was postponed for a full moon period, or they were rebuked in some manner and not allowed to proceed. This test, therefore, was applied for the purpose of determining, in the presence of all witnesses, that neither one of the young people had anything concealed in their long flowing hair or braided locks or in their hands.

They were instructed to go into the wilderness and remain for a given time, usually two moon cycles or approximately two months, and then to return to the temple together and in the company of each other. If, upon their return, the young woman could show that she had some form of clothing, made from animal skins or from feathers and fiber, and had been well-protected against the attack of animals, properly fed and nourished and provided with comfortable sleeping facilities

wherever they were in the wilds of nature, and, was convinced of the tenderness and devotion of the young man, and if he could show that he had provided himself with similar clothing and had secured proper food and protected himself against injuries and attacks from animals and could say that the young woman had been his help meet in every sense and that he was still fascinated by her charms and devoted to her, then a date was set for the marriage ceremony which was held in the temple with a very elaborate ritual, which included the making of an incision in the first or index finger of each of their right hands and the hands bandaged together so that the blood from one flowed into the other and thus became as one blood. The ceremony was a sacred one in many ways and constituted a form of marriage or union that was never to be broken except by transition. There was no such thing as divorce or temporary separation in the marriage relations of the Lemurians. If the young couple returned together or separately and either one claimed that the other had shown an inability to secure and provide food, sleeping accommodations, clothing, or was lacking in devotion or attention, the marriage ceremony could not be performed and the couple were never permitted to make a second application for marriage. In other words, the couple had to prove their individual abilities to care for each other, support each other, and continue to love each other under the most trying and difficult circumstances. We cannot help but wonder how many of the young men of today would be able to go into the wilderness without the least piece of material as an instrument or device and build a protective hut, make clothing, secure and prepare food, and care for another in similar circumstances. If such a test was applied today there would be few marriages, indeed.

All bartering and trading was done in accordance with certain standards and a violation of these standards disqualified the individual from sharing in any of the community interests for certain periods of time.

The young children of the community were cared for in a community nursery under the guidance of those who were specially selected to care for them physically, mentally, and even spiritually. Physicians were appointed in each community who developed a high degree of knowledge and skill in all systems of healing, including the use of herbs

and surgery, and, according to some records found in different places, there was evidently a system of massage or exercise which was used as a part of the healing system for special conditions. Drugs or herbs were not depended upon exclusively, for a form of healing from the use of hands or the laying on of hands and another form of healing through meditation and prayer was in universal use.

I have already touched upon the subject of death, or transition, but we may add that no elaborate ceremonies or graveyards existed among the Lemurians, for after transition the body was considered of little importance. The mere fact that the average Lemurian voluntarily decreed his own time of transition, prepared his own grave, and laid himself into it and was willing to have his body become lifeless, indicates that little thought was given to the physical part of our beings. From some records we learn that three days after the transition had occurred, and it was found to be a true transition, the body was covered with some mineral or chemical much like lime, which ate away the body or destroyed every vestige of it without contaminating the soil. It is to be noted that in digging the grave the one who was to occupy it was always one of two who did the digging and the graves were always in lines running east and west and the head of the deceased was always placed toward the east. After the passage of many thousands of years there seemed to have come a change in regard to burial, for records show that the person who anticipated or decreed his transition did not lie in the grave but knelt or squatted in a position facing the east in a square excavation with his hands clasped in front of him and remained fixed in this position in meditation and concentration until transition came and some chemical was poured over the body three days later which made sure of the preservation of the flesh and bones against contaminating decay. Some graves have been discovered where the skeleton with some flesh is still in this kneeling posture with the dirt of the earth closed tightly around it. Since there were no individual possessions that were not owned by the community there was nothing willed or transferred to others at the time of transition except possibly some little ornament, or personal token, or keepsake, which never had any intrinsic value. Gold and platinum were quite plentiful but had no value except in the making of instruments and devices for ornamentation. There were few references to any minerals that could

be considered precious, except a red stone which may have been the ruby, and if there were diamonds in Lemuria they were considered of no more value than pieces of glass would be. Rare feathers of a brilliant color were perhaps the most valued of rare ornaments known to the Lemurians and marble used in building some of the beautiful temples was the most unusual product taken from the soil and the most carefully used.

The homes were large and airy and sleeping arrangements consisted of a raised platform surrounded by a netting of fiber which afforded a protection against insects and small animals. This screen around each sleeping place was open at the top to allow ventilation. Food was cooked by fire or by the heat of the sun in special sun ovens. There were regular periods for dally worship and study for all members of each community and there were sacred features connected with the early morning ablutions just after sunrise, and again at sunset and at midday there was a community service of concentration and worship lasting for a few minutes.

This, in general, is a picture of the community life. It does not include, however, many of the vast activities of the Lemurians about which we shall learn in another chapter.

Chapter VIII

REMARKABLE ACHIEVEMENTS OF THE LEMURIANS

ASIDE FROM THE unusual psychic development or spiritual unfoldment attained by the Lemurians and which gave them unusual advantages in a purely personal and individual sense, the people as a race and as a nation attained a high degree of development in the arts and sciences and in the mastership of worldly problems.

When it is said in modern writings that the ancient Egyptians attained a degree of civilization and intellectual mastership that was superior to our present day attainments, this is generally said in a relative way, for it is only relatively true. When we say that the Lemurians reached a higher degree of civilization than we have reached, it is likewise meant in a relative sense, although there are some evidences of attainment that were actually beyond the scientific achievements of modern times.

When we stop to consider, however, the natural difficulties which surrounded these ancient peoples, and keep in mind the fact that they did not have the advantages which we now have and that many of our present day achievements are based upon discoveries which they made, we can truthfully say that these ancient peoples did attain a higher degree of civilization compared to the times and conditions in which they found themselves than we of the modern world have attained.

If a man is stranded in his youth on a barren island and during his lifetime is capable of evolving methods of extracting from the earth his necessities and turning gross matter into refined instruments and with these build beautiful homes and create the things he needs for a life of ease and luxury, we can truthfully say that he, as an individual, attained a greater degree of mastership in the arts and sciences than would an individual living during the same century in a modern city with all of the advantages and necessities supplied to him.

It is true that today we have many marvelous scientific achievements that are rapidly becoming commonplace, and which our children and grandchildren will look upon as ordinary conveniences of life. Many of these were undoubtedly unknown to the ancient people of Lemuria, or Egypt, or any other old country. To say, however, that these modern achievements, which we have and which they did not have, indicate a higher degree of advancement, a higher degree of civilization and culture than was enjoyed by the ancient people, might be a serious mistake. The Lemurians, for instance, did not have our modern radio methods, but even these modern methods of communication are becoming cumbersome and every scientist and philosopher dreams of further improvements whereby this cumbersome system may be simplified.

We may find, for instance, that the methods which the Lemurians had for communicating to great distances was a higher phase of scientific achievement than our present day radio, for I have already explained to you that the Lemurians were capable for mental communication, regardless of distance, through the effort of a faculty which we have dubbed "mental telepathy." This would indicate that whereas we have placed our faith in the forces of nature, such as electricity, and have created machinery for the transmission of this energy from one distant place to another, the Lemurians proceeded along much higher lines and developed a faculty within their own beings for the transmission of an energy more refined and higher in its vibrations than the crude electrical energy which we use. Their means for distant communications was not surrounded by cumbersome equipment and by interferences from electrical storms and by rules and regulations and by finances. The ease with which they could communicate and the

dependability with which the communications were transmitted and received certainly represents a higher achievement in this field than our present day radio, just as radio and telegraphy represent a higher achievement in our art of communication.

In many Oriental lands, today, tourists of the thinking class and investigators are frequently astonished at the rapidity with which a story or a message or an important fact is made known to various persons at very distant points. The art of communicating thoughts is still a mysterious art, despite all of our scientific achievement, and is really classified among the arcane mysteries awaiting further scientific development.

In many other respects, however, the Lemurians achieved great fame and mastership. In the art of building, for instance, the Lemurians constructed with plans for greater permanency than any other nation of people. They knew from long experience that their continent, as well as the rest of the world, would be rocked and shaken by earthquakes and volcanic eruptions and that periodic changes in climate would also affect everything that they built. They, therefore, made a careful study of the science of balancing and the art of calculating the principles of stress and strain. When we realize that some of their structures stood for nearly thirty thousand years without being damaged by any of the cataclysmic changes, we see at once how marvelously they had mastered this problem. When we think of how modern built buildings, designed and constructed by architects and contractors who have access to all the facts and figures of the earth's changes, are quickly thrown down by even light earthquakes or temblors, we cannot feel such great pride in our achievements in the art of building.

As we pass by any modern electric or steam power plant and see the enormous amount of material, labor, and money invested in such elaborate equipment solely for the purpose of giving us a form of nature's energy, and then think that the Lemurians used the natural energy without all of this equipment, we see that we have not progressed as greatly in our mastership of the earth as we think we have.

The Lemurians harnessed all of nature's forces in a truly scientific manner and with extreme efficiency. I have spoken of how they were

able to propel their boats in water by using the energy that radiated from a stone. Undoubtedly a similar device was used in the propelling of their airships through the air, for they did use air-ships quite frequently. Since they needed no engine, no gasoline, and no long-armed propellers,, their airships were lighter and much different in design from anything that we have been able to attain at the present time. Furthermore, they were able to have lights in these air-ships and to use a searchlight that cast a beam to a greater distance than is cast by any of our present search-lights. Whatever the nature of this light, its energy was not produced by any revolving machinery or by gasoline or gas, but undoubtedly from some minerals small in size but which could be so harnessed or utilized that their radiations furnished the necessary energy.

We are only beginning to study the nature of radio-active or radiating minerals and we are only speculating at the present time on the possibility of harnessing our natural, universal energies. Scientists tell us that there is sufficient stored-up energy in one atom to cause A terrific explosion, if we only knew how to use this energy and apply it safely. The Lemurians, either by force of circumstances or through a greater understanding of Cosmic energies, were able to use the power in many minerals and apply this power very specifically and efficiently. One of the outstanding features of Lemurian scientific achievements was the utilizing of the energy and power that is constantly bathing this earth in the sunlight. In our present day period of scientific achievement, we are just speculating with this possibility and a few small engines have been constructed which operate with sun power. The Lemurians used this sun power very freely and very universally in all of their communities. It gave them light and heat and energy at night and gave them enormous motive power during the day for the movement of great pieces of stone and wood in their constructive operations.

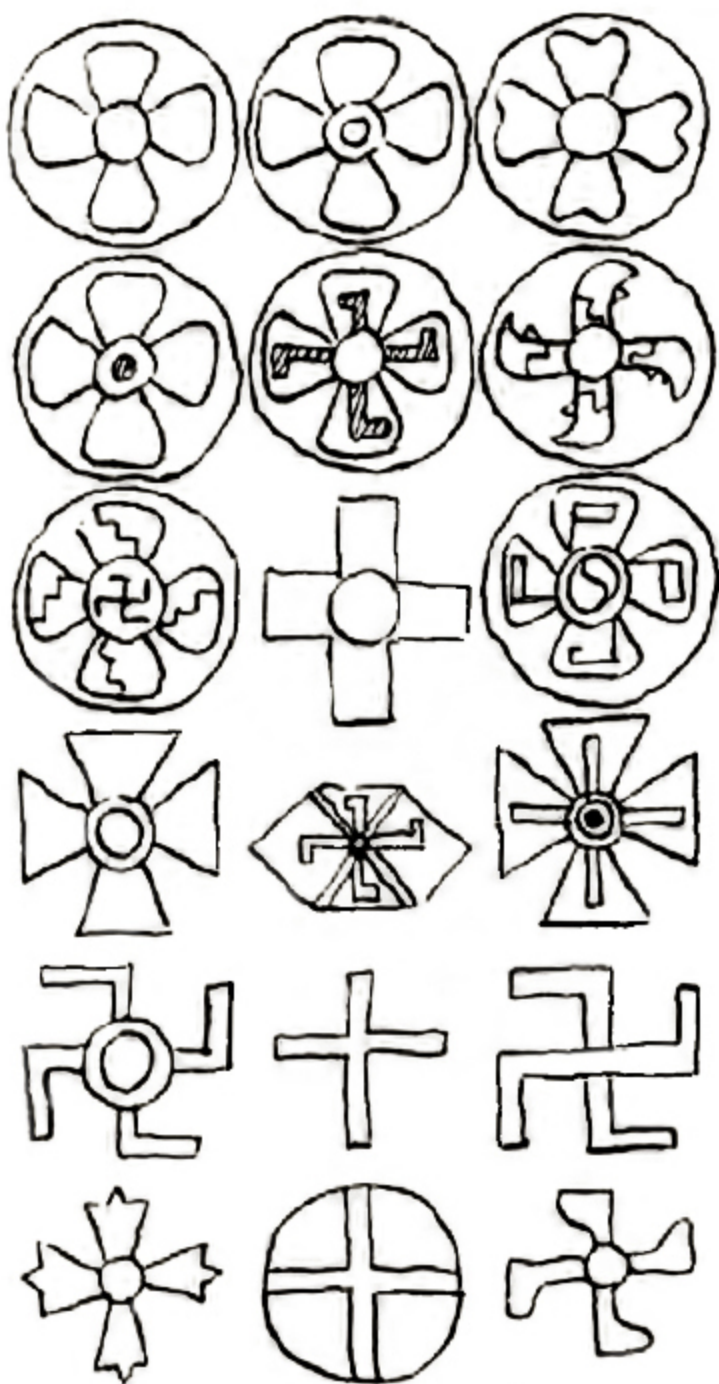
In botany they were so expert that agriculture with them became like the expert work that is shown at a botanical garden. In art they were guided by their superior knowledge of fundamental Cosmic laws and by certain rules which are taught today only in the architectural

schools, but which they used not only as fundamental principles for living, but in all of the sciences and activities of earthly life.

Many of their homes were carved in solid rocks on mountain sides; on the other hand, others were built of rare stone to represent in symbolical form the great temples of knowledge having spiritual or Cosmic lines and contours.

These Cosmic principles were expressed in many ways by the Lemurians but we find the fundamental law of these principles expressed by the Lemurians as "The Law of the Sacred Four."

The drawing given herewith illustrates some of the forms in which The Law of the Sacred Four was represented either in a very definite form, like the plain cross, or in a decorative form. It will be noticed that generally a circle was drawn around the outside of the symbol of the Four since this circle represented the lines of the universe and carried the intimation that the completed universe or anything in its completed expression, having no beginning and no ending and lasting eternally, was based upon the Law of the Sacred Four. The center example at the bottom of the drawing shown herewith, containing a cross with its sides touching the circle, became known in later years among the descendants of the Lemurians as the Wheeled Cross. While it is true that this form also became typical of the wheels found on the earliest carts or wagons, the *wheel* was connected with this symbol because of the turning of the earth and the passage of earth through Cosmic space. In other words, it represented revolution. This Wheeled Cross later became the first symbol of the mystic Rosicrucians who were the inheritors of the earliest mystical teachings of the Lemurians through the mystery schools of India and Egypt.



SYMBOLS OF THE SACRED FOUR

The four principles referred to by the Lemurians in their legend were the Creative principles of the universe, as well as the four fundamental laws governing the geometrical and mathematical form of everything that was created. Since the outside circle represented the universe, it was sometimes drawn in the shape of an egg, for the Lemurians considered the egg as symbolical of the birth place of all living things. The Sign of the Four, showing the cross within the egg, represented the process of germination. An ancient Lemurian legend said that in the beginning God commanded the four principles to bring forth all life and that the four principles began their work within a Cosmic egg. It may be interesting to speculate for a moment upon the many forms in which the cross has been adopted as a symbol by various races of persons in all ages of time and even as a symbol of religious and philosophical thought. This is just another instance of how A truly sacred or spiritual and philosophical principle, universally recognized today, can be traced to the high spiritual illumination of the Lemurians. The designs shown herewith are drawn from many ancient Lemurian carvings, found not only in California and South American communities established by the descendants of the Lemurians, but on many of the islands of the Pacific.

The Lemurians must have enjoyed life to the fullest extent, for they had invented and devised ways and means of producing all of the necessities and all of the luxuries required by them. Certainly, the present day races of man have not reached this point. We have entered into a cycle of artificialities, bringing forth artificial and unreal desires that can be satisfied only with artificial things. We have developed the stage and the production of theatricals as an artificial means for the study of history and human problems. Having entered into this fictitious manner of study, the stage has rapidly developed until we believe the theater plays and moving pictures are of educational value and Areal necessity as a form of amusement. If we can realize for a moment that the real study of human beings around us and an analysis of things that are actually occurring in every-day life are the basis of all theatrical productions and could easily supplant the artificial productions on stage or screen, we will see that the Lemurians missed nothing of the luxuries of life through not having our present day moving pictures,

despite the fact that we consider any community in which there was no theater or no pictures of this kind as being antiquated and lacking an essential form of pleasure.

The same principle is true regarding many of our other modern accomplishments. The seeming necessity for money and the seeming necessity to save time are two of the artificial standards responsible for most of our modern scientific achievements. We require automobiles and other means to transport us rapidly from place to place in order to eliminate a false valuation of time. Our radio is an attempt to out-do the telegraph and telephone, as well as the post in the transmission and reception of communications, but here again it was the element of time that was given the greatest consideration. We are building great buildings and great communities, not because of the artistic arrangement but because of an artificial necessity based upon an artificial valuation of land.

If we analyze what we have today as representing our advancement in civilization, we will find that we have gained nothing that the ancients did not have and which they enjoyed to a greater extent because of its naturalness. Of the artificial things, however, or the unnecessary things brought into existence by a false realization of life itself, we will discover that most of these could be eliminated from our life if we lived properly, and their lack would not constitute Areal detriment nor an obstacle in the attainment of peace and happiness.

The Lemurians, therefore, devoted themselves very greatly to the establishment of communities in distant lands and to the education and advancement of the races of man which were emerging from the early foundations laid by their own people. In one old record there was found an interesting story of how the later descendants of Lemuria visited a community in Alaska which had been founded by some of the early pilgrims from Lemuria. These late voyagers expected to find these descendants in Alaska enjoying all the advantages of life which the Lemurians had created on their own continent. They were surprised to find that these people in Alaska had retrograded and had become so distinct in color of complexion, in manner of dress, in form and habit, and even in writing and speaking, that they had difficulty in becoming

convinced that they had not come upon an entirely new race of earthly people. Great missionary work was attempted to aid these descendants in modernizing their communities and reaching the same degree of development as those who had remained on the continent of Lemuria. It appears, however, that they never completely succeeded in doing this and abandoned the work because they found that the climate and general conditions had made the people lazy and indifferent in cultural development, and it is more than likely that from this period onward through history, this tribe in Alaska spread into other lands, intermarried, lost most of its racial distinctions, and became a nomadic people probably still remaining in northern zones.

The pilgrimages to other lands were highly successful and records show that the Lemurians kept in contact with their people in Mexico and South American countries, and in Egypt, Asia, and parts of Europe, throughout many centuries, and through this continued contact and comparison of ideas and principles there came to be a universal establishment and agreement in regard to certain points of agriculture, buildings, language, music, art, ritual, and other human activities which are outstanding points of racial identification today.

Chapter IX

THE COLONIES AND DESCENDANTS OF THE LEMURIANS

CONSIDERING THAT THE Lemurians were the first definite races of man known to history and that the continent of Lemuria was the real cradle of the civilization of man, we are confronted with the interesting fact that from Lemuria and its people came all of the present day races of man.

The fact, however, that Lemuria was a very large continent, reaching more than half way around the world, answers one of the interesting questions about the great variation of races and tribes of people found in even the earliest periods of research. As has been stated in a previous part of this book, climate and environment and the desires or exigencies of life are responsible for most, if not all, of the variations we find in the complexion, build, countenance, features, customs, and habits of all of the races of man. Man, as God created him in the original divine image, was of one definite type, and if all external influences had never affected this type, the descendants of the first man and woman would have been of a similar nature, except for the changes of evolution resulting from inner growth and spiritual development.

Considering, however, the enormous size and expanse of the continent of Lemuria which brought its habitable portion into various climates with a great variation of soil and the products of the soil, and considering the great age of the continent and its people, which

included many cycles of cataclysmic changes not only in the material nature of the continent itself but in its climate and in the effects of these things upon the people, we can easily understand how the race of Lemurians, as it spread throughout its own continent, through many centuries, developed tribes of people with varying complexion, varying forms or degrees of development of forms, and greatly varying habits and customs.

Unquestionably, in the early periods of Lemurian civilization pilgrimages were made quite frequently in search of the fortunes of life and the satisfaction of the natural curiosity of the intellect for worldly research. Many of these pilgrimages must have been made to very distant points of the continent and at these distant points colonies of communities were established and maintained. The wide separation of these and the distinct differences of climate, soil, and the requirements of life gradually brought about many changes in the figure and personality of the members of each of these groups of colonies or communities, and in each case a foundation was laid for the beginning of a new tribe or a new branch race of the Lemurian people.

There were parts of the Lemurian continent that were extremely cold and undoubtedly passed through the serious effects of the so-called Glacial Period. There were other large areas of the continent that were within the belt of the most extreme tropical weather. When part of the continent was experiencing the colds and storms of winter another part of it was in mid-summer. These are but a few of the outstanding facts that must be taken into consideration in trying to form a mental picture of the growth and development of the various tribes or races of man that descended from the early Lemurians.

Many of their pilgrimages made to distant points resulted in complete isolation and permanent separation from the original race. Time is a tremendous factor not only in the development of human characteristics but in the gradual blotting from the memory most of the past traditions, customs, and habits. Many of the colonies or communities established by the expeditions of Lemuria eventually lost all trace and record of their earlier connections and developed even a distinctly different tongue and manner of living, adapting themselves

to the conditions in which they found themselves and adapting themselves to the gradual changes that took place in the course of a hundred thousand years.

It is natural, however, that certain elements, certain principles, certain beliefs, or traditional facts, should have remained vague and indefinitely fixed in their consciousness, and that is the one clue found in the search of the races of man which enable us to relate them to a common origin. In those things which were recorded more or less permanently by the earliest members of the Lemurian race there were fixed ideas which were carried forward through thousands of generations. When knowledge is conveyed mostly by word of mouth from father to son, and generation to generation, we expect to find continuous modifications, amplifications, and distortions, as well as unexpected elaborations, but in those matters of greatest concern, which were cut or carved into stone and which remained permanently visible and fixed for thousands of years, we find the permanent similarities and universal agreement in certain ideas which help us to unite one race, one tribe, one people, in various parts of the world with others.

Those things which are considered the most sacred to the individual are the ones which are most apt to become permanently fixed from generation to generation. Among such things are definite holidays or holy days, certain community practices or customs, and certain ideals. As I have already stated in another part of this book, we find, for instance, among the many and greatly diversified tribes of American Indians on the continent of North America and even in South America, certain holidays, certain ideals, certain words, and certain customs which are uniform and universal among all of these diversified tribes of people, and we find similar holidays, customs, ideals, and habits among races of people living in isolated parts of the world who are not physically or mentally classified as being connected with or a part of the Indian tribes. We cannot avoid the conclusion that all of these peoples with such similar and unique agreements in certain points must have had either a common origin or a close companionship and connection at some distant time.

We know, furthermore, from the records that have been preserved, that as the western part of Lemuria, located in the Indian Ocean, began to suffer from the cataclysmic changes and to sink beneath the surface of the Ocean, that the people of Lemuria began to disperse themselves in various directions. Africa was the closest land to this western portion and, in fact, a part of Africa as we know it today was at one time a part of Lemuria itself. But the portion of Africa that overlapped Lemuria or touched its shores in other parts was a vast swamp-land at the time that Lemuria began to submerge and except for a few high parts which eventually became mountains and now constitute islands in the Indian Ocean, the most habitable lands to which the Lemurians could go during the periods of their catastrophe were toward the east, including those high parts that now constitute the islands of Sumatra, Java, Borneo, New Guiana, Australia, New Zealand, and others.

As the continent continued to become submerged those who had located more or less permanently on the above mentioned places found that these were remaining high and dry and safe for habitation and did not continue their eastern pilgrimage but stayed where they were and became founders of new countries and eventually of new races of people.

In later centuries, however, the colonizations and pilgrimages spread to the shores of South America, North America, and through the continent of Atlantis to Africa, which had emerged from its swampy grave and was now a habitable continent. Those who ventured to such distant points found in succeeding years that they were separated by vast expanses of water from their original country and, adapting themselves to local conditions, became founders of other races of man.

I have already explained how the climate and sunlight in vast open areas would tend to darken the skin of some races of people, while those living in colder or in moderate climate with much more vegetation, or in the forest, would have a lighter complexion. The other shades of complexion which are often erroneously used as guides to distinguish races of man, are likewise effects of climate and environment.

If we skip a hundred thousand years or more and take up our study of the races of man at practically two thousand years before the Christian era, we find the races of man widely distributed throughout the world with accumulated and firmly fixed distinctions which were so at variance that if one were to judge them as we would have found them at this time, without any regard for their past associations, we would have to conclude that most of them represented independent races that never had a common origin.

For instance, in the year 2000 B.C., we find eight very definite classifications of peoples which may be called the Aegeans, Egyptians, Hittites, Amorites, Iranians, Indians, Huns, and the Chinese. The latter six constituted the general groups of Alpine, Proto-Nordic, Semitic, Mongolian peoples, while the first two classifications represented the Mediterranean people.

We find that the Aegeans at this time were the sea going Cretans of the first Middle Minoan period who had developed culture under Egyptian influence and built a monumental city at Cnossus, which became the political and commercial capital for trading with Egypt and Babylonia. They evidently became the leading sea power of the Mediterranean and made rapid advancement in civilization, even though their country was destroyed several times. They became competitors with the Egyptians in the development of architecture and art and established colonies in Sicily, South Italy, and Asia Minor. They were finally in conflict with the Greeks and from their contact with these people a new branch race started to develop. The Aegeans entered into Syria and some of their people became the Philistines mentioned in the Bible. From this time, which was about the thirteenth century, B.C., the pure race of Aegeans became mixed with others and in a few hundred years was almost extinct as one of the ancient original tribes, while the Greeks descended from them and developed a new culture and civilization which increased in power throughout the pre-Christian centuries until it began to diminish about the second century after the Christian era.

The Egyptians constituted one of the branches descending from the early colonizations of the Nile soon after the submergence of Lemuria and in the year 2000 B.C., had developed agriculture, shipbuilding,

government, commerce, art, law, writing, and mathematics. Thus, we find the Middle Egyptian period of the 12th dynasty, a time of reunification of Egypt into a strong feudal State under Theban Kings. A century later Egyptian culture was at its zenith and considered the most perfect in the world. The worship of the sun as the god Ra was first established in this country during the 19th century, B.C., but Egypt was then beginning to pass through a period of internal strife and disorder. The situation was saved by the introduction of new blood through the invasion of the Semitic Nomads or Bedouins who ruled over Egypt as the Hyksos Kings. It is interesting to note that about this time hordes were introduced in Egypt for military purposes and this military development became so extensive that it actually laid the foundation for our present-day military rules and regulations and the carrying on of wars in a systematic and supposedly semi-humanitarian manner. A rt suffered as a consequence although the political power had increased to an extent that the resulting wealth and authority produced many marvels of architecture. Finally the Hyksos were expelled with the aid of an army raised in Ethiopia, where an early group had colonized and a dark skin race had developed. The introduction of this blood into the Egyptian valley had a very definite effect upon the future generations.

About 1500 B.C., the Egyptians entered into trade and commerce with Babylonia, and there was a sudden development in literary activities producing many of the famous sacred writings now familiar to us, including the "Book of the Dead." Soon, thereafter, a great statesman, Thutmose III, who has often been called the "Egyptian Napoleon," conquered Syria and Ethiopia, and Thebes, the capital of Egypt, rose to the height of its greatest splendor under the marvelous intellect and power of Queen Hatshepsut. This was the beginning of the rise of the Egyptian empire, and from thence on the magnificent temples at Karnak and Luxor and elsewhere were built, and art and the sciences were at their height; but this power was bringing in its wake a definite moral decline which eventually threatened the prosperity of the empire.

The descendants of Thutmose III and Queen Hatshepsut realized that religion, morals, and ethical culture were required to save the

empire and the races of man, and in the 14th century B.C., the members of the royal family made their first plans for a system of cultural development and for the organization of secret schools and institutions for the spread of such knowledge. The plans culminated in the birth of one unique king, Amenhotep IV, who not only changed his name to Ikhnaton or Akhnaton, but changed the religion, the art, and all of the scientific, political, and ethical foundations of the country. In religion he introduced the idea of a “one ever-living God,” existing above and beyond all the symbols and all the terms for any god, and greater than any of the past gods or any of the living creatures on the face of the earth. This was the first introduction in the modern world of the ancient Lemurian idea of a monotheistic religion. His ideals, however, were criticized and attacked by the pagan priesthoods and he and his followers had to resort to the establishment of secret mystery schools and fraternities for the continuance of their religion, and the furtherance of their moral and ethical codes. In these plans, successfully carried out, we find the foundation of the first secret fraternities with secret initiations, pass words, and means of identification, which later developed into various forms of guilds, crafts, and fraternal lodges.

Amenhotep IV died without a son to succeed him, but he had seven daughters, one of whom became queen in her childhood and who married a scheming politician, by name *Tut-ankb-amon*. This youth attempted to convert the wealth, the art, and power of Egypt to his personal aggrandizement through making peace with the pagan priesthood and converting the official religions and morals of Egypt into the lower standards of the priesthood. His transition occurred while he was still a young man and he was buried in a structure created by him as a hiding place for the wealth he had pilfered and accumulated, and this great tomb was discovered in recent years.

From his time on the power of Egypt waned, and after the 12th century B.C., there was a rapid decline and Egypt was attacked by the Lybians and others, and the final dissolution of the great Egyptian empire occurred in the 11th century B.C. It was just before the fall of the empire that tribes from other lands invaded Egypt and became the tribes of Israelites that later left this land and went into Palestine, Syria, and other parts of the world.

The Hittites were really descendants of Indo-European races who had inter-married with the Alpine races and became the ancestors of the present Armenians. In the year 1800 B.C., they had established a kingdom in Anatolia and developed the peculiar writing known as the cuneiform, as an adaption of the pictorial representation of the Indo-European language. They developed their religion in which they worshiped the great earth as the mother of all living creatures, and their history after the 17th century B.C., is little known. They built many imposing palaces in later years and their king, Hattusil I, expanded their territory into Syria establishing the Hittite Empire. They became politically united with a formidable Iranian power in the east and attained the height of their glory in art and civilization in the 14th century, B.C.

About the time of the exodus of the Israelites from Egypt the Hittite kingdom began to weaken and later on through the invasion of the Assyrians their language was changed, their customs and their habits, and the Hittite Empire faded out of the world picture in the 9th century, B.C., while the Syrians as a distinct race succeeded and evolved from them only to fade out as another world empire in about the 8th century B.C., although their people blended with others and the Syrian ideals and customs and habits continued for many centuries.

The Amorites were perhaps the most spiritual and artistic of all of the tribes or races descending from the Lemurians and they gave most of their thought to the formulation of codes of law and to the development of art and literature. At about the year 2000 B.C., they were beginning to establish the great Babylonian kingdom with the wonderful city of Ur where culture was developed to that of the highest degree in any part of the world. In fact, the word culture itself is derived from words meaning, "the Light of the City of Ur." The city of Chaldea succeeded Ur as a great center and the people absorbed the Sumerians and other tribes until we find a new race evolving which established the Kassite dynasty. Their art and culture, however, began to decline in the 17th century B.C., and they developed a religion worshipping the moon as a god with a great temple dedicated to this god built at Ur. The Kassite power began to decline after the 16th century B.C., and at the time of the entrance of the Israelites into Palestine and Syria the Babylonia-Amorite power was rapidly decreasing. Finally an

evolved race, descending from them, established the Babylonian power about the 10th century B.C. From these descended the Chaldeans as a ruling caste and a controlling power among their people, and after they had attained the height of their splendor in the 6th century B.C., the Chaldean empire gradually faded out until at the time of the 4th century B.C., it was of no consequence, politically or socially.

The Iranians in the year 2000 were composed of groups descending from the early Elamites, Mitani, Cossaci, and the Aryan Hindus. They probably brought the first horses to Asia Minor and Mesopotamia and records show that they were the first in Asia to use the Lemurian bows and arrows as weapons. They were experts in the making of finely painted pottery, and 1800 years before the Christian era, had perfected a pottery wheel that greatly advanced the manufacture of pottery. The centers of their art and culture were located at Susa (Elam) and Anau. The coming of an increased number of Elamites into India in search of gold and copper increased the power of the Iranian Empire and they became famous for well-built palaces and buildings, and for the introduction of unique drainage systems into their communities. The race of Iranians continued to remain strong and definite in character and the power of one of their kings, who destroyed Babylonia and carried away much of its wealth, might have been the beginning of a great empire, but it was, in fact, the beginning of a decreasing and diminishing empire until the coming of that great prophet, Zoroaster, in the 9th century B.C.

His new form of the monotheistic religion of the ancient Lemurians and a revival of the culture and ethics of the people of Lemuria gave his people new life and new power. A great mystical religion and philosophy developed among their people who later became known as Magians. In the 6th century B.C., Cyrus established the Persian empire which included the Iranian races and finally included the peoples of other countries. It was during this period that Zoroaster's great work entitled "Avesta" was compiled and the Persian empire was born.

Warfare had spread to the seas and the Persian empire defeated the Greeks, but a decline of Persian power followed this great victory even though the culture and philosophy of Persia was at its height.

There followed centuries of crime and disorder until their king, Darius III, was defeated and their culture and power were absorbed by the Hellenistic conquerors in the second century B.C. From their people, however, descended many other tribes and races, and once again a new Persian empire came into power for a short time between the 2nd and the 8th century, A. D.

The Indians, or Hindus, constituting perhaps the purest blood of the Lemurians and known as the pure line of Aryan speaking people, were found in a more or less primitive State in India at 2000 B.C., because of their world-wide pilgrimages before having established a group of permanent communities. They finally invaded the Punjab, which had been inhabited by a race that had become so dark in complexion as to be considered the foundation of the black races of man, and in this country the early Indians established the tribal system of government and developed agriculture to a high degree. The Elamites were also absorbed partly into the Indian line and this had a powerful effect upon the religion and art of the Lemurians. Their literature developed to a very high degree and in the 15th century B.C., they began the compilation of over one thousand poems describing their life, early ancestry, and their religion. These were grouped together under the general title of "Rig-Veda." Sanskrit became the national language thereafter and because of the great literary and art learning among the better class of their people there was developed a Hindu or Indian caste system. In architecture they developed the method of excavating into the rocks and in the mountain sides and building cliff temples. This feature of their civilization reached a magnificent degree in the 11th century B.C.

Finally their priests obtained supremacy over the nobles and political rulers and there was an increase in their territorial states and associated kingdoms. At about the time that Zoroaster appeared among the Iranians with his revelations of ancient religions there was developed among the Hindus and Indians the Brahman system of religion.

It is interesting to know that in this same century the Babylonians developed a new form of spiritual understanding and in Assyria new temples and edifices were erected to a more human god. In Palestine,

Judah, and Syria the Jews were evolving a new religion with Solomon building a great temple in which the religion was revealed. The Phoenicians had developed in that same century a new alphabet for the purpose of recording their religious ideals, and from this came the alphabets of all the western civilization. At the same time in Abyssinia, Arabia, and Egypt the development of the religion of Amen was taking a new color and new expression and even in China and among the Huns new religious ideas were revealed. This will give us a little idea of how the religious and the ethical, moral, artistic, and scientific development of man has progressed in cycles just as the changes in the continents have changed in cycles and that at certain definite periods of the past two hundred thousand years, there were world-wide and universal revelations in religious and philosophical thought as though the great Cosmic Mind, which the Lemurians recognized as the ruling system of the world, preordained such revelations as the evolution of man and made him ready or qualified for the coming of new knowledge and new life.

The development of the Brahman religion and philosophy led into the birth and leadership of Buddha among men of his country as an inspired messenger of God. This was around the 5th century B.C., and coincident with this Cosmic or divinely inspired incident of religious life there was born Confucius, as a leader of the Chinese, Cyrus, the leader of the Iranians and the Chaldeans, and others in other lands, including Pythagoras among the Greeks. This would indicate that inspired leaders among men were born and carried on their great missions at certain well defined cycles of time as a universal condition of human development.

After the 3rd or 4th century B.C., the Indian empire developed in strength and power until there were various invasions, changes of religion, and deaths of great leaders in the 4th and 5th centuries A.D. This resulted in the diminishing of the Indian empire and through the invasion of the Moslems the empire continued to weaken in its great strength and beauty.

The Huns were a small race that made a bitter fight in the early centuries to maintain their distinction and power but the continuous raids by the Mongolians and outlying tribes of central Asia greatly

weakened them. Finally many treaties were made by Chinese emperors and these Huns of northern China, known as the Tartars, strengthened their civilization and were able to protect themselves against the raids of so-called Barbarians; but they were finally defeated by the Chinese Emperor Mu-wang about 1000 B.C., and the inter-mixing with the Chinese undermined the imperial authority and the people as a nation almost passed out of existence and power in the 6th century B.C. Finally the Tartars or Huns made raids on China and through the contact with other people, the Huns, the Tartars, and other nomads of the Gobi desert were driven west by prolonged wars. However, about the 3rd century B.C., they advanced across the Volga and forced the Ostro-Goths and Teutonic tribes into central Europe but later united with them against the Romans and Franks. About the 4th century B.C., Attila became their great leader and strengthened their empire enormously. After his death the Hun empire settled permanently in South Russia, Hungary, and Bulgaria. They attempted further invasions in the 5th and 6th century A. D., but for hundreds of years remained relatively a weak power until we find this power developing again in Russia and the Tartars and Mongolians revealing the power of their early ancestors.

The Chinese, as the last of the eight principal classifications of the races of man in the year 2000, were perhaps the most interesting because of the many unique features of their language, customs, habits, and religion. Their empire at this time was divided into nine provinces under the autocratic rule of one emperor. This form of political government was a slight modification of the ancient Lemurian government. Their greatest development was in the form of militarism but this was soon abandoned as the most important power, and philosophy and scientific knowledge supplanted militarism. They had kept, perhaps, the most perfect records of ancient times and valued so highly their well-traced origin among the Lemurians that their religion took on the form of ancestral worship, and this was molded into doctrines by the Emperor Yao in the year 1550 B.C. It is interesting to note that the first handwritten documents of a reliable and dependable nature were possessed by the Chinese and they were already tabulated and indexed in the year 1500 B.C., when a new form of philosophy and cultural development had its birth. The power of the Chinese empire

developed magnificently and became the center of 1700 small feudal states under an imperial sovereign in the year 1200 B.C. From then on their art, literature, and science increased, and their literary writings and scientific notations show that their knowledge foreshadowed many of the discoveries of modern science. They became unusually wonderful workers in bronze, and art in metal. When Confucius was born his teachings solidified all of the ancient philosophies and ancient ideals and became the standard for the customs and politics, as well as religion of the life of China for its entire future. The history of China from that period on to the present, is too well-known to require any comments in this book.

Viewing the races of man today and their empires, nations, and countries, we find that many have descended from these which I have just described. By turning to any encyclopedia and looking up the description of any race of people or any existing nation, one will find references to their origin as associated with the tribes and races described in the foregoing paragraphs.

If we should expect to find, however, any pure blooded Lemurians existing today we would have to seek for them among those who had descended from the first Lemurians and had remained on land and in climate as near like the early continent of Lemuria as possible, and had refrained from intermarriage with many modified tribes that had descended from them in other parts of the world. In other words, in seeking for the purest tribe of Lemurians we would have to seek for men and women who had married among those of their own closest branch of descendants and who had remained in similar environment and conditions of living. There is only one place in the world today where parts of the ancient continent of Lemuria have remained with little change in regard to environment of living. There is only one place in the world today where parts of the ancient continent of Lemuria have remained with little change in regard to environment and climate, and in seeking here for any remnants of the Lemurians we have been fortunate in finding those who are representatives of the purest type and who have lived for thousands of years in the same locality with a minimum amount of intermarriage and external influence. These people we shall speak of in a future chapter.

Chapter X

MYSTERIOUS CALIFORNIA

WE CAN FIND mystery and romance in the lives of nations and countries as well as in the lives of individuals, and, perhaps, of all the strange and mysterious parts of the world there is none that is so filled with the elements of fascinating and alluring mystery as that of the country of California.

I use the word *country* very advisably because the more one becomes acquainted with the State of California, its history, its traditions, its heritage, and its people of today with their inherited customs and interesting habits of living, the more one is convinced that the personal sentiments regarding California as are public are more deeply seated than most Americans realize.

It often surprises those who go from various parts of the world, and especially those who go to this new land from eastern parts of the United States, to find that California is still very proud of the former flag of its Republic and that on every holiday and at every fiesta occasion— which means very frequently, indeed—the flag of the Republic of California is displayed alongside of the American flag.

There is no other State in the Union, perhaps, in which the school children are taught so many songs that praise the glories of California and pay tribute to its ancient and present day virtues and where such songs are sung not only by the children but by the adults in their theaters, by the members of the various service clubs, and by large conclaves wherever they may be assembled. The ancient spirit of gaiety and gala festivities is still so alive in the hearts of the Californians that the least excuse — the visit of some government official, the visit of

some foreign diplomat, or commander of a foreign vessel, the flying through the fair skies of some unusual aviator, the discovery of some new field or mountain of gold, the anniversary of some old Spanish or California event—is the occasion for wonderful parades, gay holiday celebrations with the schools closed, the business institutions semi-active, and the governors, mayors, city councilors, and leading citizens taking part with elaborate, flowered floats, the wearing of Spanish costumes by most of the citizens, the selection of local queens to rule over mythical courts, community dancing on the streets in the evening and every other form of festivity for which the ancient periods of its history were famous. There is a sweet loveliness about the spirit of the people, accompanied by a broad toleration for all view-points, for all religions, all customs, and habits, and a united determination to make life worth living and to make the enjoyment of life a primary motive rather than a secondary one. This has had no detrimental effect upon business but has, in fact, stimulated it; and whereas in eastern sections of the United States the drive for money and big business is considered necessary as a primary objective in order to avoid complete disruption of business, the Californians have proved that the very reverse may be true.

The extreme contrasts in its climate, its scenery, the spirit of its people, so far as present day matters are concerned, and the thousands of variations and gradations that lie between these extremes, constitute a combination of conditions that helps to make California so attractive. While one may bask in warm sunlight on its beaches at any period of the year, one may also journey for a few hours by automobile or train to its mountain tops and in summer attire, with all the attractive clothing of the sport wear of the polo field, enjoy the thrills of snowballing and skiing. From fertile green valleys filled with thousands of varieties of wild flowers and roses, and from plains trampled by herds of thousands of head of cattle, or desert places of wind blown sand that afford the opportunity for the making of pictures with Sahara settings, one may journey in a few hours to the highest peaks surrounded by rugged scenery, or into forests that are so dense that many of them have never been explored and are natural museums of research. Every hour spent in driving or riding, walking or boating on California lands, or in the

streams, lakes, bays or the Ocean, brings continuous surprises and an ever changing panorama of new interest and new thrills.

To the stranger, California is still the land of gold—the golden poppy in the fields and the many other golden flowers, along with the golden colors of peaches, apricots, apples and other fruits, the gold in the sky at sunset that lasts long into the evening, the golden reflections in the waters, the golden tints of the Spanish homes, the golden colorings in the tapestries, drapes, awnings, curtains and other decorative material, and the gold in the soil that seems to have no limit for those who persevere in seeking for it, constantly impresses the stranger with the fact that not one tenth of California has been explored nor converted into the marvelous opportunities that lie before it.

But, what interests those of a scientific or philosophical turn of mind to a greater degree than its gold or spirit of joy and happiness, health and invigoration, are the many mysteries and the stories of ancient times that one hears in every part of this unusual country. As those from the east approach California and ride over the long spaces of almost desert areas or lands of ranches and unfertile valleys to the foothills of the Sierras one feels that one is going to a far distant place that must be different and unlike any thing passed on the way. Ascending the foothills to the top of the Sierra Range one enters into the snow and cold of the higher regions in winter with its barrenness, or into the heavy vegetation and forest growth of the summer. Then begins the decline, minute after minute, in the interesting, twisting, turning, railroad ride down the sides of the Sierra Nevada Mountains to the glories of California. On every hand one sees the remnants and relics of the days of '49 when the miners hastily erected cabins and buildings, while others worked in bringing forth the fortune that proved the ancient stories of California to be true. The snow gradually disappears, the valleys become more fertile, the flowers appear with fields even though the rest of the country that has been left behind is covered with frost. As each minute brings the traveler further west into California and toward the Pacific Coast, he notices that the soil is rapidly changing, the trees are different, the rock formations are distinctive and picturesque, thousands of wild flowers of varieties never seen in the east become more profuse. Blossoms, ferns, palms

and plants that grow only in the hot houses of the east or can be raised only under careful culture are seen growing wildly without any cultivation or special attention. The climate becomes mild, the spirit of the people seems to be one of joy. There is an invigoration in the air which gradually impresses the stranger with a feeling that there are vibrations of some mysterious vitality, of something very old, very antique, romantic and unfathomable.

The stranger, therefore, is never surprised when the first citizen of this western Republic begins to tell him of the uncommon things to be seen or even heard in the day time or the night.

I am aware of the fact that no Chamber of Commerce in any of the very progressive cities of California would think of writing a book about the local allurements of each community by giving any emphasis to the weird sights, strange sounds or peculiar mysteries within its own boundaries. To the public at large these things may have no appeal, and to some they might be objectionable. But to the lover of mystery, the student of the sciences, the research worker, the thinker, and those intellectually inclined, the mysteries of California are not only appealing but never completely solved and never forgotten.

One just passes from one interesting situation, one astonishing condition, one fascinating story or experience, to another, day after day and mile after mile as one rides or walks along the King's Highway of California, called "El Camino Real." And, even where this old trail ends the Indian paths going northward or eastward leading one into even deeper fantasies of interest that equal those found in the fairy tales of our childhood.

Are all of these stories merely traditions handed down from early generations and having no foundation in fact? Are the tales and reports of strange occurrences only the imaginations of a people still moved by the emotions of their ancestors? Are all these things purely fictional and part of the fiesta spirit? A stay of but a month in this wonderful state convinces anyone that all of the stories and experiences are probably true, and that most of them are told with little elaboration and little fiction. The spell of the California mysteries gradually overpowers the visitor who prolongs his stay, and therein lies

the secret of the universal enthusiasm for its land that every native son and daughter expresses so convincingly.

Those who have read the preceding chapters of this book will realize that the State of California actually represents the oldest habited, cultivated, civilized land on the face of the earth that is still in practically the same physical form, and in the same environment, as when God first created it. I have already said that science recognizes the fact that in the forests of California, in the hills and valleys, in the rock and shell of its great mountains, and in the sand and soil of its shores are found the oldest living things in the world; and so far as specimens of non-living matter, relics of by-gone, forgotten, prehistoric times are concerned, California offers the greatest abundance of evidence, and with such fascinating pictures as quicken the emotion of romance, the spirit of imagination, and the heartbeat of weird thrills.

For instance, one may journey to that beautiful little city known as Santa Barbara, where only a few years ago a mild earthquake completed some of the final adjustments of the land upon which it is situated, and which adjustment began at the time that the continent of Lemuria was submerged. Here in a beautiful spot with magnificent homes built along the shore drive, reminding one of the Riviera of France and Italy, and with a busy city constantly in fiesta dress, we have the setting of a very ancient habitation, the mystery of which is yet unsolved. Off the shore of this unique city, modern in its progressive architecture and American beauty and antique in the many Spanish homes and ancient structures, there are several islands whose stories no man can tell in detail but which may some day bring millions of visitors to their shores that they may say that they have seen such memorable places in the western world. For these islands were at one time the fortified preserves of an ancient race whose homes and daily activities occupied the district of the mainland where the city of Santa Barbara now rests. Because, however, of the continued invasions by unknown tribes from South America, unknown people from the north, and, stranger still, the people from far inland, they lived exclusively by themselves with a language, a complexion, a code of living, and an architecture distinctly their own, unlike anything else in the rest of the world.

All that they held dear and all that they could save and gather of worldly value to protect them in the future days of inevitable conquest they stored on the islands and fortified these to a degree that astonishes the creators of our modern forms of fortification. These people, known technically as a tribe with the name Chumash, constituted practically an independent race of people, so far as their ancestry would appear in ordinary records of anthropology, but, as the reader will divine, they were one of a number of groups or tribes of separated communities that were direct descendants of the Lemurians, continuing to live in their own land without intermarrying with other tribes or allowing the blood that flowed in their veins to be blended with any other.

Thus, it was inevitable that the race should disappear, just as the other groups of similar descendants in other parts of California are gradually disappearing. When Cabrillo discovered these Chumash natives in 1542 there were over 35,000 of them, and in 1771 when missionary work entered into their lives and a tabulation was accurately made there were 8,960 remaining, and in 1900 three families constituting nine adults remained, while today but one of these adults is living, and he has been taken by his Lemurian brethren into another community. Science admits that these people were well-versed and well-developed in the art of sea life, and technically expert in harpooning and spear-throwing. Others in their community revealed, even in 1542, a long culture and experience in art, pottery making, architecture, basket weaving, astronomy, the sciences generally, and especially what they called the art of healing and the prevention and cure of diseases. If ever the proper expeditionary work and research efforts are made in the soil of the islands off the coast of Santa Barbara and in the deep soil underlying the present city there will be rich rewards made to the history of man and the history of this great State; but this is only one of the many spots in California that offers the novelist, the scientist, the dreamer, and the artist a golden opportunity.

Of the largest of the groups of descendants of Lemurians, still living and constituting one of the most impenetrable mysteries of the State, I will speak in another chapter; but there are other interesting places in California which one can touch upon only lightly for the complete details of each would fill many volumes.

In the first place, California is really much like an island continent of itself, that is, if we add Oregon and Washington to the State of California and likewise the peninsula known as Lower California, for in ancient times all of this was known as California. The soil, the climate, the products of the soil, and everything in and around the land of these several States are so different and so distinctly unique in comparison with the rest of the United States that we may look upon this group of States as constituting a separate nation or a separate island. We are warranted in this view-point by the fact that this territory was at one time an island separate and distinct from the rest of the North American continent.

The name California itself gives us the first clue to the mystery and romance of the West. For years there were many and varied explanations as to where the name California came from, and how it came to be applied to this western land. We know that most, if not all, of the other names used in the State and which are foreign to the American language, were copied from European languages, mostly Spanish, and the Padres and the missionaries. But the name California has no definite meaning in any European language and is quite a unique name in itself.

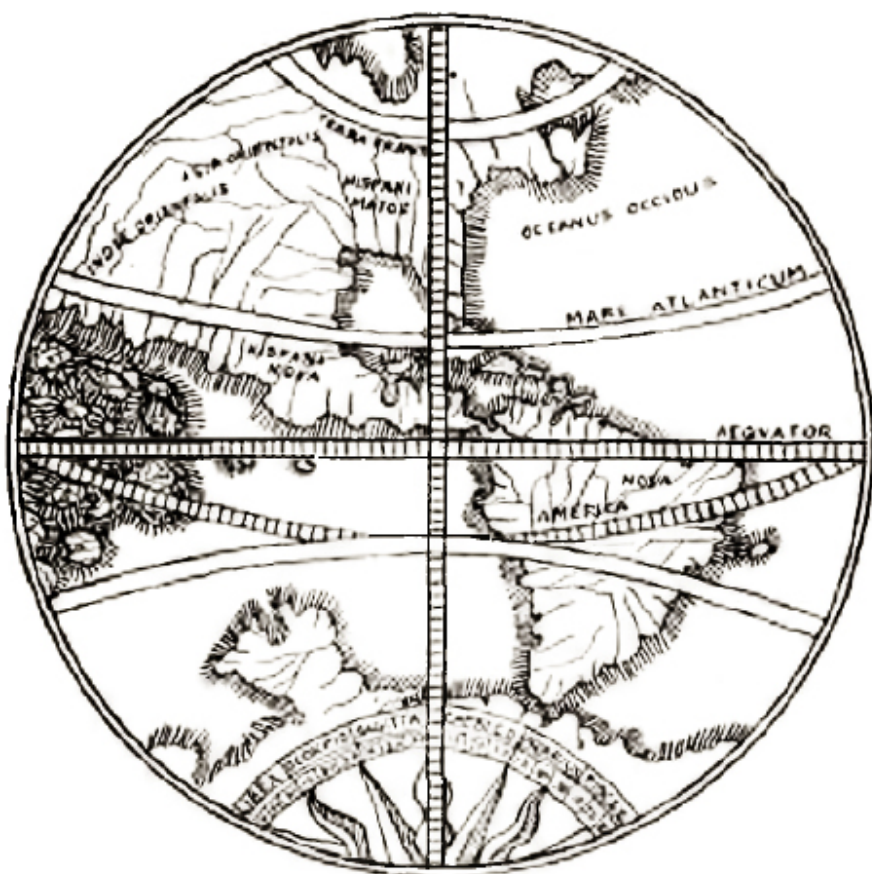
It was Rev. Edward Everett Haie who discovered in 1862 a clue to the origin of the name California and how it came to be applied to this western land. He found in his researches that just before California became the goal of foreign expeditions, especially those of a Spanish nature, there was reprinted in Spain a story of chivalry that had once been very popular in the time of the Crusades but which had come down from great antiquity as a story of traditional exploits and scientific research. This story in its new and revised form became extremely popular and in it there was described, with all of the grandeur and romance of the pre-Crusade days, a land in the western waters in the form of a great island ruled by the beautiful heroine of the story known as *Queen Califa*, and the island over which she ruled was called *California*.

The description in the story stated that this wonderful island was on "the right hand of the Indies, very near to the terrestrial paradise." The

description of the people was quite mythical and romantic but there was every evidence in the story that it was based upon expeditions made by those who, in prehistoric times, had been able to reach the shores of this island and studied its people and explored the nature of its country and soil. The reference to it as being near the *terrestrial paradise* is typical of other ancient records which referred to the existing remnants of Lemuria as the early paradise of man, the Garden of Eden, and the birthplace and cradle of all races of man. The references to the vast amount of gold that could be found in this island of *California*, the quiet, peaceful waters which surrounded it, its abundance of fruit and rich vegetation, its wonderful climate, and the cordiality of its people, ever made the story an unforgettable one and was unquestionably responsible for the many hundreds of expeditions from various parts of the eastern and western world which made this island their goal.

In this regard the reader should bear in mind that the expedition of Columbus was very late, indeed, and that long before Vespucci made his discoveries and long before any expeditions were made of which we have any popular record or any definite information at all, there were thousands of expeditions to this western world when North and South America as continents were not in the position now occupied by them, and when the so-called island of California was all that was left of the eastern edge of the submerged continent of Lemuria. As an instance of how the idea persisted through many centuries in the consciousness of man regarding the country of *California* being an island separate from any continent at all, I offer in evidence, a drawing made from the famous *Nancy Globe*. This globe was seen in the town library at Nancy, France, where it has been for many years, and its recorded history dates back to 1531, although the actual date of its making is not known. It is but six inches in diameter and was highly colored, and considered very accurate and complete for the period in which it was made. Such maps or globes as these were made not by navigators themselves but by those deep students of research who specialized in watching and recording the explorations of navigators and of special expeditions. They tried to put into one map the facts and figures, the findings and the dates brought back to the old world by the scores of capable observers and explorers. In studying this map one will quickly notice that although the continent of North and South

America is fairly accurately drawn and represents North America as being the larger Spanish land with the country of New Spain in the Southern part, and eastern Asia and India in the western part, there is no attempt to make the peninsula of California a part of the mainland but rather to show all of California or the western part of the continent of North America as a separate island with a group of small islands at its Southern extremity. In other words, nothing that had been reported by the early explorers at the time that this globe was made changed the opinion and belief of all the explorers and map makers that California was a land separate from North America.



THE NANCY GLOBE

In order to understand why California was considered an island, your attention is called to Map No. 4. This is a sketch of the land that unquestionably constituted the island remnant of the eastern end of the continent of Lemuria after it submerged and as it was being united to the western coast of the North American continent. By examining this map one will find that this island section was composed of a small mountain range along the western shore line and of a larger mountain range, comprising the Cascade and Sierra Nevada Mountains, on the eastern shore of the island, and that these mountains united and again divided near the Southern part forming the peninsula of Lower California and part of the Mexican coast line. In the north the island ended in swamplands, while the island of Vancouver was a swampy marsh in a bay.

Lying between the two mountain ranges of this island of California was a low valley most of which was occupied by a bay, with its center opposite what is now the Bay of San Francisco, near the Golden Gate. This means that the Santa Clara, San Joaquin, and Sacramento Valleys were at one time under water and that even preceding this period the northern part of the island of California, up to and a little way beyond the northern boundary line of the present State of California, was under water forming a very large inland bay. These waters remained for perhaps fifteen or twenty thousand years, but gradually receded through the continued rising of the island of California, and through volcanic and earthquake effects upon the general surface of the land. The present Bay of San Francisco, and much of the swamplands in the Sacramento Valley, are remnants of this ancient bay, while the beautiful and fertile Valley of Santa Clara is a result of the many centuries of watery deposits and earthly compositions resulting from the existence of the great bay and its gradual change, so that, today, the Santa Clara Valley with its sea shells deeply embedded in its soil and the eternal marks of the effects of water upon the hill sides around the valley, gives mute evidence of what once existed; and the marvelous products of fruit and flowers found in this valley and constituting a wealth that is equal to the gold found in the mountains shows how nature can prepare and arrange its blessing for man.

Situated in the center of this wonderful valley is that fascinating city of *San Jose*, where the first pueblo was established after the Padres, and the early explorers preceding them, had selected this site as the most beautiful and most suitable for the building of a great city in the center of perfect climate. This city, then, became the first Capitol of the State and the first center of the great Spanish life and wealthiest estates ever known in California. A visit to San Jose today, and a ride through its brilliantly illuminated, busy, modem, business streets reminds one of a ride through the busy section of the largest eastern cities, for the same spirit of progressiveness, the same leadership in advance of other communities is found, and the representation of many great eastern industries gives a very distinct atmosphere to the business and social life of this old city. Yet, in the heart of it, and its environs, lie many fascinating, alluring and fantastic stories and earmarks of ancient times.

Here we find the very center of the California fiestas, the flowery parades, the celebrations, the gaiety and happy social life of the old and the new world combined. Still, in its progressiveness it has attracted to it more universities and colleges and institutions of learning than any other city of its size in the West, and many of these date to great antiquity. Even the famous *Leland Stanford University*, now located further north in Palo Alto, had its early foundation in San Jose. And, just up on the mountains which adjoin San Jose is located the great Lick Observatory, while on the northern boundaries of the city, in the famous *Santa Clara University* is that other well-known observatory where the Padre of the Rains has made his calculations and his discoveries of world-wide interest.

Not far from San Jose and just across a little mountain range called the *Santa Cruz Mountains* is a small peninsula which stands unique in romantic, religious history, for here is the mountain of Carmel, the valley of Carmel, and the Carmel River. The Carmelites who came here and established a monastery were acquainted with this particular locality long before Viscaino made his expeditions and brought scientists, Padres, and some *Rosicrucian mystics* to this region to unite their efforts in further amplifying the modifications and civilization of the Carmel and Santa Clara valleys. The early expeditions to California

had reported that there was a bay and a small peninsula along the western coast that resembled the Bay of Acre with its peninsula, its Mount of Carmel and the Carmel River running inland; and the further facts were that these two similar bays and peninsulas were in almost the same latitude, with similar climates and similar vegetation, although in almost opposite parts of the world. It was for this reason that the mystic descendants of an early mystery school located in Carmel of the East desired to accompany the expedition to the New World, and named the goal of their expedition Carmel long before they reached its shores. The early records of these mystics, known as *Rosicrucians*, show that the establishment of the Carmelites as a religious order followed the selection of this site for the establishment of the first Rosicrucian Temple on the Pacific shores, equaling a similar foundation laid by the Rosicrucian pilgrims on the eastern shore in what is now known as the city of Philadelphia in 1694.

It is an interesting fact that many of the trees and shrubs found growing in profusion in the valley and mountains of this new western-world Carmel were unknown in any other part of the world several centuries ago, except near the river of Carmel on the Bay of Acre. The valley of Carmel in California and its entire environment is filled with romantic stories and stories of mystery and Cosmic weirdness. It is not surprising, therefore, that the valley contains a little town known as Carmel-by-the-Sea, which holds itself separate from the mad progress of western civilization and shelters cozy little cottages and studios where the best known writers and artists of the world have come and, like Robert Louis Stevenson, have stayed for months or years and written their greatest novels or painted their greatest pictures; for here in this strange village nestled among the pines, and sitting in a veritable garden of flowers, one is easily inspired by the very vibrations of the place, as well as by the stories and historical records which are available in its little cabin library.

Not far from San Jose, close to the sea shore, near the attractive mountains, and practically on the main highway of the State, Carmel with the beaches of Monterey and Del Monte, constitute a combination of attractions where the investigators of historic traditions and archaeological research find the greatest joy of life.

Even in the centuries of long ago when much of this State was wild and uncivilized, so to speak, the ancient people of Lemuria, finding their great continent submerging beneath the water and their people being wiped out of earthly existence by the greatest of all floods and catastrophes, scattered into the valleys and mountainsides of this eastern portion of their continent which seemed to be rising higher. Here they laid foundations, built structures, created conditions, and established perpetual memorials to their highly advanced civilization.

Much of the mute testimony to their knowledge and wisdom is beyond our comprehension even today and many of their accomplishments remain unexplained by science and unduplicated by all of our progressiveness. Month after month visitors and explorers in California come face to face with some great rock of strange carving, some magnificent piece of sculptured work lying beneath age-old shrubbery or some skeleton or the remains of some living creature which awes them and leaves them spell-bound in the realization of our ability to understand.

Whoever the Queen Califa may have been that ruled over a land so full of gold that the poorest and most common of her subjects were found literally covered with gold ornamentations, she must have ruled over a highly illuminated and happy nation of people, and if in analyzing her descendants who still live in California we find any due to that which made this civilization so old and so great, we may find the key to that which still makes California the land of gold.

Chapter XI

PRESENT DAY MYSTIC LEMURIANS IN CALIFORNIA

IT HAS BEEN stated in preceding chapters, the great catastrophes that overwhelmed the continent of Lemuria and caused the final submergence of nearly all of it in more or less rapid time, forced the surviving remnants of the great race of civilized inhabitants to flee to the highest mountain tops and seek there a possible haven.

Whether many went to upper plateaus of high mountains and were eventually thrown into the sea and lost to earthly life, we do not know, except that millions of beings lost their lives in the great catastrophes, but probably most of these were living in the peaceful valleys and plains of the great continent.

The evidence shows that the eastern portion of the continent of Lemuria, or that portion nearest to the North American continent, was very high and naturally appeared to be the best place for those who were given time and opportunity to reach these points and establish themselves in safety. The fact that only a few thousand succeeded in reaching the mountains would indicate that the last great catastrophe of Lemuria was more or less sudden and decidedly complete in its submergence of the land. Even those high eastern mountains that remained above water were greatly lowered in height, for before the catastrophe they were probably as high as any to be found in the world. The nature of the soil around these mountains indicates that for many centuries the lowest valleys on either side of the mountains were high

above sea level, and then for many centuries were lowered beneath sea level and completely submerged. A later series of minor earth changes raised the valleys sufficiently high enough to drain them of the water and leave them in the condition in which we find the valley of Santa Clara for instance, at the present time.

Because of the rapidity of the submergence and the evident extent of the catastrophe those few thousand who were able to reach the hillsides and attain a height of safety were unable to bring with the many great quantity of their personal effects and very little of their stores of supplies. However, the records indicate that anticipating this possibility they had arranged and prepared for the eventual catastrophe by establishing small, conservative, and well-protected bases of supplies in various sections of the high mountains. These protected places were constructed in the typical Lemurian style out of very hard stone and marble, and being built for permanency and to survive the most severe storms and conditions of climate, they are today in their partly ruined condition, the only surviving examples of Lemurian architecture of the pure type.

This accounts for the occasional discovery of strangely built structures found in a ruined condition by explorers in the mountains of California. Often the ruins are of small buildings and so torn asunder by storms and the handiwork of later tribes who used much of the stone for the building of new structures that little of the original design or plan remains. But, in other parts of California and especially in the vast forests and unexplored regions, many moss-covered, shrubbery-hidden ruins have been accidentally found by explorers who have made their first reports in great astonishment, but were later prevented by mysterious forces and strange incidents from returning to these sites and making any further investigations.

I remember speaking to one such explorer who was not given to any degree of romance or emotionalism in his profound scientific work, who said that the frequent frustrations of his scientific investigations by weird and almost uncanny incidents made him think, in one of his moments of reverie, that there was a sleeping personality in the highest regions of the Sierras like the traditional personality of Rip Van Winkle

sleeping in the Catskill Mountains, and that whenever an investigator approached this sleeping personality too closely it awakened and thundered forth its protests. While he was speaking allegorically it reminded me of the fact that it was almost a literal explanation of what had actually occurred in many parts of the State.

There are mountainous parts of California where men go lion hunting or hunting for other wild animals, and where the foot of a white man has probably never trod for many centuries, if at all. It is not uncommon for these hunters, and for lonely explorers in search of thrills and excitement, to come face to face with peculiar conditions, unexpected scenes, and gruesome relics of ancient peoples. Many very valuable specimens of human forms and of animals of all species have been found in remote parts of these mountains and are preserved today in many museums of the country.

More thrilling than these stories of scientific discoveries are the stories of personal experiences on the part of tourists who love to enter into the wild parts of any country seeking the personal pleasure of discovering new things. Their stories when told at the fire-sides of the bungalows or in the clubs of the social classes in the larger cities, sound like tales from foreign lands of ancient times. The accumulation of these stories with a careful analysis and comparison of them shows such similarity of details and such consistency in principles as to convince one that they are founded upon truth. It is interesting, therefore, to spend time in visiting some of the unusual places of the mountains of California and studying the relics of ancient civilization. Even when we go north of California into other states we find similar conditions, proving that all of these western states which constituted the island of California at one time, were occupied by identical people with identical customs and habits.

One of the interesting explorations to be made with safety and pleasure by any visitor to California is in the Basin of Klamath Falls. The great Klamath Basin is in Oregon but this is only a remnant of the great inland sea that one time reached far down into the present State of California, and the present Klamath Lake reaches across the Oregon State line into the northern part of California and occupies

only a small portion of the land in the north eastern corner of Siskiyou County, whereas at one time this lake reached down through this county into the adjoining one. Into this lake there projects at the present time a small peninsula which is the remnant of a high mountain where was located one of the colonies of the surviving Lemurians. On the rocks of this peninsula are carved the strangest marks that modern scientists have ever attempted to interpret. There are thousands of these hieroglyphic characters and I have drawn a few of the principal figures and reproduce them here as samples of the Klamath Falls' writing.



KLAMATH FALLS WRITING

Those who have attempted to interpret the hundreds of feet of these characters on the stones in various sections surrounding the lake have discovered that there is a uniformity to the writing. They have not been able to evolve an alphabet or a code which will reveal the messages written there which were intended to inform future generations regarding the nature of the colony surrounding this lake and the story of their catastrophe and struggles for life. I have found in these characters, however, a similarity to many of the other Lemurian characters to which reference has been made and the important key throughout these writings is the various forms in which the cross appears. Of this I will speak later. It is interesting to note that from ancient times certain parts of this country surrounding the lake and the Klamath Falls Basin have had peculiar names. A century ago these names were believed to be names which the Indian tribes gave to the places and they were considered to be Indian names, but a careful study of them shows that they were in use long before the Indians could have settled in any part of this country and are not Indian names at all. Scientists have decided that the 1,200 feet or more of carved writings are on rocks that have been below and above water at different periods

and that, therefore, the writings were made many hundreds of years ago. Different generations have added to these writings in order to bring the history of their people up to a very modern date, comparatively speaking. One of the other interesting facts is that the Sacred Oak of the ancient Druid mystic brotherhood appears in these writings, in many significant places; and in other places the Sacred Lamp of the Druids appears. The Druids eventually had their center of earthly activities in the British lands about the beginning of the Christian era. In addition to this evidence of relation with the Druids, there is very positive evidence that the writers of these strange characters were those who helped to establish the Sanskrit language and the Roman language and were, therefore, part of the highly cultured and civilized races that spread the most modern of literary culture in various parts of the world.

For instance, part of the lake valley was known to the Modoc Indians who lived there in later generations as "The Valley of Knowledge" because there was every evidence that this place had been the seat of learning for some ancient tribes of people. These American Indians called this valley of knowledge the "Walla-Was-Skeeney." The Indians said that this meant, "Valley of Knowledge" but it was found that these words were not like any other words in their Indian language or dialect,

Then it was discovered that these Indians had inherited this name, or had received it from the descendants of the early tribes who were still living there when the Indians came and that the words, "Walla-Was-Skeeney" was really an attempt to pronounce the Latin words meaning *valley of knowledge* or *Vallis Scientia*. It was also found that these Modoc Indians had inherited the word "wocus" for the name of the lily, while in Latin it is lotus. The ruins of a former walled-in preserve built by the Lemurians on the top of a mountain north of Olene in Klamath County was called "moynia" by the Modoc Indians, and in Latin any walled-in place, or the site of ramparts, is called *moynia*. Some of the hills in this region are called "collil" and the Latin word for hills of this nature is collis. On the other hand, some Greek words appear in the language also for there is another mountain point which the Indians claim was called "Mu-Pi." These two syllables are easily recognized as two letters of the Greek alphabet.

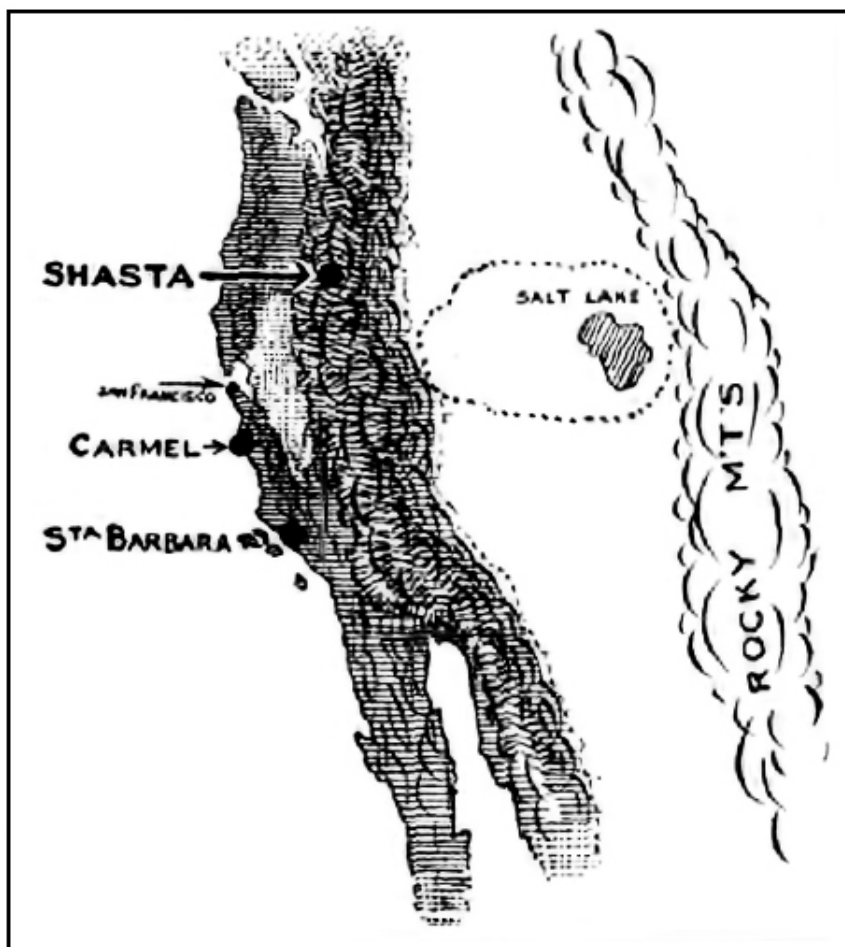
It may be said in passing that when the American Indians were first discovered in this part of California and the writing observed by early explorers, the Indians disclaimed any knowledge regarding the origin of the writing or any interpretation of even a part of it, and students of the various Indian dialects and forms of writing say that this ancient writing is totally unlike anything that any of the American Indian tribes produced.

It has been reported that many years ago the region near these strange writings was illuminated at night with peculiar white lights, and all investigation failed to reveal any origin or source for such illumination. At that time electricity was not available in that district and there were no indications of fires of any kind being built on the soil or on any of the rocks.

This element of strange lights enters very freely in the mysteries of California. In many parts of the State on certain nights of each month mountain peaks are illuminated, or in between the trees of great forests a strange white light almost like the white light of a photographer's flashlight is seen, not in sudden flashes or explosions but in a steady manner lasting for several hours. Every manner of research has failed to trace the real source of these lights. For instance, within the past year a very old white light seen forty or fifty years ago, and considered as gone forever during the past twenty years or more, has suddenly reappeared in the foothills east of San Jose within a mile or two of the San Jose Mission. This great white light, many hundreds of feet below the valley of Santa Clara, appears to be in the midst of a dense forest and rising above the trees. It is clearly seen from various parts of the San Francisco Bay.

At first this great white light was believed by many to be a signal of some kind produced by illegal makers of alcoholic liquors, probably for the purpose of signaling to some small craft in the bay. Investigation made during the day failed to reveal any structure, home, house, or cave anywhere near the area where the light was seen, nor any indication of a fire of any kind. Finally surveyors were engaged and transits were set pointing to the exact location of the white light as seen at night and in the day time these transits pointed very definitely

to a dense group of trees on the mountain side barren of all homes, with no indication of even burnt leaves on the ground. Electricity is not available in this district of the mountains and how such a steady light could be produced for a long time without leaving any trace of itself is one of the unsolved mysteries still occupying the attention of hundreds of keen intellects. On the other hand, as proof that these lights may be associated with some of the mysteries of Lemuria and its people, the weird stories of Mt. Shasta in California remain as an ever-lasting fascination.



MAP NO. 4

Mt. Shasta is located at the northern extremity of the Sierra Nevada Mountain Range. It is, therefore, located in Siskiyou County, not many miles from the Klamath Lake area to which I have just referred. Mt. Shasta is the cone of an extinct volcano rising to a height of over 14,000 feet above sea level. Scientists point out the mute evidence of archaeology, showing that its deep-fluted sides prove that at one time it was much higher than it is now and that the ground around it has sunken, and the mountain itself has been worn away in glacial periods by the action of ice. There are other mountains nearby which are only a little over 9,000 feet above sea level and which bear evidence that today they are mere remnants of their former greatness. Mt. Shasta is still possible of eruption because a true sulfurous furole lies just below the extreme summit and one or two others on its northern slope emit heat, smoke, and other elements, proving that some day there may be one more final, though very mild, eruption from one part of this volcano.

At one time, however, Mt. Shasta was undoubtedly the highest of all the mountain peaks in this part of California. It is a beautiful sight, with its upper regions covered with snow most of the year, and can be seen from many great distances. The streams of water in and around this area are of an unusual quality and the soil is exceedingly productive when irrigated, being of very ancient origin like the remaining parts of California. To the east of this volcano is the well-known Shasta Forest. The heart of the forest is less than thirty miles from the foot of the volcano, and in the area lying between the two is low land, believed to be traversed by a number of fine streams and brooks. Little is known of this region lying between Shasta and the forest, but it is most certainly a marked spot in the minds of thousands of persons who have witnessed the strange sights to be seen from nearby points of vantage.

For several hundred years or more the old timers living in northern California, and many tourists, explorers, government officials, scientists, novelists, artists, writers, and those merely inquisitive, have centered their attention upon the strange happenings in this region. Many years ago it was quite common to hear stories whispered in northern California about the occasional, strange looking, persons

seen to emanate from the forests and the dense growth of trees in that region and who would run back into hiding when discovered or seen by anyone. Occasionally one of these oddly dressed individuals would come to one of the smaller towns and trade nuggets and gold dust for some modern commodities. These odd looking persons were not only peculiar in their dress and different in attire from any costume ever seen on the American Indian, and especially the California Indian, but distinctive in features and complexion; tall, graceful and agile, having the appearance of being quite old and yet exceedingly virile. They gave every indication of being what one would term a foreigner, but with a larger head, much larger forehead, a headdress that had a special decoration that came down over the center of the forehead to the bridge of the nose, and thus hid or covered a part of the forehead that many have attempted to see and study. At other times great fires were seen to be burning in the center of the woods, allowing the blue and white illumination to penetrate the darkness between the trees; between the fire and the observer strange figures were seen to pass at times, silhouetted against the great light.

At other times when the wind was blowing in the proper direction strange chanting and singing, and weird, beautiful music would float or be carried in the direction of one of the smaller cities or towns nearby.

Every attempt by investigators to invade this district and observe what was going on resulted in a similar experience, and the similarity of these experiences related by persons who had never come in contact with those who might have informed them, is one of the outstanding pieces of evidence regarding the truthfulness of the whole story. Invariably the investigator was considered an intruder, and after having reached a certain point in his progress toward the center of the lights and sounds, he would either come in contact with a very heavily covered and concealed person of large size who would lift him up and push him away from the district, as though being forcibly impressed with the idea to hurry away as rapidly as possible, or a strange and peculiar set of vibrations or invisible energy, would seem to emanate toward the investigator and force him to remain fixed in his position and to be able to move in no other direction than away from the place of his inquiry. Thus the conditions and the mysterious facts

were whispered and talked about for many years until that well-known scientist, Professor Edgar Lucin Larkin, Director of *Mt. Lowe Observatory* in Southern California, accidentally discovered a few new facts about this northern California mystery.

While he was engaged in experimenting with a new feature of one of the long distance telescopes used for auxiliary purposes in his observatory, he turned it north and south of his location along the top of the mountain range on which the observatory was established many years ago, merely for the purpose, as he said, of testing its daytime usefulness and to help him in gauging a new standard scale for determining distances. He claims that he had never heard of the mystery about Shasta and probably would have taken little interest in it if he had heard of it. He picked out Mt. Shasta, however, as an object upon which to focus his vision, because through this telescope the high snowcapped top of Shasta stood out clearly against the deep blue sky. After he had consulted the maps of California and determined in miles and feet the exact distance between himself and the peak of Shasta and made his notations for the purpose of comparing these figures with the new scale of relative distances upon which he was working, he moved the telescope so that its field of vision included the lower eastern side of Shasta and, anticipating that he would see only the tops of trees in the foreground, he was surprised to see a glimmering curved surface that was truly unusual in any picture anticipated by him. As the sun shone upon this glittering object among the trees he was impressed with the thought that he was looking at a gold-tinted dome of some Oriental building. At various intervals, twenty minutes apart, he made further notations and as the sun moved in its course he gradually discovered that there were two domes rising above the tree tops near Shasta and that the part of a third one could be seen several hundred feet distant. Moving the telescope once again he found visible between the trees a corner of another structure seemingly made of marble. Knowing that there were no such structures in northern California, and especially in the land around Shasta, he left his telescope fixed to see what these things would look like in the setting sun and in darkness. He was surprised to find later in the night that around this dome were great lights, apparently white, which partially illuminated and made them visible even though there was no moon to cast any light at the time.

In his usual precise way he made careful notations regarding each peculiar thing that impressed his mind and waited for sunrise to make further observations. Another adjustment of the telescope permitted him to see smoke rising between the trees and likewise to see part of another structure. After one week's study of the matter he decided to investigate further, and it was his investigation, personally conducted, that led many scientists to explore the region to such a degree as was found possible. Others began to accumulate the facts known to those who lived nearby and it was found that at one time a very old character had emerged from this district and made some sort of important journey by foot to the city of San Francisco, where he was met by some committee of wealthy men at the Ferry Building and escorted up Market Street to the City Hall, and there some special ceremony was held to which all strangers were forbidden. Comments of those who saw the character being escorted say that never in all their lives had they seen a being of such nobility, humility, and majestic bearing in one expression. Who he was, and what he came to do, has never been revealed and even the date of the incident is denied to all investigators; nevertheless the story is universally told and is consistent with many stories told of similar expeditions on the part of strange individuals from this district.

Many representatives of the community that must live at the foot of Mt. Shasta have been seen on the highways unexpectedly, garbed in pure white and in sandals, with long curly hair, tall and majestic in appearance, but wholly undesirous of public attention. Every attempt to photograph them and get near enough to talk to them has resulted in their sudden disappearance, either, as some have said, by their running into the shadows of forests along the highways, or as others have said, by just disappearing in the twilight.

Those who have come to stores in nearby cities, especially at Weed, have spoken English in a perfect manner with perhaps a tinge of the British accent, and have been reluctant to answer any questions or give any information about themselves. The goods they have purchased have always been paid for in gold nuggets of far greater value than the article purchased, and they have refused to accept any change indicating that to them the gold was of no value and that they had no

need for money of any kind. Those who have seen some of them at their midnight ceremony around the fire claim that they have seen the silhouettes of some four or five hundred figures and that this number represents only a fraction of those grouped on one side of the fire. The origin of the fire or its nature is not known, for it does not appear to be the burning of wood or brush or of even oil or gasoline, for it is a very white light almost bordering upon a violet blueness in its brilliancy. At one part of the midnight ceremony beams of bright lights are cast upward into the trees often blazing the sky and occasionally tinging the edge of a cloud that may be hanging low. These beams of light strike against the upper portion of buildings and particularly on the domes that seem to be plated with gold. Where the buildings are illuminated and can be observed at all they appear to be constructed of marble and onyx. At sunrise another similar ceremony is conducted, attracting a great deal of attention because of the lights that appear in the darkest parts of the forest. The only key to these ceremonies that has ever been found is that which was carved upon a stone and set up near the outskirts of the forest like stelai were erected in Egypt. On one of these there were considerable hieroglyphs and underneath were cut in a careful manner the English words "Ceremony of Adoration to Guatama." The hieroglyphs indicated that the ceremony referred to was performed at sunrise, sunset, and midnight, and that the word "Guatama" meant the continent of America. An adoration ceremony of this kind would be taken to mean a celebration of appreciation, and this, therefore, must be in honor of the time when their forbears were saved from the great catastrophe by coming to this part of the mountainous region of Lemuria as it was submerging.

The stories of mystical powers attributed to these people must be taken with the proverbial grain of salt, although my reader may interpret them as he wishes. It is said, for instance, that on a number of occasions when great forest fires have raged in various parts of California and have approached close to the forest near Mt. Shasta, a strange fog has suddenly emanated from the section occupied by these peculiar people and that this fog has risen from the ground in a circular manner so as to form a circular wall around the entire area, through which the forest fires have never penetrated. Some natives in this region delight in taking the skeptic on a circular tour, pointing

out to them the mute evidence shown by the burnt trees reaching a definite line that forms a circle around the mysterious region. On the inside of this circle the trees rise to great heights, of old age, and without a single scar or blemish from the burning of the trees that were destroyed within two hundred feet of them.

Others speak of having attempted to approach the region by automobile and finding that at an unexpected point where a light flashed before them their automobile refused to function properly, for the electric circuit seemed to lose its power and not until the passengers emerged from the car and backed it on the road for a hundred feet and tuned it in the opposite direction, would the electric power give any manifestation and the engine function properly. Others have said that some strange cattle, unlike anything ever seen in America, have emerged from the woods, but before going very far along the highways or by-ways these animals would be frightened by some invisible signal, and would turn abruptly around and run back toward the places from which they came.

There are hundreds of others who have testified to having seen peculiarly shaped boats which have flown out of this region high in the air over the hills and valleys of California and have been seen by others to come on to the waters of the Pacific Ocean at the shore and then to continue out on the seas as a vessel. Similar boats have been seen by seamen on the high seas, and others have seen these boats rise again in the air and go upon the land of some of the islands of the Pacific. Others have seen these peculiar vessels as far north as the Aleutian Islands. Only recently a group of persons playing golf on one of the golf lawns of California near the foothills of the Sierra Nevada Range saw a peculiar, silver-like, vessel rise in the air and float over the mountain tops and disappear. It was unlike any airship that has ever been seen and there was absolutely no noise emanating from it to indicate that it was moved by a motor of any kind.

Perhaps the most interesting explanation of what is to be found in this locality is that it is not only the ancient seat of hundreds of Lemurians who still live there and manufacture and grow all of their principal necessities and keep themselves isolated, as did the other

group of Lemurians who lived at Santa Barbara many years ago, but that their village itself is only partly on the outside of Mt. Shasta, that there is a tunnel through its eastern base leading to a great enclosure in which there is a city of strange homes, and that the heat and smoke seen arising from the crater of Mt. Shasta is smoke and heat from the interior village. This is not an unusual tale, inasmuch as there are records showing that in Mexico another group of descendants from Lemuria were found living in the center of an extinct volcano, hidden from all possible worldly observation.

Thus we have one of the present day groups of Lemurians hidden in isolation in modern California, if we are to believe the testimony of reliable citizens and many scientists. It is not a story that is beyond human reason or possibility. And it is not the only strange sight or peculiar incident in California, but typical of what this old land may contain if ever it is completely and thoroughly explored.

Whether these descendants of Lemuria, as they are considered, continue to practice their ancient rites and live as they always did, or whether they have adopted some modern methods, is another question that is unanswerable. That they will eventually pass away and become extinct as the last, or one of the last, surviving groups of Lemurians, is inevitable, inasmuch as they do not allow any of their members to marry with other races.

At any rate, if all of the stories and the mute evidence of carved statuary and ruined buildings, be true, America has the honor and prestige of having on its soil the last survivors in a direct line of the first race of man on the face of the earth. Here was the beginning of that race, and here will be the end of that race. This makes America, in fact, the oldest country of the world and yet the newest, and perhaps it is this happy combination, this rare association of the old and new, this unique blending of the spirit of ancient culture with modern progressiveness, that makes the North American continent and its peoples from Canada to the Isthmus a great world of opportunity and golden fortunes.

Appendix I

THE CYCLES OF CHANGES IN THE EARTH

THE FOLLOWING EXTRACTS are from a personal manuscript by John H. Tice, Meteorologist, and published privately by the officers and directors of The Meteorological Research and Publication Company of St. Louis, Missouri, in 1875.

“For half a century scientists have earnestly been laboring to discover such a cycle, but without success; yet every day the necessity for it becomes more evident and the demand for it more earnest and pressing. Professor Lockyer, an English astronomer and renowned as a spectroscopist, expresses himself upon this subject as follows: ‘In Meteorology as in Astronomy, the thing is to hunt down a cycle; and if it is not to be found in the Temperate Zones, then go to the Frigid Zones, or to the Torrid Zones to look for it. If found, then above all things, and in whatever manner, lay hold of it, study it, record it, and see what it means . . .’

“Observation on special phenomena, such as sunspots, solar physics generally, magnetic intensity in the Earth, electric tension both of the Earth and of the Atmosphere, auroras, earthquakes, cyclones, rainfalls and terrestrial temperatures, have been made for half a century, and some for nearly two centuries. Why these observations have not been more fruitful in valuable results is owing to the fact that each observer worked independently, and made the observations of his chosen phenomena a specialty, without ever dreaming that there was a correlation between all physical phenomena. After devoting a period to their work—equal to half the length of what the Psalmist assigns as

the term of human life,— each observer came to the conclusion that his special phenomenon had a periodicity, and repeated itself in a cycle between ten and twelve years . . .

“After having satisfied myself of the existence of meteorological cycles, about eight years ago, I undertook to investigate their cause with a view of determining their length. As nothing can exist without a cause, synchronous and covariant phenomena regularly repeating themselves in cycles of uniform length, must have a permanent cause that is common to them all; and whatever that may be and wheresoever located, it must be ascertainable and susceptible of proof . . .

“In the preceding part of this work I have demonstrated that winds, rain, snow and hailstorms, cyclones, auroras, earthquakes, in fine, all telluric and atmospheric phenomena are electric; and that under what may be considered the normal condition of the Earth and the atmosphere the Electricity necessary to their production is constantly being generated but with varying energy . . .

“The testimony of the facts presented, incontestably establishes these points; that earthquakes have a periodicity in the frequency of their occurrence, and that they show well defined periods of maxims and minima, which alternate regularly as to time with each other. Examinations of the dates of their occurrences show that these maxima and minima are covariants with those of other physical disturbances . . .

“Earthquakes are caused by disruptive discharges of Electricity through the strata of the Earth. Electric currents, at all times, are circulating through the Earth from East to West. In times of physical perturbations, indicated by sunspots, auroras and great oscillations in the magnetic needle, earth currents, as they are called, often become too intense to be transmitted through the strata of the Earth, unless where the strata are unbroken or of good conductive capacity. These currents where the strata are broken up, or of too feeble conductive capacity, become damned up, as it were, until they are strong enough to force a passage, which is effected by what is called a disruptive discharge.”

Appendix II

LEMURIA

For the benefit of those who are analytical and of Are search turn of mind and who would like to delve more deeply into many of the subjects touched upon in this book, the following list of authorities and sources of information is given:

The researches and writings of Dr. Augustus le Piongeon, The records of the Mayan people in Yucatan,

The records of William Niven, Archaeologist,

The records of Dr. Morley of Carnegie Institution,

The *Code Cortesianus*, a Maya book written 5,000 years ago from temple records and which can be found in same institutions of learning,

Manava Dharma Sastra, an ancient Hindu book,

The writings of Lao Tse, The writings of H. T. Colebrook concerning his researches in Asia,

The records of researches of Professor Ellis in Polynesia,

The Egyptian book, The Book of the Dead.

A study of the history of the Inca people and the Quiches,

The researches of Leonard V. Dalton in Venezuela,

Researches at Easter Island,

Plutarch's, *Life of Solon*,

The writings of Plato,

The researches of Dr. Henry Schlieman,

The papyrus rolls from Egypt to be found in the museum in the city formerly known as St. Petersburg, Russia,

Osborn's book, *Men of the Old Stone Age*,

The excavations at Yucatan and various parts of Central America,

Richard Curle's book, *Wonders of the Past*,

The writings of Valmiki, the ancient Hindu historian, The book of *Manu*, containing ancient Hindu writings, E. H. Parker's book on China,

Captain Cook's records of his trip around the world in 1770,

The Rosicrucian records and historical writings,

The records of the Essenes, and hundreds of others.

The publishers cannot attempt to give information by correspondence as to where the foregoing books and others can be found by readers desiring them. Most of these books can be found in the larger of the principal libraries throughout the world, but any librarian or large publishing house will attempt to get these books for any reader, or will state where and how they may be secured.



THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

www.rosicrucian.org

The Technique of the Master

By Raymund Andrea, F.R.C.



THE TECHNIQUE OF THE MASTER



By Raymund Andrea, F.R.C.

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Dedicated with Gratitude to

HARVEY SPENCER LEWIS

Imperator of the Rosicrucian Order

for North and South

America



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PUBLISHER'S PREFACE

NUMEROUS WRITERS HAVE glorified the attainment of Cosmic Consciousness. They have in able literary style informed the student of mysticism, of the rewards awaiting the postulant of Cosmic preparation. Elaborately have they depicted the distinguishing characteristics between the two spheres—one, the sphere of Cosmic Consciousness, the complete, the absolute, the state of absorption of personality into the ultimate, the All-knowing and perfect; the other sphere—the mundane, temporal, empirical, lowly and finite, related to the body and its earthly existence. Perhaps it is a compliment to the manner of expression of their concept of Cosmic Consciousness, and its sublimity, that they have widened the gulf between it and the common consciousness of the layman to such an extent that the mind of most of their readers is not able to conceive of the means of bridging the void. Such glorification of a goal to be attained may undoubtedly be an incentive to the layman to plunge from his world of reality into an unknown realm. But it provides no technique. The technique is necessary if the student is not to wander into a maze of terms and abstract theories which eventually detract from the halo and lure of the goal. The student who strives for Cosmic Consciousness and the evolution of his personality without adequate preparation and a precise technique is left suspended between a world of objective thinking from which he ventured, and a world of idealism to which he has no guide.

It is not that philosophical meditation and reflection alone are purposeless and a dissipation of thought, but it is necessary that when the ideal has been conceived of by the mind, that it finds its counterpart in form, in action. True mysticism, like true philosophy, can never be limited to a value in the “business of living” Yet, if an ideal so far transcends the possibility of its application in life, it is purposeless. Resort to philosophy and mysticism is, we believe, for the enlightenment and advancement of man as man. If they but find form in the mind of the student only, they are only partially expressed, as

man is both mind and matter, and the philosophical or mystical idea must relate itself in some way to the progress of man in the exoteric, as well as in the esoteric. A technique for Cosmic attainment is a sum total of numerous actual experiences in reaching the goal. A technique is not the result of a process of reasoning, nor a personal belief, faith or theory. It is the accumulation of knowledge of ways and means appropriate to obtain the end with the least loss of effort, both physical and mental. The technique is the aftermath of an eventual venture of blazing a trail through obstacles of ridicule, criticism and false illusions. It is a critical review of a series of acts, and an accounting of those which have proved to be the best.

No one, we believe, is more ably qualified to give to the student of mysticism such a technique as the author, Raymund Andrea. He has served in the capacity of Grand Master of the Rosicrucian Order for the British Jurisdiction for years. It has been his duty and responsibility to guide on the path of knowledge large numbers of initiates, and to encourage them in their pursuit. The value of his own experiences in preparation for Cosmic Consciousness has been multiplied many times by the accounting to him of the experiences of others. His treatise here is masterful; it is not for those who seek a rapid or simple way. It substitutes a staple and an assured method for the quick practices so commonly advertised by lectures on mystical subjects. The quick process places the initiate in a state of light where he is unable to adjust his psychic nature rapidly enough to appreciate his advancement, and he descends with preference from the light into darkness because he is more accustomed to the latter. The technique advanced by the author recognizes the necessity of the student's comprehension of each stage of his advancement before he can go further. Thus the psychic and intellectual development at all times complement each other. There is no conflict, no irritability, and the harmony resulting is so gratifying to the student that he can conceive of only one movement, and that, upward and onward.

ROSICRUCIAN ORDER , AMORC.

San Jose, Calif, USA

July, 1932

INTRODUCTION

THERE EXISTS, AND always has existed within the Rosicrucian Order, a technique of peculiar value when applied to everyday life; and there are men in every department of life who need nothing more than this technique in order to make their lives eminently productive, and conclusive in investigation and demonstration. In principle and aim they are potentially Rosicrucian. They possess all the characteristics of the pioneer in the mystical and progressive quality of their minds. They are actors, not theorists; but their sphere of action is greatly curtailed because they lack an organized technique which will bring them to a profound understanding of their constitution, enable them to establish a ready response between the psychic and physical organizations, and look to Cosmic sources at once for inspiration and the working power to actuate it immediately and locally. It is these men, who are capable of great work in this cycle, whom we seek to contact, that they may have the opportunity of participating in a technique which will bring them to conscious knowledge and strength, the resurrection of latent faculty, and a soul consciousness and personality equipment truly Rosicrucian in character.

In "The Technique of the Master" I have endeavored to approach this subject of the technique from several related angles and give a comprehensive idea of the use of personality, from the inner and technical point of view, in its progress on the path while qualifying for initiation into Cosmic contact and pupillage under a Master. I have no two opinions about this one fact, that the Masters will use any man who can efficiently use their technique. That proposition is basic to all I have written. What he is by profession, whether he be highborn or humble, of this race or that, as well as practically every other consideration—these factors are incidental. If he can prove himself in the eyes of the Masters as a sound technician on the cardinal lines set out herein, he may be sure that he has reached a point in evolution where important disclosures await him from their sphere. I am not dogmatic in this matter. I am merely suggestive. I express an opinion. If it is considered

of value it can be used; if not, it can be rejected. But my aim has been to offset the idea so prevalent among students that they can obtain to high evolution on the path mainly through abstract meditation, and postponing action until they receive a mandate from a Master, ill equipped as they are, to carry out some momentous campaign. Not by meditation on the Self, but by using the self, is the burden of my theme. I do not emphasize the latter to the exclusion of the former. The Rosicrucian technique recognizes completely the dual aspects of development. But whilst philosophical meditation has been the main feature of countless cults, the path of action, in the most varied and practical sense, has ever been distinctly Rosicrucian.

We have only to glance back over the history of the Order to realize how profoundly true this is. The discoveries and practical works of the Rosicrucians of the past stand as a challenge and an example for all time. It is for us to keep this fact ever in mind and endeavor to apply this technique with all possible urgency and with complete dedication of all our powers in the place where we are. That is what the Masters demand first of all from us. When we have proved our efficiency and attuned our lives to the Cosmic forces, sympathetic response and contact will result and our sphere of service will be correspondingly enlarged.

The aspects of the subject I have sketched in this work are all related to the technique;—its fundamentals, the preparation for it, common delusions about it, its impersonality and magic, the Masters on the technique, vocation in relation to the technique, personal adjustments, the neophyte and his critics, and in conclusion, the vexed question of probation. My hope is that the book will be an inspiration and companion to every student of mysticism.

RAYMUND ANDREA , FRC.

Bristol, England.

NOTE: The descriptions of the *Masters* in this text, and of their willful direction in peoples' affairs is, by Rosicrucian definition, allegorical. The sense of personal contact and communion which a person experiences in Cosmic contacts is simply the form that the impersonal and invisible forces of the Cosmic take in such periods of attunement.

Chapter I

FUNDAMENTALS OF THE TECHNIQUE

THE TECHNIQUE OF the master artist has always been a subject of engrossing interest for the ambitious student who fully appreciates the beauty and rarity of that wonderful ease and facility which characterize the execution of great works in the realms of art. With the measure of understanding he has of the particular art he follows and such practical ability attained in it through conscientious labor, to witness the master projecting with perfect abandon the ideal conception, impeccable in detail and completeness, fires his soul to the limit and resolves him to press on to the seemingly unattainable. As he looks or listens he is carried out beyond himself; he is raised one step nearer this high heaven of invention; certain limitations seem to pass away and the goal appears less remote under the controlling influence of the embodied ideal before him. Nothing is so necessary to the aspiring student as the embodied ideal. Books will never educate him as that can. There is something immediately urgent and compelling in the visible action of the master mind, which takes by violence the faculties of an appreciative soul and awakens it by degrees to clearer comprehension of that unique technique, and enables it to grasp intuitively fundamental principles and methods of interpretation which merely astonish and overwhelm the passive and unaspiring admirer.

Now, in the technique of the Master of Occultism we have a condition analogous to this. Here is a man who is the flower of humanity, with a consciousness universalized and expressing at will a knowledge, multiform and vast, and exercising powers and abilities, various and intricate, so impressively and effectively, that only a comparative few are ready to accept the fact of his actual existence. Yet

it is sufficient that some do believe in his existence and that of those an increasing number can testify to his existence through personal contact with him. But this question is beside my purpose. My purpose is to consider some aspects of the technique as far as it may be discerned through personal study of the subject and from what has directly impressed me during my investigations and reflections, particularly in connection with my own development on the path and generally in dealing with my individual problems of students of occultism. These students are, consciously or unconsciously, reflecting in their occult progress what appear to be manifest signs of certain phases of the method of procedure which I term the technique of the Master. For I hold that in these days of advanced developments along every line of mental and spiritual research, the human mind has evolved such exceptional capacities both of insight and demonstration, and has passed so swiftly and boldly beyond hitherto jealously guarded frontiers of secret knowledge, and made discoveries so momentous, as to justify the opinion that, where these researches are of an occult and spiritual character, those master minds whom we know as the Masters of Occultism, are taking the keenest interest in the upward progress of those who are prosecuting such researches and whose maturity of soul demands a specialized discipline and personal guidance at their hands. Nor is this idea difficult to accept if one observes the confirmed character, trend of life and particular service of many beautiful souls in the occult world who have devotedly followed the path through a long course of years and in whom may be perceived very clear signs of a presiding deity which permeates them with eagerness and self-abnegation and a divine thoughtfulness for the welfare of others in manifold ways, but especially in those things pertaining to their higher evolution. On encountering such souls recognition from the interior aspect is almost instantaneous, since it is a matter of synchronous vibration and of dedicated purpose. Their work on the path has often allied them closely in the past through the medium of meditation and in periods of withdrawal; and where they belong objectively to some special group of aspirants, on the plane of the ego they are one and under the supervision of a Master or his initiates. Indeed, the further we advance in our occult work the more necessary it is and the more natural does it become to measure those we contact from this inner

standpoint. We develop an entirely new scale of values and retreat from the judgment of the objective mind to the certain intuition of the divine monitor whose voice grows clearer and more insistent in proportion as we recognize and trust it. In this way we learn to detect our true compeers on the path. There transpires in them an indubitable response to the cultured and heightened vibration that irradiates and controls our vehicles of expression as it energizes downwards from the higher centers of the inner personality. And this vibration, so active and potent in the physical, emotional and mental economy, as I conceive it, constitutes a distinct development and denotes, it may be, one aspirant only in a whole group of students, as having reached that evolutionary point where he becomes, in some degree, an exponent of the technique of the Master. I make this limitation of only a possible one out of many students all engaged perhaps in similar work on the path because I believe the exponent of the technique is a comparatively rare individual even among earnest students. Yet the attainment of this inner touch of the Master's method of instruction and manifold adaptations in life and circumstances is surely the outcome of no favouritism or simple plea for power and prestige. It is the gradual fruition of a rigorous discipline to that end in the long and continuous struggles of past existences. Such an aspirant will manifest the peculiar influence of this past development in all his life activities. It may become more and more a conscious possession and pass under greater control in the course of his studies in this life and his particular work on the path; but even early in his incarnation the immature effects of the principles and practice of the technique will be observable, and in his later years important results will ensue which will infallibly demonstrate that he is one of that esoteric group of aspirants who is carrying out specialized work under the direction of a Master. It will be understood that I am not writing for those who demand proof in the ordinary sense of the term of this fact of special development in the individual. It is not susceptible of this kind of proof. Moreover, there is no desire to prove the fact in this way. The only proof that can be furnished lies in the personal influence and work of him who has it. It has been averred that the Master himself is often indistinguishable from ordinary men except through a subtle magnetic radiation arising from auric intensity; and it is precisely this radiation which characterizes the man, but in

a far lesser degree, who is magnetically linked with the Master in the occult world of force. Truly, there are manifest signs and enough of this condition recognizable by those who themselves aspire and seek the divine in nature and man. Some of these signs may be noted, since they are intrinsic and stable qualities and are so unvarying in character that they may always be predicated of the men we are denoting. We shall observe great versatility in the character, a ripe understanding of the profundities of human nature, an acquaintance, intuitive if not experimental, with all the crucial depths of human sorrow, allied with a skillful adaptation to the diversities of temperaments and a power of appeal to the soul in men. These qualities characterize the man who is called, in the technical phraseology, a disciple of the Master. He may be a conscious disciple, or an unconscious one. He may be consciously aware of his relationship to and acceptance by a certain Master, or he may be unconscious of these facts: the fundamental position remains unaltered; and it is only a question of time and specific growth until he will become as fully aware of this relationship and acceptance as of his relationship to and acceptance in his own family.

Very variously have been given in occult treatises what are designated the qualifications for discipleship, but fundamentally they are identical in character and expression, and will be found to underlie and indeed to be the basic cause of the development in the man of the above-named qualities. All of these qualifications merit the closest attention and study by the aspirant who is bent upon soul culture and who hopes to equip himself for demonstration of the technique in some phase of world work of the Master. They must be wrought into the very fabric of the emotional and mental life and become as truly a part of the expressive self as are the ordinary and well-known faculties of objective use. On this point hinges largely the whole problem of the technique. It is common to meet with students who are disconcerted because their studies do not culminate in some exceptional crisis in this direction. Knowledge they have; their reading is extensive; yet they are unaware of any special development indicating discipleship, or of any outstanding facilities for putting their knowledge to specific use. The difficulty lies here. The soul has not matured to the point of utilization and demonstration of its content, nor has that content the required measure of fullness and force; and the Master cannot accept and use

it, even through the agency of subordinate initiates, until the necessary maturity is shown. The decision in this matter is not arbitrary; it is based upon occult law. If it were only a question of study there would be little difficulty, the objective would be easily obtainable; but the Master cooperates with his disciples on the basis of inner soul force. “The world of force is the world of occultism and the only one whither the highest initiate goes to probe the secrets of being” Any advancement, then, towards the technique must be made in accordance with the long-established and invariable method of procedure of prolonged and conscientious study of the main subject of occultism, embracing as many branches of related thought as possible, in conjunction with the unfolding in the personality of the various attitudes of emotional and mental culture known as the qualifications for discipleship; and a variable period of experimentation in the use of spiritual forces to be generated through introspection, meditation and service. “Learn first our laws and educate your perceptions”



PREPARATION FOR THE TECHNIQUE

THAT PERIOD OF duration the institution of the fundamentals may occupy cannot be determined. I am anxious not to say anything on this subject of preparation which may appear discouraging to the aspirant who hopes to cover the necessary stages within a short period in the present incarnation. On the other hand, no good purpose is to be served by giving a colourable construction to a subject of such vast proportions and rendered intricate by the peculiar discipline necessary for overcoming those hindrances and obstacles inherent in the texture of the personality, which must be gradually remodeled and exalted to a higher plane of expression. Students often bring discouragement upon themselves in that they are unable to gauge rightly where they stand approximately in the scale of interior evolution. They judge of their growth and assume their immediate possibilities by what a more advanced soul is and can do. This inevitably leads to discontent and discouragement. Nor is it at all easy to impart to others an infallible method of judgment in these matters, since the whole question practically rests upon what grades of evolution the individual soul has already taken before it resumes its studies of the path in this particular life. My opinion is, that the student who enters upon the study of the science in this life for the first time cannot expect to become an exponent of the technique in the same life. There is a hint of corroboration of this in the words of one of the Masters, "If the psychic idiosyncrasy is lacking, no culture will supply it" We shall find that this psychic idiosyncrasy is a distinctive trait in the man who is the recipient of higher influences. It has no relationship with the condition of mediumship known as spiritualistic. It is the polar antithesis of that. The man is not a tool in the hands of intruding entities, or an entranced revelator of the improvised discourses of guides of doubtful authority.

The inspiration which is a feature of the technique comes from within, from a point of ascension in the head, from the sacred precincts of the indwelling divine self, which impresses directly the prepared and dedicated personality of the aspirant with such aspects of the Master's work as he is so far competent to undertake and advance. Therefore it is among those who have early in their incarnation entered upon the path and in whom the qualifications are instinctive and an intrinsic part of the character and temperament, that we shall expect to find some selected, after persistent and consolidating effort to that end, as exponents of the technique.

Let us take the qualities we have specified as particularly connoting the man who has attained that point in soul evolution where he is conscious of certain developments indicative of contact with super-physical influences and is being used in the work of the Master. These qualities, it was intimated, included and focused, so to speak, the various indispensable qualifications for discipleship; not in their fullness and perfection, it may be, yet with so much precision and effect in their use in daily life of the man as to clearly indicate that they are fully recognized and fundamental factors in conduct and are in continual evolution.

Versatility in the character derives from a large mental content, and is obviously of first importance, since the versatile technique of the Master himself is so large and comprehensive, so momentous and imposing in its nature and operation, that without this background of an extensive mental activity and consequent facility in the use, reciprocal and instant response would be lacking. In the man of technique this response is immediate and sure. Hidden relationships in particular situations are swiftly revealed through the unified action and close consent of all the faculties and senses. A subject under consideration becomes a focal point in the mental life, compelling to itself a wealth of associated ideas from the Cosmic repository of thought, so that abundant informations and dictates are forthcoming, imperative and constraining, which impart significance and effect to the prevailing theme; or a human soul comes, burdened and hesitant with a weight of emotion which hinders clear thinking, mystified and perplexed with some problem lying heavy upon the heart, which the

technique sees intuitively and embodies in shapes and aspects which raise and dignify and give mental form, and with it ease and satisfaction, to the incommunicable and oppressive. These are merely indications of the characteristic versatility the procedure of which is intricate and obscure to the uninitiated observer, yet operates with discrimination and exactness and with the promptitude and effectiveness of a divine afflatus from concealed sources. It does so because of a long novitiate, wherein the mind has habituated itself to a deeply occult responsiveness to a higher order of cognition, wherein a path has been made in mental matter by an ascending vibration, leading consciousness gradually upward and polarizing it within that sphere of spiritual impression remotely analogous to, and to some extent recipient of, the finer sphere of the octave of the Master. It will be observed how peculiar and special is this quality in the technician and how greatly it differs from, how much it exceeds in luminousness and force, that versatility which is objective in character and use and commonly met with in everyday life. It is from the exercise of this quality that profound understanding of the human heart becomes more and more a cherished possession of the aspirant. He so regards it because it gives him increasing ingenuity and skill in service. The human soul draws him irresistibly; it has a divine fascination for him; and his constant aim is to “understand the beauty and obscurity of those other divine fragments which are struggling side by side with him” that he may assist their evolution on the path. This quality, too, has its exoteric and esoteric aspects. It is common enough to meet with those who are excellent judges of human nature; they classify temperaments and are acquainted with their manifold peculiarities; and there is satisfaction in feeling that we are easily understood and that there is ready response to our personal expression. But the range of the technique is of a profounder order. It has not to search for motives; it registers them. They rise in all their conscious strength before the observant soul; the silent thought speaks and is answered before it finds utterance. “For as the individual has voice, so has that in which the individual exists. Life itself has speech and is never silent” It is the speech of life itself that the technician has studied; it is the voice of that in which the individual exists to which he has attuned himself during his ascent on the path; and that voice is single and unerring because it sounds in the Master’s presence.

Here, too, it is that his past intensive moral training plays its part. Through the persistent search after reality the soul becomes sensitive and receptive and swift to discriminate in the kingdoms of nature and man. It becomes clairvoyant of the atmospheres of souls, and that which is working at the heart of life is transmitted to and declares itself sympathetically in the vehicles of the man. There is nothing miraculous in this; it is the law of reciprocal response and is indifferent in its action. It may be utilized for evil ends as well as for good. But only in the well-trying aspirant who recognizes the sacred value and responsibilities of this facility will it unfold to the full dimensions of its finest culture. This is a point for special consideration on the part of those who aspire to the technique. Do you aspire to serve, or to bend others to your will? With this quality well developed you can do either; but it is only legitimate for you to use it in service. If the desire to play with human hearts is greater in you than the desire to serve them, you must tarry, because the real technique is not within your reach. You will have but a caricature of it. There is something sinister and cruel in the advancing individual who seeks the power of the Master and uses it in the work of the devil. I recollect a poignant case of this description. A student was entrusted with the instruction of a group of seekers, but betrayed his trust for self-gratification. The law is not mocked in this way. It passes the man back to the world where he belongs, to bitter reflection and sorrow, with the misdeed written by Karma in his vehicles for an everlasting remembrance.

This is an extreme instance; but there are other ways of misuse, less heinous in character, which yet are not permissible in a servant of the Master, nearly all of which are the direct offspring of vanity and the desire for power. Yet the Master's own technique is so searching and discriminative in the choice and use of a disciple, that the aspirant will acquire little facility himself in exercising any distinct phase of it until these undesirable tendencies have been eradicated from the mind and heart. The infirmities of an aspirant are never cause of condemnation, but so long as they exist in him the responsibilities of higher evolution will not devolve upon him, since they would but accentuate those infirmities. There is only one thing which is justifiable and safe and which is imperatively demanded of him as he draws closer to the secret life of human hearts, and that is, a compassionate understanding. A full

and restraining compassion lies at the very heart of the Master's own technique in dealing with a disciple. There is no coercion, no autocratic control, no exploitation of weakness, neither fear, nor intolerance, nor sentiment, in that great and suffering HUMANITY which lifts and frees and dignifies the trusting soul that looks up and gives itself in adoration and love. This is the ideal for the aspirant in his work for and with others. "He must learn to look intelligently into the hearts of men from an absolutely impersonal point of view, otherwise his sight is coloured"

It will be observed how completely these specific qualities ramify through the whole nature of the man, how each includes in itself subsidiary attitudes which must receive attention and be constantly developed. Impersonality is such an attitude. The aspirant must be able to stand back at will from the assertive personal self which craves recognition and aggrandizement, would exercise forbidden power, grasp and hold that which is unlawful yet easily within reach and subject to his influence.

Acquaintance with the depths of human sorrow is a quality closely related to and contingent upon the last-named. We cannot advance far in the study of the human heart without sensing and knowing the almost intolerable burden of pain in every imaginable form which rests heavily upon humanity and cries aloud for deliverance. Here again we note the dual attitude in the aspirant in his bearing toward the pain of life in his fellowmen. It is a condition of the technique that, in the man who is demonstrating it, sensitiveness is continually increasing. "He must suffer, must enjoy or endure, more keenly than other men" In the early stages this condition is particularly difficult to deal with. It is, indeed, a secret cross which perforce he must carry; and the effects in himself are often of so singular and antagonizing a character that he is apt to question the usefulness of submitting to it. But these moods are fleeting and contemporary with those little crises in thought and emotion which ever assail the advanced man on the path. They never really deter him; for there is present the consciousness of persistent right action in the past, of his intense and abiding aspiration to be of service to the Master, besides the many instances of interior development which compensate a hundredfold for the pain-producing reactions consequent upon his self-imposed discipline.

Nevertheless, there is much of occasional difficulty experienced by the aspirant through this fact of increasing susceptibility throughout the whole economy of his expressive self. As it is a concomitant of his evolving soul life, whatever temporary disquietude or dis-concertedness or actual suffering it entails, will be permitted to work itself out, its utilizations and possible applications in the service of others will be fully noted, and a wise submission and resignation to what is inevitable and must be patiently borne will extract peace from many a troubled hour. For remember, the technician is not a theorist; he is, literally and truly, in the depths of his soul a man of sorrow and acquainted with grief. I have no wish to cast a sombre hue over this phase of the subject, but if this thing is true in the experience of the soul it must be faced and expressed. What is the use to stand before a fellow creature who has been wounded to the soul by some untoward circumstances, or is desolated and helpless through loss and deprivation, and quote to him a text from the secret doctrine? I have proved over and over again in such cases that the voice of a compassionate understanding and of expressive affection has been the one and only effective ministration to the soul in affliction. I would go so far as to say that no aspirant, whatever his accomplishments and qualifications, can hope to contact the sphere of the Master without the priceless quality of a great humanity.

The next quality is adaptation to the diversities of temperaments. A man who is mastering the technique gradually includes in consciousness, through the increased momentum of vibration in his vehicles, the vibrational force measures of all other consciousnesses on his own level and of those below that level. In other words, his consciousness is attuned to certain octaves of vibration; he can respond at will to every keynote within those octaves; therefore any other consciousness which responds vibrationally to any keynote therein, he can adjust to and interpret. We are considering the esoteric aspect of temperament. In speaking of temperaments generally we class them simply as the artistic, the scientific, or the legal, and so on. But there is a temperament or atmosphere of the soul. The technique in its operation is esoteric; and its interpretations and utilizations are concerned with and based upon the expressions, the impresses and signatures, of the soul. It never relies wholly in its use upon so misleading a factor as temperament

in its simple exoteric classification. To do so requires no superior development, nothing but a familiarity with psychology and related sciences; whereas the sensitive and developed soul sphere of the technician reproduces within itself the precise soul states prevailing in another. Through the law of receptivity and response the lesser sphere is contracted and known as by an inner sense of touch. No willful effort of the objective self can withhold this transmission of the vibration of its soul sphere from the intuitional observation of the technician. It acts independently of the will of man. It is the man as he stands in the scale of evolutionary influence; and that is what the technician is concerned with, not with the outer personification which is often but a misleading caricature of the self. However involved and theoretical this may appear to some, it is true in the experience of the technician. He knows immediately and fairly accurately—I do not say perfectly, since we are not speaking of perfections, and there are many grades of the technique—the personality and the soul measures of those he contacts and would assist, whether occultly or in any other way, and is able to apply to them that aspect of his accumulated wisdom and experience which they instinctively seek. Nor am I referring to specific methods of mental influence known to psychology. These have their place in certain phases of life experience and may be used for good and legitimate purposes; but the power and efficiency of the technique are neither derived from nor stand in need of them. There is a psychology of the soul which the aspirant evolves within himself for his own use as he advances in the technique; and while the qualifications are the same which produce the cardinal qualities indispensable in every aspirant, the higher psychological procedure evolved in the soul through the usage of the technique is an individual and peculiar one, and will vary in character according to the Master sphere he contacts and the kind of work he is fitted to undertake.

The aspirant who has the above qualities well developed will undoubtedly in some measure have the power of appeal to the soul in men. In the course of his discipline on the path he will have discovered in what way he is to present his knowledge and experience in the service of his fellowmen. The technique has manifold lines of usage, and during the process of unfoldment his particular line will be unmistakably pointed out. It may be in his business relationships or in

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his professional life that the influence of the Master will prevail upon him to work with and upon his associates in higher and beneficent forms; or, if he has that mental constitution whereby he is competent to teach and guide others along the path, he may find a field of action for the technique in a school of occultism or with a group of students, to which he is allocated through Karmic alliance. One thing is certain. The technique will be unfolded only in the man who has throughout been steadily bent upon giving himself unreservedly to the betterment of human lives, who has pledged himself in mind and heart, and studied and struggled with the whole force of the soul to be worthy of the attention of the Master and to become his efficient representative. Such a man will never lack the power of appeal, but will augment it at every step of advance.



DELUSIONS AND THE TECHNIQUE

IT WILL BE at once apparent to those students who have carefully considered the foregoing reflections and are able to grasp intuitively the meaning and potency of this higher experience, that we are dealing with the advent in consciousness of a spiritual force of which comparatively few are aware. I am making no singular personal claims, nor am I depicting the exponent of the technique as one who exercises a prerogative so remote and hidden in character and function as to mystify and perplex the aspirant who is sincerely seeking the Master. Nevertheless, I am dealing with that which is so emphatic and operative in its expression and yet so recondite and disputable to those who are inclined to adopt a critical attitude, since there is much in it that may appear austere and unattractive to those who prefer theoretical knowledge to practical developments, that only in a few among recognized students of the occult shall we expect to meet with its development

A statement of this kind will no doubt lead to a good deal of serious individual self-questioning and examination, which is good and an excellent aid to self-knowledge. Happy is the student who can exercise a just discrimination during the process of introspection and rightly adjudge his position on the path of attainment. That self-appraisal should give him confidence and humility; confidence through the realization that he has made much progress and notes that the qualifications necessary for higher work are steadily ripening within him; humility in the realization of how much is to be done and overcome before he can bear those responsibilities which the Master demands that he shall consciously accept, with all their necessary implications, and be competent to discharge largely upon his own initiative.

A Theosophical leader once remarked that his society was, from top to bottom, full of sponges. I have no wish to cast the slightest reflection upon any body of students. I write dispassionately and uncritically, and introduce the above remark because it throws out in bold relief a profound truth which has a direct bearing upon the subject of delusions which hinders the development of the technique. Indeed, the remark might well apply to many groups of students other than Theosophical. Undoubtedly, there is a large number of so-called occult students who are literally but passive receivers of doctrine which they have neither force nor initiative to apply in any practical sense.

One of the greatest delusions prevalent among students is, that by imbibing doctrine from the lips of a teacher thoroughly indoctrinated they will in no long time be suddenly accepted by a Master and be raised to some nebulous level of sanctity and to the accomplishment of miraculous works. It is sufficient to ask of these students, can they instance any such cases of miraculous intervention and divine exaltation among themselves? If they point to some of the outstanding personalities in the vanguard of certain movements, their delusion is twofold. All such instances of exceptional development on the path are clearly exponents of the technique who have trodden the long and arduous way of soul culture, work and service. It is lamentable to note the one-sided conception that obsesses students in this matter; and the sooner their hope is shattered regarding it the sooner will they begin to take the first serious steps already outlined.

A large percentage of these same students are entirely devoted to what is called the Eastern path of development. No intelligent person having knowledge of that path would decry it. It has produced saints and saviours in abundance. We know that some of the great Masters have taken this path. But a rigid adherence to it by the Western student is fraught with manifold dangers and as often as not productive of unbalanced development. We have only to remember that the Western aspirant is not constitutionally fitted for the rapid demonstration which is comparatively easy of attainment in the East. The ordinary well-known obstacles and hindrances on the path have a far greater range of difficulty for the Western aspirant, since his very constitution is an

obstacle over and above the specific obstructional tendencies to be eliminated by aspirants of any nationality. The grasp of the science is not intuitive in the case of the Western aspirant as it is in the Eastern. So much is evident to those who follow the questionings and endeavours of the former in his studies. If then the aspirant in the West is breaking almost entirely new ground in pursuing the science and needs so much encouragement and prompting and guidance in his study and effort, it cannot be amiss to assert that he should be required to demonstrate unusual facility before he may hope to reap any real benefits from sincere application. And it may be pertinently asked, what chance has a passive imbibor of doctrine of meeting successfully the ordeals of the exacting Eastern path? To think of being able to do so reveals a basic ignorance of first principles.

This applies equally to the aspirant on the Western path, or who combines the methods of the East and West. Every aspirant for attainment must at some stage or other master the technique and become a living exponent of it. There is no compulsion for him to master it quickly. He may enjoy such personal satisfaction as he can from a theoretical knowledge of occultism and leave the practical issues to the future; but if he does aspire to recognition by the Master, this basic ignorance must be thoroughly eliminated. For observe what a vast amount of development, what a range of experience is involved in effecting the necessary discrimination, how full and balanced a conception is requisite in the man who is using the technique consciously even in its rudimentary stages. Any idea of a short cut to the goal is immediately ruled out. The first thing, in fact, towards overcoming ignorance is a clear idea of the work to be done; and if the work is long and difficult there is no virtue in fooling ourselves with the soothing notion that it is a simple matter and of short duration—the passive existence of a sponge.

No student who has given time and labour to the science can say other than that it calls for a soul of distinct calibre and of mental qualities of no mean order. Even the initial intuitive perception of a long task ahead requiring the cooperation of the whole man is of vast importance; because if that is present, is fully accepted, and there

succeeds a strong assent of the mind to achieve and a determination to master the steps of discipline—that, even at the threshold, is the voice of the Self sounding emphatically though inarticulately within the aspiring cosmos of the man and is a prophecy of success. To some this perception comes at the threshold of study with clear and strong and sudden emphasis; others have nothing of the nature of this egoic impetus, but often enough only a very vague and misleading perception of the work before them. In the case of the former there is present a body of latent growth and but little application and preliminary study is necessary to set the aspirant firmly on the path with a surprisingly comprehensive conception of method and line of approach; in the latter, a well-defined plan of study has to be entered upon and the basic facts of occultism assimilated until a sufficient reason for prolonged future effort is seen and an interest strong enough is awakened to steadily pursue the initial stages of discipline. If the assertion of his will is sufficiently powerful to urge him on to the greater discoveries of self, the preliminary settlement which he will experience in the personality will ultimately pass; a miniature spiral of evolution will have been achieved, which will give birth to successive and wider spirals of related experience. A peculiarity of these advances is that they are nearly all concerned with daily life and a keener and more exacting sense of living. The whole process of advancement, it seems, inheres in an increasing stress or tension in the vehicles of expression, until the observant aspirant comes to realize that it is mainly in new and finer contacts, in unlooked-for rearrangements of circumstances, in perplexities and trials of the mental life, in unexpected responsibilities naturally opening upon him, most of which appear totally unrelated to any glory of spiritual conquest, that the path to knowledge and right action and the overcoming of ignorance, in the occult sense, consists. Well is it for him if he can seize this truth quickly and accept and encourage its beneficent working out upon every plane of his being; if he can realize that it is his own individual Karma and none other that compels.

The delusion of inaction as a factor in occult attainment which arises principally from a basic ignorance of first principles, merits a conclusive judgment. Reading alone will not dissipate it, nor, aspiration

alone, nor alone the quiet mind which refuses to engage and participate in the exigencies of life and circumstances, nor yet devotion to an ideal or a personality. It is by continual demonstration of the force of the soul, by the assertion of life upon every plane, by compelling vibration to answer vibration in any aspect of the tumultuous worlds of form, and giving all this in essence back into the playing hands of the inner man as experience known and assimilated, to enlighten and ameliorate and bless.

Another very prevalent delusion is that connected with the overcoming of the sense of personality. Students spend precious hours affirming and willing the personality out of existence. Let the serious aspirant observe, that his early efforts in the science of attainment will increase the sense of personality to an unusual degree rather than blot it out, that is, if he goes whole-heartedly to work. It is obvious that in his first attempts to overcome the basic delusion of ignorance he must take knowledge; and if he does that rightly the range of his personal vibration will extend in every direction. Should he disallow that extension and resort to the common practice of denying reality to his personality, he may ultimately be reborn upon a higher plane, but without power or initiative and with nothing of practical use to give to his fellow men. It sounds trite enough to say that before we can really know a thing we must have intimate knowledge of it; yet there exist countless students of the occult who base their ascent to the spiritual upon a dreamy and weakening denial of that which it is their primary business to investigate and understand from every possible aspect.

I consider it of first importance for the aspirant that he should take an inventory of his mental faculties with scrupulous exactness. He should know their range and strength and the particular line of activity which they naturally follow with ease and facility, and so indicate his vocation in life. If, for instance, he has strong faculties for certain types of literature, art or science, there is the mental foundation and the point of departure which will later indicate his path of approach in occult work. This should be obvious, yet it is not sufficiently observed; and through the lack of this elementary knowledge of self the aspirant will often say enthusiastically that he only wishes for illumination and

sits down to meditate upon the self, while the personality receives no specialized attention. There is only one remedy for this hypnotic and fatal condition. Know the personality and make it a tool of power. When we know a thing and have taken the measure of its action and reaction, then it can be used with telling effect. In this case, it is the mind we have to know, with its faculties of judgment, imagination and reason, the skillful combination of these in resourceful daily action in a multitude of common and original adaptations in life. We want the two-edged sword of the mind firmly in our grip, to advance or retreat on the instant, and to apply to any problem directly and adequately. The action of such a mind is a joy to behold; and it is so because every faculty has been awakened to the limit of its function and operates individually or in conjunction as its developed technique directs.

This idea of the use of the personality may be brought to a focus in the observation of a maxim of a master mind, the Rosicrucian Bacon. He says: "There are and can exist but two ways of investigating and discovering truth. The one hurries on rapidly from the senses and particulars to the most general axioms, and from them, as principles and their supposed indisputable truth, derives and discovers the intermediate axioms. This is the way now in use. The other constructs its axioms from the senses and particulars, but ascending continually and gradually, till it finally arrives at the most general axioms, which is the true but unattempted way" Now the continual and gradual ascent is the method for the aspirant to adopt in recording and studying the accumulated impressions received from the senses and particulars of mental action and reaction, so that his knowledge of personality and its relationship to the worlds of form and mind shall be built up soundly and solidly and yield a reliable experience of his position in the world of men and his evolutionary value as related to other mentalities. The Self must have a powerful instrument to work with, a body of information through realized contacts. For of what use would be the thoughts and intentions of the Self to an unorganized and feeble mind? Where would be the basis for the right discrimination and use of these? I command this reflection to the ardent deniers of the existence of personality. I grant that there are instances on record of brief and intermittent contact with the Self in those of weak and unbalanced

mentality, and I am not sure but that they have been more a menace than a help in the matter of the concepts they have disseminated in the field of knowledge in which they considered themselves authorities. But the orderly unfoldment of the technique which is based upon the science of the soul is calculated to eliminate this kind of spiritual abortion and specifically indicates a sane and practical method leading to that personality completion whereby the Self may be scientifically contacted and the will of the Master be done.

A further delusion is that by forced and profound breathing the Self is to be contacted and known, and long stages of the path taken by violence through athletic procedure. The grave dangers attendant upon this kind of practice should be obvious to every clear-thinking and discriminative student. As an illustration I might cite the lectures of Vivekananda on Yoga. For a long time these lectures were a standard work in the West. The author of them was undoubtedly a practical yogi; but, like a master of his subject, he set out with a stride so bold and with such commanding authority, that at first sight it appeared the easiest matter in the world to enjoy the bliss of Samadhi in a few months. My opinion is that he was an incompetent teacher for Western students. He came to the West with the Eastern ideal of Yoga flaming in his heart, but he failed to adjust his ideas sufficiently to the Western mind. No one could doubt his devotion, his vision, or his sincerity, nor of his own practical realization and attainment in the science; but his pace was too swift, his ideas too general and luminous, to be successfully worked out to safe practical issues. He did not adjust to the measure of Western thinking sufficiently to be a patient and sympathetic educator of students in the West. He dazzled his hearers, and confuses most of his readers, in spite of the enlightenment he brought with him; so much so, that the majority of those who have taken up practical Yoga under his guidance become discouraged by reason of the sheer magnitude of the ideal, towards which, through this or that inability or incapacity, or want of fitting circumstance, they have made scant progress. Other and more recent writers have recommended similar practices for the attainment of Samadhi, or liberation, many of which are totally unfitted for the Western student and if rigidly adhered to would mean positive disaster. One of these

writers counsels his readers to continue breathing practice until a duration for inhalation and exhalation is reached of between four and eight minutes. I have known a student to take breathing exercises and complain of pains in the body and affection in the head. If nature's warning is not sufficient, who can help him? Yet students are foolish enough to force their vehicles to the three-minute indispensable breath of a yogi teacher who finds the task hereditarily easy and therefore advertises it as a passport to the Union.

A famous occult teacher once confessed that at one time he became enthusiastic about the work of Vivekananda and applied himself strenuously to breathing exercises with a view to rapid development; but within a brief time he found his etheric body vibrating to such an abnormal degree that he felt himself being lifted out of the physical and walking upon air. It was some time before he became normal and properly adjusted to his physical body. This is but one instance of the extreme danger of following a teacher like Vivekananda without the strongest common sense as to time, place and values, and a wise discrimination pertaining to the general teachings of Yoga. For the average Western student with a breathing capacity of about twenty seconds for inspiration and expiration before applying himself to any conscious extension in connection with occult discipline, it may be suggested that he can only safely extend his capacity to fifty-or sixty-seconds duration by gradual practice covering a period of between one and three years. I refer entirely to the physical aspect and the effect upon the lungs and chest muscles. From the inner aspect, a breathing capacity extended from twenty to sixty seconds effects many important changes; and unless there is a natural or long habituated mental control, a student will be practically helpless before the host of psychic and mental influences evoked by the accelerated vibration in his vehicles. I see no danger in his attempting such an increased capacity within the limits mentioned, on taking up the discipline, provided he is spiritually aspiring, has a sound sense of mental proportion, and is devoted to the idea of service. The extension in itself is but a branch of athletics.

The effects of scientific breathing upon the emotional and mental vehicles call for careful study and calculation. Some aspirants are of so powerful an emotional calibre that anything in the nature of

stimulation, even of ordinary physical exercise, vivifies the whole personality, and a well-directed suggestion would be sufficient to carry them headlong. So it is with those of very active and acute mentation. Under the exercise of profound breathing, thought forms of increasing magnitude and force possess the mental field, and unless these are consciously held and disposed of under the supervision of a certain degree of Self contact, such students become the easy victims of undisciplined intellect.

We live in an age of short cuts to supremacy, which are none other than a species of hot-house development, lacking stability, fundamental experience, or sincerity as a basic reality. One well-born and self-trained devotee who has laid his aspiring soul upon the altar of life through the years and struggled upward through light and darkness, intent upon being a force on the side of evolution and a blessing to others, will often do more real work for the Master in a day than the short-cut aspirant will accomplish in a lifetime. It is the law. We can only build upon what we have; we can communicate only what we are. The bane of our day is the want of sincerity. The short cut is a form of insincerity; it lacks the force for a true development; it is content with superficial achievement. But insincerity in the occult aspirant is a sin, and failure is its reward. It is living the life of the soul after its own law in the everyday world and taking each step of the path with infinite care and patience and humility, that unfolds in the aspirant the fine art of the technique and initiates him into the sphere of the Master.



IMPERSONALITY AND THE TECHNIQUE

THE FORMULA, “KNOW Thyself,” has been paraphrased into countless other formulas, all of which are familiar to the student of occult literature, and most of which throw more or less light and meaning upon the primary one. These formulas have a deeply cosmic import and often prove a little disconcerting when reflectively analyzed. To know oneself from the occult point of view is a comprehensive matter and one with which most of us will be well occupied for at least the term of our present incarnation. We must realize that true self-knowledge cannot begin until some degree of egoic response has been attained. Up to that point in evolution our knowledge is theoretical and speculative.

The attainment of self-knowledge is mainly the demonstration of an increasing measure of impersonality. Impersonality is the secret doctrine of practically all of the occult classics. No matter how great is the appeal of their beauty and their desirableness to the intellect or to the esthetic sense, we remain but in the outer court until impersonality becomes a factor in practical life. It is usually preceded by a long cycle of development and experience of the most varied and often perplexing character. There is a world of inner experience to be garnered before we can become living exponents of the fact; and only a genuine occult discipline compels that experience and leads naturally and lawfully to a proper demonstration.

Impersonality has many degrees. They range from the minor detachments exercised by the aspirant to that extreme spiritual aloofness so striking and natural in the adept. In whatever degree manifested, there is in its exercise something exceedingly arresting and influential

to those who witness it. Its nature is so unique, so contrary to the well-known laws of personal expression in the world, that the aspirant engaged in its culture is quickly, though tacitly, distinguished from his fellows. It is a departure from the rule of common life; it originates from a plane outside of that of everyday thought and observation; its manifestations are such as the ordinary consciousness almost refuses to sanction; it makes us aware of the divinity overshadowing human consciousness and invites to a heart surrender to its beneficent promptings. It upsets our preconceived ideas of thought and action, rejects the limitations and pride of the intellectual self and falsifies well-grounded maxims of a liberal education. And herein is the reason that so few are able or willing to enter seriously upon a culture the nature of which has a more or less forbidding aspect and is opposed to so much that is firmly established and prized in the personal life.

Yet we are considering a condition, a force, which is of supreme value in the evolution of consciousness and is imperatively demanded in the technician. Nothing so coordinates the faculties and enhances the true prestige of man as this unfolding sense of higher perception and values. A multitude of anxieties and perturbations which hitherto held undisputed sway in the soul lose their tyranny and pass away. Not that we forsake the arena of personality and deny the constant interplay of forces therein, but that we stand at a remove and survey these from a point of ascension, with a new power of self-direction and insight, and have the ability to harmonize opposing vibrations. The consciousness of this descending harmony and peace has a wonderful effect upon the disposition of the mental faculties, and its increasing momentum enables us to achieve swiftly and one-pointedly the tasks allotted to them. Indeed, it is only at this stage of development that we come to realize the true strength and beauty of mental action and create after the law of the spiritual man. Hitherto, we were very much at the mercy of the mind; it reigned over us with the authority of a tyrant; we were marshalled hither and thither at the behest of thought and often involved by it in painful uncertainty and confusion. But the dawn of the sense of impersonality reverses this condition of affairs. We consciously and deliberately impose the will of the Self upon the activities of the various faculties with marked results. The immense possibilities therefore which open before the man who has entered upon this phase of evolution are obvious.

Some of the difficulties which have to be surmounted on the way to the attainment of impersonality have been considered in the previous chapters. We shall feel little relish for the prolonged and conscientious labour necessary for its development, for the struggle with the secret forces ruling our personal life, until we have suffered all too long under their stern domination. There is a definite point in evolution when we become acutely conscious that we must come to judgment within, investigate and understand the opposing factors in our constitution and devote ourselves seriously to the task of self-discipline. Even this preliminary self-cognition brings reflections of not the happiest kind. We have traveled along the path of least resistance and taken life much as it came; we have not felt it incumbent upon us to regard too critically the swift stream of thought and emotion, the action and reaction of these upon self and others. But with this awakening the sense of security vanishes. The stable centre of consciousness around which our life hitherto revolved and to which all our activities were related becomes decentralized. Study and meditation have produced their inevitable consequences. The Self has responded to aspiration and made us aware of its existence and supremacy. The first clear sounding of the note of the Self in the personal life is of great importance. We become conscious of a division, of a painful discordance between the two. The new and stronger vibration causes a certain disruption, a disorganization among the mental faculties, which pass for the first time under the acute observation of a spiritual critic. And, conformably with the maxim of occult science that expansion of consciousness induced by the advent of spiritual truth produces pain and unrest, we realize the responsibility devolving upon us to take up the task of self-conquest and establish the power of the Self as the dominant factor in our life in the interest of the general evolution.

It is not a simple matter to put aside the physical, emotional and mental vehicles of expression, to remain apart and unhampered by their vibration, poised in the clear and undivided consciousness of the Self. Yet the difficulty of the task is a wise provision. It is interesting to note in this connection the method of instruction adopted in the Gita. The method of preparation of the disciple taught therein was not a simple one, at once received and understood, which imparted the qualifications for recognition. The instruction is many-sided, each

presentation lifting one veil after another and causing to pass from the pupil one vice and weakness after another, until we have the final declaration at the moment of realization: "Destroyed is my delusion" Now the point to be noted is this. During the series of presentations of different aspects of the Wisdom the whole nature of the pupil passed under review and discipline, resulting in the acquirement of all the necessary qualifications for initiation. Let us suppose that some magical act had been substituted for that gradual unfoldment in him of all the powers and weaknesses of his nature, whereby he had momentarily realized the Self apart from the perishable vehicles, would that have proved sufficient for the arduous work of the path? Assuredly not. The pupil is shown at the outset the goal to be reached through an organic process of unfoldment of a very special nature, and several grades of the technique are involved in it. It is only as this process is consciously undertaken and the vehicles have taken the depth of human experience and been raised to a higher power that real impersonality is achieved. It takes every phase of personal power into its province and marshals it to the main event. A magic life has to touch the heart and brain even to rightly comprehend it; and only the constantly accelerated pulse of that inner life can meet the demands of it. It evolves naturally in the vehicles of the aspirant who insists upon steady and ordered progress, with a willingness to accept unreservedly all that progress entails. Categorical denial of the personality is an aimless and unprofitable procedure, because very real and persistent are the attachments of the three vehicles in spite of their relative unreality. The surgeon's knife is a danger here. The only safe instrument is a patient and loving comprehension, even a willingness to be in bondage to the contacts of personality for the time being for the sake of a perfected experience. The aspirant in whom the technique is developing is as simple, natural and expressive as nature itself. There is something so intensely human and spontaneously affectionate in him that wherever he goes there is immediate recognition and understanding on his part of every contact, and a certain response of all to him. He confronts the world as a sane and developed personality, with the Self resting in the serenity and peace of the Master's heart. He has a heart full to overflowing with the incommunicable burden of the heart of humanity, united firmly with precision of thought, stable emotion and a hand instant in service.

The technique, then, is not a theory, but an intensely practical thing; and while the whole personality is involved in its use, the technique itself is impersonal in character. "He who is desirous to learn how to benefit humanity," says the Master, "and believes himself able to read the characters of other people, must begin first of all to learn to know himself, to appreciate his own character at its true value" The first thought of many an aspirant on reading this will be: But I do not know that I have particularly regarded my development on the path in this light. I am not much concerned about reading the characters of other people in order to learn how to benefit humanity. I am anxious to contact a Master first so that he may teach and guide me personally and set me some great work to accomplish. That attitude is a common one. Students read and meditate, and wait for the Master. The Master also waits. And I fail to understand how any student can ever hope to obtain any response whose life conforms to the above attitude. The aspirant in the West is not called to a life of contemplation; he is called emphatically, through the unique environing conditions under which he lives, this peculiarly important point of racial evolution, to a life of ever stronger personal action in service. Impersonality is a wonderful thing; but to strive after it through contemplation in a life of inaction is to miss absolutely, through wrong interpretation of the highest teaching of occultism, the strength and beauty of true spiritual culture. I beg the aspirant to turn back and consider the opening thoughts of this treatise on the master artist. Can we conceive such an artist expressing a high degree of mental and manual technique through simply having contemplated his goal through the years, however passionately and one-pointedly, without subjecting himself to the most crucial labors in perfecting every instrument of expression to that end? Can we conceive him as having simply spent his time in contemplating a master artist, with the idea in mind that all the manifold stages of discipline leading up to his fine mastery would be somehow mysteriously covered during the contemplation, and so in a few years, he too, would attain to the same facility and stand in the rank of master artists? The idea is, of course, absurd. One sometimes meets with students who have read voraciously a library of occult literature yet who are profoundly disappointed because, as they say, they are not being "used" On questioning them as to what they are doing in order

to effect any contact as a preliminary to being used, they confess they have no time for practical discipline or work. The obvious comment upon this attitude is: their attainment on the path will measure up to their personal effort, and no more. As well might a man expect to become a first-class journalist through perusing the daily newspapers, as expect to know anything experimentally of the technique of the Master by merely reading books on occultism.

No man can attain and advance in the technique who has not a deep experience in knowledge and life. Says a Master: "Read and study for there is an object" "Study and prepare" Preparation, in relation to the technique, and in connection with doing the Master's work, means experience of life. To serve, the aspirant must know; he is to take knowledge in the fullest sense of the path from those who have trodden it. But this knowledge is not to be regarded as a mere adjunct to his ordinary mental content; it is to be an actual expression of the soul, an impassioned and fervent expression supporting and animating every other mental possession he has, an expression of the soul which is nothing less than a conscious force which spontaneously and promptly infuses itself into every phase of life activity. I put it in this way so as to rule out absolutely the lifeless method so often adopted of simply adding fact to fact for mechanical repetition and to point the utter futility of this for attainment of the technique. A fine intellectual grasp of occult truth is commendable and necessary; thinking and dialectical skill possess a magnetism of their own and may not be neglected; yet these are but one aspect of the first cardinal quality we have considered—versatility of mental character. All knowledge must be translated into life: It must be passed down, figuratively speaking, from the intellectual level into the mystical recesses of the heart, to be felt and lived and expressed as experience in the very life blood of the vestures of personality.

I said that preparation, in relation to the technique, means experience of life. Obviously, I do not mean experience of life in the ordinary sense. A man of big business usually has a vast and valuable experience of life, yet his aptitude for the technique may be less than that of a devotional maiden who meditates daily upon the beatitudes of Christ and dispenses simple blessings to those in need. In every possible

way experience of life must be sought by the aspirant, but it must be appropriated and interpreted by the inner self. For at this stage of his endeavours the man will be working intimately and in a very special way with his accumulated Karma, and it is this fact that gives added importance to his daily experience. Should he fail to keep this fact in mind when meeting experiences of an unusual and perhaps exceptionally testing character, and interpret them from the ordinary worldly standpoint, he would miss the true value of the greatest factors in his development. He would resent and oppose that which his strong initial efforts have invoked. This is undoubtedly where many aspirants fail to equip themselves swiftly for the technique. They demand knowledge of the path and strenuously seek it. They cultivate steadily the occult attitudes in their mental life and feel a certain satisfaction with their growth in knowledge. At length this knowledge becomes a strong and stable mental content which insists upon expression in the personal life. The vibration of the inner personality takes a higher measure and becomes a point of attraction for higher forces. Unconsciously, the man has become the centre of a new sphere of higher mentation which attracts to him a new order of experience necessary for the expression of the vibration which has now become stabilized in his vehicles; and those experiences will have the profoundest significance for him as related to his further advancement. Should he interpret them from the narrow and limited standpoint of the personal self, they will often appear meaningless and cruelly retarding; whereas if they are regarded as the inevitable concomitants of benignant law working for strength and wisdom, he will willingly and expertly make continually fresh adjustment which the higher life-rhythms demand.

If the aspirant can accept this view of the necessity of meeting courageously and dealing firmly with aspects of exacting Karma which his earnest demand for development will surely bring to him, any elements of fearful expectancy, which ordinarily assail him in the face of unusual experiences in life, will gradually be replaced by an attitude of mind akin to that of the scientific investigator who observes phenomena with mental collectedness, intent only upon adding some further indisputable fact to discovered data. What more fascinating field of discovery can we enter upon than this of self-revelation, in which every step of advance equips us to handle more surely the work

of the Master in the world of men? Frankly, it is a task only for the mentally bold. A discoverer must be prepared to accept what comes. There can be no antedating of experience. In this fact alone is seen the possibility of unique personal culture. The invisible impinges more and more strongly upon the visible and forces the pace of life. The even path of the lower levels is transformed into one of rugged yet steady ascent. The old and well-known landmarks disappear and the only guide now is the awakening inner sense and the words of wisdom, fast in the memory, of those who have passed this way. This is one of the hard points of the path where we have to realize more than ever before the value of personal inner growth and reliance upon the lessons of experience. "Seek the way," says the Master, "by testing all experience" It is profoundly true that all experience will also test the aspirant. It will not be some exceptional or miraculous experiences, but just that of everyday life arising out of his immediate vocation and duties and personal contacts; yet a new meaning will be reflected from it, a new value will accompany it, a significant challenge will be offered by it, all demanding a higher adjustment and a unique handling in the light of the knowledge he has attained.

Let us consider a concrete instance of this. The aspirant to the technique has attained a commendable accession of occult knowledge and is using it privately or in group work with others. He seeks to exert his influence in the way of service in assisting those less developed than himself either through correspondence or personal contact. In no way will he more quickly adjudge the precise value of his own attainments and realize his own limitations. It will give him an entirely new understanding of himself and his fellow men. This work of service is absolutely essential to the man qualifying for the technique. He will never know himself or others so long as he simply imbibes knowledge and remains mute; yet the moment he essays to teach and help others on the path he will be thrown back upon his own resources in a surprising manner. He will realize how inadequate is occult reading in itself and the amenities of scholarship. He will find himself face to face with aspiring souls, each with its burning problems of a personal nature and demanding ripe understanding and sympathetic handling. Aspiring souls in evolution hate platitudes, and if these are all we have to offer them we are ill-equipped for leadership and know nothing of

the depth and intricacies of the technique. The aspirant's ability in this respect will be immediately demonstrated when he essays to deal at first hand with the manifold problems of other souls who turn to him for assistance. It may perhaps be said that a man will not be called to a task of this nature if he is not ready for it. It is true that the man who is really evolving in the technique is usually of this ripeness of faculty and does not offer himself except upon an insistent urge for the task. It is nonetheless true that many lack discrimination in this matter and offer themselves either in enthusiasm and without any sound sense of the qualifications needed, or at the behest of others whose discrimination is little better than their own and who are actuated by some kind of personal interest. But the unprepared candidate will soon be undeceived. Those who seek supervision and teaching have an unerring intuition of the relative value of those they interrogate. The method and basis of his response will infallibly declare themselves, since on this level of evolution it is not simply the spoken or written word that signifies, but a psychically perceptible vibration which informs the word and gives it momentum and enduring influence. This need not be insisted upon. It is as palpable as that specific and original content which distinguishes the classic and sets it forever apart from the commonplace.

Let the aspirant to the technique ponder upon this fact. Those who sincerely seek his help and supervision are very often not those who are ignorant of the subject dealt with, but those who have the material before them in one form or another as well as himself, and would therefore appear to be seeking unnecessary assurance. The explanation of this is, that the seeker requires the same truth adapted personally and sympathetically to the then existing particular problem of his life and applied with understanding and insight on the part of the helper, with concrete example and inspiration from personal experience bearing upon the problem. Now there is one kind of helper who sees nothing further necessary in such a case than to consult his books and give back fact for fact what some teacher has said on the subject and then feel that he has made an able response. I have been the recipient of this kind of response from so-called leaders, and have never been disposed to consult them again. It is common to meet with these leaders in the occult world; but little of importance can they give beyond the established and orthodox text of doctrine known and accessible to

practically every student who might consult them. Practically the only qualification they possess for assuming the position of teachers is that derived from the reading of occult doctrine and speaking out of the abundance of their facts. It cannot be gainsaid that there is merit in this acquisition. It is infinitely better to be so informed than to be ignorant. Moreover, there exists a foundation of knowledge to build upon, which the technique itself will demand! But in the technique it is not, nor will it ever inspire the young aspirant to great achievement. He can read doctrine for himself, and a good deal better in his own way.

In introducing here these higher aspects of experience required in the technician I may appear to be digressing. Impersonality and experience are, however, intimately related; since impersonality can only come of a full experience, and experience, in the occult sense, and as the main factor in the demonstration of the technique, derives all its real strength and value from a pure and impersonal attitude. The technique of the Master is a coordinated expression of the inner personality which has assimilated and spiritualized the experience gathered by the several objective selves of past existences, and now, at the point of right understanding and use and having merited certain guidance and inspiration from the divine psychic plane, is able to speak and act for others from its own level of attained ascension and independently of any personal considerations and interests of the objective consciousness. At this stage the technician accepts the problems of his fellow men as his own. For the time being those problems are verily his problems. His sole ambition is to throw his light upon them to the extent that those perplexed may take a higher and more detached view of the relations involved in them in connection with their immediate progress. True impersonality alone enables the technician to do this. And the only infallible criterion of success for him in this task is the unqualified assurance of those he seeks to assist that he has wisely and effectively ministered to urgent need and facilitated their advancement on the path.



THE MAGIC OF THE TECHNIQUE

FOR THE YOUNG aspirant the technique of the Master is often veiled in an atmosphere of glamour and romance. For the man qualifying for discipleship the atmosphere is cleared, and the technique is realized as a force of the soul expressed in the terms of keener living. It is interesting to read the many presentations of writers on the subject of the magical power of the Masters and to allow the imagination full rein in the realm of wonder and miracle; and in good time it is well to put them aside and calculate the present force of the soul in order to discern what range of application it possesses for working upon other lives in the humble way of service. One could almost wish that a good deal that has been written on the powers of the Masters had never passed into the hands of immature aspirants, since it breeds a sense of easy conquest in the most difficult of all sciences and inspires a belief in present personal power which does not exist. It is surprising how much an aspirant sometimes considers himself capable of achieving in the way of magical power, even before the personality has been initiated into the first stages of realization of the force resident in the soul, which makes advance possible. It is a fact in the experience of the older aspirant that once the magic of the soul has been grasped by the personality, the soul steadily dominates and can be trusted to carry forward the training of the man. But the credulity before mentioned—a credulity fraught with danger when acted upon—which is common among those on the early stages of the path arises entirely because the personality has not been self-initiated into the magic force of the soul; and until this point is reached any dominant utility on the part of the soul remains for the future.

The self-initiation of the personality into the magic force of the soul which makes possible the application of the technique is the problem before the aspirant; and the credulity which is often so marked a characteristic in him is due to non-discrimination in that he is prone to apply to this study of the science of the soul the same overbearing confidence, feeling of certitude and expectation of immediate results habitual with him in connection with matters pertaining to his personal or professional life. Here we have a trinity of factors of undeniable value and of first importance in the character, confidence, certitude and expectation of results, all which will be demanded in the technician and in harmonious union, in the utilization of the force of the soul, but which, in the inexperienced aspirant will require to be cultured through a period of long duration in the most ordinary affairs, as well as in the exigencies, of everyday life. It is interesting to note, and it is a part of one's occult education to thoroughly realize it, that these basic qualities in the aspirant which are liable to foster in him all kinds of exaggerated ideas of his personal possibilities, are slowly transmuted under occult discipline through the years and become actual powers in his hands for skillful right action. But this is never so for the mere wishing for it. Indeed, it is a revelation to the technician what keen and profound experience has been necessary in order that the magic of the soul should be grasped by the personality and utilized in the work of the Master. And the point I would emphasize is, that it is the experience of life which has been the main factor in effecting the transmutation, and that this is one of the last things the aspirant is likely to appreciate.

The position is this. The aspirant enters upon a cycle of occult study, no matter in what particular school or under what name, and the inspiring and liberating effect of the new knowledge carries him a good deal further in imagination than his reason has grasped or his soul experienced, and upon this illusion of the imagination is based his expectation of immediate results. I have a case in mind, where an aspirant, having gone a little way in the knowledge of the science, expected to demonstrate per-feet health in the body at will, dissipate the mental ills of others likewise, build a swift fortune for himself almost by a magical word of power, and thereby annul every law of Karma decreed and override all experience to be known in his members and destined to force him steadily forward to self-mastery.

His programme of effort was founded upon an illusion of the imagination. This attitude is very common among aspirants and works out inevitably in disappointment at non-achievement and subsequent anxious questionings and probable doubts about the teaching in hand.

One of the first effects of serious application to the science is a certain clarification of mind and intensification of emotion. It is a call to the soul to declare itself in and through the personality; and according to the temperament and application of the aspirant will be the nature of the response to his demand. It may be said that the swifter and stronger the response at this initial stage is, to a greater degree is the likelihood that the imagination will raise up the illusionary expectation of some remarkable demonstration without prolonged and conscientious endeavour. It is granted that in some few cases there may be no illusion about the matter. It is conceivable, and such cases are known, that an aspirant may possess a latent capacity and all the potentialities of a technician, so that even at the initial stage the force of the soul emerges, is grasped by the personality, and the man becomes both pupil and teacher almost simultaneously. But these are exceptional cases and are noted only for guidance and encouragement. In the majority of instances the aspirant is prone to anticipate unusual developments at very little pains, and the disappointment experienced on realizing the truth of things constitutes one of his first tests.

The clarification of mind and intensification of emotion which result from the initial efforts should reveal the need for a revaluation of experience. The settled rhythms of life are not to be changed in a day. The early efforts on the path do but bring into the conscious field a realization of their measure and force. What is their measure and force? That knowledge will be something of a guide as to what may be expected from either brief or prolonged endeavor. Some aspirants have the psychic idiosyncrasy; others have not: some have a predisposition towards the spiritual; others are entirely scientific in nature and aim. The vibratory measure of the personality and the nature of the soul force differ in each. Very often the highly intellectual aspirant will be far less certain of himself at this stage than the mystically minded devotee, in that he imperiously demands results on a higher plane commensurate with the ease with which he produces them on the intellectual plane;

whereas the patient and aspiring devotee, with the spirit of service in his heart, will come to know the force of the soul quickly and experimentally because of a reciprocal response with the Master's sphere. It has been said that the Master tests out the technician in various ways in order to adjust the measure and force of his reactions to certain circumstances and when dealing with specific problems. This is precisely what the aspirant has to do for himself when he sets out on the path of the occult. The established rhythms of his life, which obviously are but the assimilated experiences of action and reaction in the objective and subjective spheres, must be brought under close scrutiny and their value fully appraised in the conscious realm. These rhythms are largely subconscious in their action and influence; and only when he begins to test himself out in regard to them does he realize what a dominant part they have played in his life. That is one of the early awakenings on the path; he finds that his life rhythms are far too circumscribed for the task he sees before him, since they arise almost wholly from an experience hampered by the thoughts of time and space. It is the content of that experience which he has to adjust to the study and work to be done, and augment and deepen it in perfectly commonplace ways in everyday life.

Here we arrive at the crucial point. It takes an aspirant worthy of the name to rightly assess and wisely adjust himself to the exigencies of the initial stages, so that there shall transpire neither eccentric emergencies in mind or manners, arrogant assumption of that which he does not possess, nor impatient demand for that which the law cannot give; but a steady recognition that those life rhythms can only safely be extended by sane and normal living, here and now, in his own place. I am aware that there will appear to be very little of the magical or the sublime in so commonplace a conception. But the fact is, that there is little of the magical or the sublime for the aspirant at this stage. It is his fault if he adorns the word of science put into his hands with the false colours of imagination and straightway thinks in the terms of transcendental miracles. I recently heard of a lady who became devoted to the study of Theosophy. Previously she had been immersed in church work, and was highly appreciated in that sphere. Now she has retreated from the touch of her friends and insists that her real friends are living on a higher plane. There is an instance of inverted growth, a forcing of the

life rhythms beyond the legitimate sphere through a refusal or inability to take their true measure and force, and a subsequent arrestment of sane and orderly development in the personality. This is an extreme instance; but something analogous is often seen in the awakening aspirant, and if it is not quickly offset he is guilty of an offense against occult law and will suffer the penalty for it.

We are all more or less ignorant of the past career of the soul, even after considerable advancement on the path. It requires a highly cultured intuition to discriminate among the contents of consciousness that which is the expression of the enlarging faculties of the present personality and that which is resurrected from the past and offers itself mature and efficient for immediate use. Nor can it be said at what precise point of endeavour this hidden life will begin to emerge. The measure and force of the aspirant's rhythms directly he enters upon his training will, however, in some degree foreshadow the knowledge and growth inherent in the self and awaiting recognition and use. It is to be remembered that the aspirant is vibrating between the condition of soul awareness and form awareness. It seems to me that certain elements of the past career of the soul, entering into the receptive consciousness through willful endeavour on the part of the aspirant are often the cause of this duality. For directly the soul is becoming active, we may be certain that the life rhythms we know so well and are adjusted to will be unconsciously accelerated. This will result not so much from the facts we are putting into the mind, as from the force we are bringing down from the self. There will often emerge into consciousness an accession of knowledge and impelling force beyond anything we have calculated or expected, since we are as little conscious of its source as we are able to adjust to it with skill or wisely utilize it. And it is this essential faculty of former personalities impinging upon the present one that will give rise in the aspirant to a good deal of speculation, and perhaps misgiving, when he feels himself subject to its powerful influences.

This applies to the aspirant at the initial stage. In the case of the man who is graduating in the technique, whose vibration is raised and stabilized and the force of the soul recognized, I believe that the accumulated faculty of the past will be working very strongly in

consciousness. Discrimination in this matter will be no less difficult at this stage; but there will certainly be marked effects in consciousness and so vast an advance, relatively, in the sweep and content of the life rhythms as development proceeds, that the concentrated faculties and abilities of the past career of the soul rise and plead for recognition and expression through him. I can put it no less poignantly than this. You, the aspirant, may think that this is an entirely enviable condition and will welcome the hour when the assertion of it can be made in your case. It is to be welcomed, because it signifies advancement, and it is inevitable at some time. But it brings with it infinite yearning and large responsibility. This may not be invariably so; but I think it is likely to be so where the man has a fine and full mental life. I will refer to a specific type, which will serve to unfold and illustrate the concept I have in mind. This type is an initiate and is well along the path; and the technique of the path is strong and operative in his personality. He is a force on the side of evolution and is aware of it. His service is rich and demanded by many who feel the influence of the Master through his work. He is well balanced and attuned on the inner side. Nothing can turn that man back from the life of the Masters. His life is an inaudible cry to them to hold him up and per-feeet him in their strength. But this is not all. There are several personalities playing into the man by virtue of the descent into consciousness of the storied past which is sounding forth from higher planes; and while he plays his humble part within the present circumscription of time and space, and in so doing appears no doubt to his fellow men recollected and able and intent upon the one aim of dedication and service—nor are they mistaken in this—he feels that insistent past striving for expression, too, in an environment which does not provide a medium for it. There is an orator in that man who has stirred men to action; there is a priest who has ministered with the multitude in the temple; there is a musician whose transcripts of harmony come back with haunting emphasis for reiteration. These hidden personalities are with him; they possess his hands, brain and heart, and would live in their fullness again. They must not be slain. They give him keys to the soul of the world and for the interpretation of the hearts of men. That is what I mean by infinite yearning and large responsibility. It is a phase of the double vision; and I conceive it to be one of the hardest stages in the initiate's

progress. It may be that a little further on, when he steps right out into the light, a wonderful adjustment will be made. It may be that, with the soul fully dominant, he will have the power to use each of these several personalities at will as a master, and at will put it aside and remain in peace. There are such instances recorded in occult biography and they indicate a condition of high initiation. It is sufficient to note that the above is a possible problem of the graduate in the technique; and that while this strong sense of duality persists, of the present personality grasping steadily the magical technique of the soul and the combined personalities of the past active within the soul and insisting upon a classic expression, there must inevitably be pain and stress and all the manifest symptoms of the highest ambition pressing forth to mastery in many fields of endeavour.

I believe in the fullest endeavour to recognize and further nurture the awakening mature faculty of past personalities. The statement, "Kill out ambition," would seem to run counter to this belief, but I do not accept it in that sense. If our higher work on the path brings into recognition strong powers and evolved faculties, it would be a sin against my deepest intuition to refuse them the very highest possible expression environment affords. And it is just because the environment of the technician is often such as impedes the expression, that is, through inadequate means at his disposal for it, that pain, stress and a divine yearning accompany him at every stage. I certainly believe that this has a highly educative value for the man. It would seem, too, that it is precisely the rapid growth of the soul which is responsible for this cumulative activity in the mental life, that it throws into the conscious field so many lines of splendid possibility that he cannot see the wisdom or the justice of deliberately turning away from them because they will exact some measure of attention and interest in directions which are not purely spiritual in character. On the contrary, I feel he has no right to neglect to give complete attention to any voice that sounds dominantly in the mental life. I am of course referring to voices of a high and idealistic nature, not to any lower ephemeral voice inconsistent with noble living.

The idea of slaying that which is the finished product of past fervent ambition does not appeal to me. I believe in the completest personality

expression; but in the case of the technician I make this distinction. All those finished products of the past, all this beautiful flowering of the mental life, should minister to the highest. Nor do I doubt there will be the slightest doubt on this point of dedicating all to the Master's use in the man who is consciously grasping the technique of the soul. Whatever he may experience of repression through environment not permitting him to build into finer and more expressive forms ideal products from the past, he will not allow this to deflect him in the least from his central purpose of wielding all he is and has into a greater service for others. Indeed, he has come so far that he cannot do other than this. The cries of other souls reach him and demand some note of his evolving wisdom to dissipate the shadow or strengthen the will, some token of understanding affection and sympathetic response; and knowing his own secret travail in the arena of many conflicting forces, the power will be his to minister with certain effect in practically any instance which comes within his legitimate sphere of development.

The magical technique of the soul is life expressing in larger and more powerful rhythms of vibrational response. It is not a reposeful contemplation calculated to put a man to sleep; it is an awakener which increases his auric intensity to an incalculable degree. It makes the man a focal point for the reception and transmission of most potent influences. Seasons of quietude there must be; but if they leave the conscious field void of reactionary tendencies leading to diverse and increasing activity, the soul still sleeps. The necessary thing is, that he should not permit himself to be turned back by these reactionary tendencies because of any unusual elements in them, nor allow the new impetus in consciousness to divert him from the path of sober and lawful action. For a time he has to maintain the old rhythm in conjunction with the new; since it is in sudden and unbridled enthusiasm and from the inclination for drastic change, that illusive imagination reveals itself and relative failure arises. At this point of awakening it is possible for the personality to begin to grasp the magic of the soul. The results of his coordinated efforts may appear small, but if he is keenly introspective he will realize that there is quite enough for him to take care of and adjust to in the increased vibrational measure set up in the personality. Aspirants to the technique differ in mental calibre. For the majority, a long period must elapse before they become

safely polarized in the conditions produced by even the first degrees of magical force response. Remember, it will *work out* in the individual life, and in each man in a different way. It will be like a strong light thrown across the arena of circumstances, revealing the presence of many secret things which prefer to remain in semi-darkness, quickening living entities to assert their right to dominate and hold the sphere of their native habitation, bringing with it new instruments of thought and action which insist upon immediate use for the refinement and culture of the whole personality of the man. It is indeed a day of judgment between the personality and the soul, and the trial will be long, with able witnesses and powerful advocates on both sides.

It is during this time of trial that the aspirant gradually attains to a use of the technique and becomes a recipient of the magic force of the soul. He will then be receptive to the influence of the Master, will have a right intuitive understanding of the impressions received, and be able to project the imparted ideas suitably for service. Unquestionably, the trial will be far advanced before this objective is in view. The keenest contest will have been fought and won before the man masters the elementary technique of the path and renders willing obedience to Cosmic decision. But, lest the elements of trial should loom too largely before the aspirant anxiously surveying the prospect or the more advanced man who has impelled himself into the centre of the arena and is doubtful of the issue, let it be said for encouragement that there is light and leading for the right man, that the austere silence of the onlooking Powers is not indifference to persistent and well-directed effort, and that every step of achievement is a compelling demand upon the magic of the soul to inform his tongue and descend into his very hands in a kindling fire of noble speech and instant action.



THE MASTERS OF THE TECHNIQUE

LIFE AFFORDS NO greater privilege than to be consciously active in some aspect of the evolutionary effort. Yet the technique of the Master is not easy to understand or to translate into life. He knows too well the extreme rigour of its laws to demand from any soul what it has not yet found the power and insight to give. For the first step is entirely a spontaneous one and arises from a soul vibration which is the culmination of a mature experience in psychic response. This experience is usually not an acquirement of the present incarnation, but exists as subjective memory. The history of its direct attainment is hidden in the past and is now chiefly shown in swift and sure response to occult truth in any form and accompanied with exceptional ability of some nature for its expression. Wherever this response exists and is of a pure and powerful character, there we may discern the silent influence of the Master's realm upon an awakening soul in the far time. He is now ready for the technique of the Master. There will be for him in the scripture of wisdom a geometry of the Spirit which he will delight to ponder and apply to the infinite intricacies of life and character. Humanity, passing and re-passing between the two eternities, will no longer appear to him as an uninteresting pageant and unrelated to himself. The power and passion of its living blood will create a mighty music in his soul, often very hard to be borne. Vibrant harmonies will arise within and sweep to celestial heights; strange chords of sombre pitch will mingle with his song of life. The keen breath of a superhuman strength must have touched both heart and brain to enable him to stand before the knowledge that this symphony of a thousand voices of joy and sorrow is indeed his own collective Karma in martial array opening the gates of self-cognition. It is the Master's response to the soul's endeavour. It is the

Master's technique demonstrating within him, whose inexorable law is: that every latent germ of good and evil in the personal life shall be awakened and declare itself.

Many are the misgivings of the aspirant when that law begins to operate in his life. He may well think that, far from making the good progress expected, he is on the path of retrogression. "It is not enough," says the Master, "to know thoroughly what the disciple is capable of doing or not doing at the time and under the circumstances during probation. We have to know of what he may be capable under different and every kind of opportunities" A stern and exacting law of which the world knows nothing. Therefore the aspirant must be perfectly ready and willing to withstand its criticism. There is nothing intentionally mystifying in the procedure; it is simply a procedure which runs counter to all other procedures he is conversant with and for which he has to develop a rare discrimination. It cannot be expected that he will be entrusted with new and altogether higher responsibilities in a totally different realm of mentation and action unless he has been drastically probed and tested by the searching influences proceeding from a higher plane. New faculties emerge under stress, not in the unexercised nature of him who fears the consequences of self-discovery. There is no smooth and easy path of ascent here. With that assurance the aspirant must be prepared to find the confidence which the Master will certainly demand in him for the initial trials.

The aspirant is here dealing with the intangible self, pregnant with undelivered Karma, and the word of knowledge of the right vibrational value may be all-sufficient to precipitate a phase of circumstances, perplexing and painful, but written largely in Nature's great law and which must be met and understood. It is the conscious effort to progress on the path which is the determining factor. Until that moment life moves slowly onward at its appointed pace. There is an established rhythm in the personality which imparts a relative sense of ease and adjustment in the various contacts of life. The furniture of the mind is well known and thoroughly catalogued, the selection considered excellent and becoming, nothing eccentric or revolutionary, nothing at variance with the preconceived scheme to disturb the aesthetic taste of its possessor. But the counterfeit peace of stagnation

and conformity is not for the pioneer. The tidal wave of evolution will surely agitate the still waters in good time and compel advancement. And if, through fervent aspiration the aspirant deliberately seeks the feet of the Master, sooner or later the trial comes to the soul, and well is it for him who, even through disappointments and tears, recognizes the guiding hand and clasps it in firm faith. The Master has said, "The mass of human sin and frailty is distributed throughout the life of the man who is content to remain an average mortal. It is gathered in and concentrated, so to say, within one period of the life of a disciple—the period of probation"

This period of probation is the paramount period wherein the technique of the Master is so unexpected and penetrating, that the aspirant's intention must be at once steadfast, pure and spiritual to intuitionally grasp and personalize it. It is common to be confronted with the lamentations of aspirants who do not realize that occult progress must be slow, that trials met and overcome are of the very essence of advancement. "The iron rule is," says the Master, "that what powers one gets he must himself acquire". . . "He must not even desire too earnestly or passionately the object he would reach; else the very wish will prevent the possibility of its fulfillment" The aspirant is working upon himself, upon the texture of his vehicles of expression, not upon external matter as an artist fashioning material after his own conception. He has been so accustomed in the physical world to impose his will objectively upon men and things and receive an immediate response, that it is long before he comprehends that the deeper laws of the psychic and spiritual are alien to this. There is no time in occultism. The liquidation of Karma transpires in accordance with an inner law which it is not in our will to hasten or delay. That is why the voice of the Masters, though often foreboding and tinged with warning, is ever a voice of encouragement. He knows that a persistent and courageous spirit will ultimately triumph over all. Has he not, as mortal man, himself triumphed? In every aspirant there is that which is akin to the Master's own immortal nature—the vital, dominant, irresistible seed of immortality which is destined to bloom into adeptship. But adeptship is a starry altitude difficult of attainment. At every step of the way the Master has progressed scientifically and spiritually under the stern imposition of iron rule. Obviously then,

no one is better equipped than he to involve and guide the aspirant through the manifold intricacies of that rule, imperative for his complete knowledge and mastery of personal forces. Only through ceaseless application and after pains incredible do the masters of the arts and sciences attain their superb insight and mastery, and inspire and redeem humanity from the commonplace and trivial, and entrance the dreaming idealist into ecstatic yearning for the Infinite. Only through steadfast service and never-failing aspiration, through love and compassion and sacrifice, through success and failure, through lonely vigil and impassioned admonition, through all the heights and depths of thought and emotion of which the eager heart and the awakened mind is capable, shall we gain a true perspective of the pure and perfect action, and become worthy exponents of, the Master's technique.

We may expect a very marked characteristic in the aspirant as the result of consciously passing through such an eventful inner discipline. He will be spiritually positive. A passive character can never hope to handle the work of the Master. It is not in the nature of things. The master of art uses his vehicle or material of expression with power. He will undoubtedly be responsive to superior influences and often appear to be a tool in the hands of the genius of his art. But there is a world of difference between a highly cultured receptivity and a passivity without strength and poise. The Master is very direct on this matter: "It is not enough that we should set the example of a pure, virtuous life and a tolerant spirit; this is but negative goodness—and for discipleship will never do. You should even as a simple member learn that you may teach, acquire spiritual knowledge and strength that the weak may lean upon you, and the sorrowing victims of ignorance learn from you the cause and remedy of their pain" That is one of the hard sayings of occultism, but it must stand. Conventional goodness, and all the qualities which constitute a well-tempered character, are to be prized. But the aspirant who intends to take the stages of the occult path must possess, or must resolutely cultivate, a certain aggressiveness of spirit which compels every difficulty to yield its secret and grows stronger for the struggle. I write for the aspirant who aspires to be a light and guide to others, who feels this deep call in his nature, who can take defeat in the arena of life and yet pass on, that thereby the qualifications for higher service may be born and raised to power within him. And

one of the reasons for this insistence upon interior assertiveness is, that we have to deal subjectively with powers and influences on planes other than the visible which work actively into the personal life. "The aspirant is now assailed entirely upon the psychological side of his nature" . . . "The dark hosts of the Brothers of the Shadow always on the watch to perplex and haze the neophyte's brain," is not an imaginary menace. It is a Karmic heritage ranged along the path for opportune attack, before which the strong survive and the weak fall back. However keenly the sensitive nature may suffer and recoil before the inimical and unsuspected vibrations which impinge upon it, the inner self must have reached that measure of strength which can do and dare and be silent,

Through conscientious study of himself in the light of such reflections as these the aspirant comes to realize the full significance of the outworking of Karma in his life. On this matter he cannot be too rightly introspective and discriminative. The Master's comment is: "To unlock the gates of the mystery you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about Karma but have hardly realized the true significance of that doctrine. The time has come when you must lay the foundation of that strict conduct—in the individual as well as in the collective body—which, ever wakeful, guards against conscious as well as unconscious deception" The aspirant's endeavour on the path will develop this discrimination and so clarify his vision that the truth of things will respond to his right mindedness. For the Master is truth. He has no pleasure in the error of the aspirant; nor will he be subject to error if he persistently tries to identify his thinking with the thought of the Master. There is a pregnant admonition of the Master which he will profitably ponder: "My chelas must never doubt, nor suspect, nor injure our agents with foul thoughts. Our modes of action are strange and unusual, and but too often liable to create suspicion. The latter is a snare and a temptation. Happy is he whose spiritual perceptions ever whisper truth to him! Judge those directly concerned with you by that perception, not according to your worldly notions of things" That spiritual perception is the basis of the technique. It will contradict much which the aspirant has always believed to be true. He will experience pain in renouncing that which is so firmly woven into

his world of facts. His greatest help will be dogmatic faith, although his world crumble around him.

From this new strength indifference to opinion will arise. The aspirant must let appearances go. What his inmost heart dictates is the law, not the urgent voices of external authorities. The Master's word is: "He who damns himself in his own estimation and agreeably to the recognized and current code of honour, to save a worthy cause, may some day find out that he has reached thereby his loftiest aspirations. Selfishness and the want of self-sacrifice are the greatest impediments on the path of adeptship" We can rest out cause implicitly on adept assurance. There can be no half measures in occultism. We either want the Master life or we do not. If we do, there is but one law of conformity for us, and the technique of that law embraces every circumstance of life. It does not complicate, it simplifies life, if the necessary preparation has been taken.

The technique of the Master ramifies every phase of experience past and to come. It touches the inmost secret of his own supreme altitude and passes back to the common task of the present hour. Nothing is veiled to the eye of occult omniscience; no circumstance that cannot be divinely adjusted in the evolutionary scheme. We have to make the adjustment, whether in sorrow or in joy, and emerge more purified from the fire. "It is with armed hand, and ready either to conquer or perish, that the modern mystic can hope to achieve his object"



Chapter VII

THE MASTERS OF THE TECHNIQUE

THERE IS AN important and palpable fact about the personal communications of the Masters, and that is, their complete and unassailable expression of the phase of truth under consideration. When the Master speaks for the guidance of the soul, we feel and know at once and for all time the indubitable certainty of his word. There is no need to compare it with any other utterances; no textbook is required to corroborate it. It is a phrase from Cosmic experience and true to the experience of the evolving soul. We may not be ready to accept it now, but the time will come when we must accept it if we wish to advance. This indubitableness of the Master's word in its immediate or remote relationship to our human experience is a fact which always appeals to me as unique in literature. It is not difficult to see why it is never open to question or subject to qualification. There is no hidden depth of the soul which the Master has not sounded; no problem which he cannot instantly detach from every hampering consideration and observe it in the clear, cool light of illuminated intellect. I use the word intellect intentionally. I see no reason for assuming, as many seem to assume, that the Master, because of his lofty spirituality, condescends not to use so poor a tool as intellect. Observe the vexations and perplexities that hedge round our problems because of the ever-fluctuating and darkening shadows of the emotional and mental life, obstructing the clear light of the thinking principle and raising a host of discordant vibrations which involve us in sore distress. The Master is entirely free from that. When he surveys the problem of the soul he stands above, not within it; it is reflected comprehensively and alone upon the clear and illumined mirror of the intellect. He knows just what it means to us. He sees the defect of knowledge or foresight which gives it birth, the keen

struggle of the soul to find a solution, or the resultant reactions upon our future growth. How often an aspirant questions the wisdom, justice and compassion of the Master because the particular burden of life is not at once removed for the asking. But if the Master is a living example of adjusted Karmic forces every conceivable problem must be known to him, and he also knows the beneficent reactions of every Karmic problem which besets us. We cannot behold the Master's countenance, or those of any of his high initiates, without discerning deeply characterized there the blessed memorials of manhood perfected through ancient suffering. It is this immense world experience, this agedness of the soul in the Master, which vibrates in his world of guidance with such sombre emphasis and holds us true to him even in the darkest hour. I have known a trembling soul to hang upon the Master's word when nothing in life or circumstance seemed to justify it; but the soul knew even though it could not understand, and that link of imperishable force and sympathy was all-sufficient.

The necessity for specialized culture of the will in occult work is a matter upon which most of us are in agreement. In all world progress it is the great driving force. But the will to tread the path is of a higher nature. It is in reality the inner spiritual self acting steadily and unceasingly through the personality. And when, through study and meditation and one-pointed determination to achieve master hood, this inner self or spiritual will is gradually released and begins to act powerfully in the personality, only then do the real problems of the path emerge and call for the greatest strength to deal with them. Then it is that many grow profoundly doubtful of their progress and are ready to turn to the former relative security which was theirs. So long as we do not think too deeply or demand too much, the normal rhythms of life remain undisturbed; but to have thoroughly visualized the higher possibilities and sent forth a petition into the Master's realm to share in the responsibilities and blessings of a larger service, is a direct request of the soul to be subjected to that keener discipline which alone will make the greater service possible.

The aspirant who is not yet sure of himself, who has not realized fully the depth and reality of his pledge of allegiance to the Master, is often greatly perturbed at the definite changes occurring in his mental

life and the altered aspect of circumstances. Yet this is but one of the tests which sooner or later confronts every aspirant; and if the general trend of his life has not evolved a measure of strength and ripeness in his faculties, he will be compelled to actively school himself in further world experience in order to successfully meet the test. That life itself is the great initiator is a profound occult truth. It can be observed in the world of men every day. There are individuals around us who have no leaning towards the occult, yet so intense and varied are their labours, so strenuous and devoted are they in manifold works of ideal service for the race, that they have all the mental and inner equipment for rapidly passing the tests of the occult path. For these men the will has reached its strength through long and versatile response in world experience; they stand at the point of mature mentality where they can receive the deeper knowledge of the soul. The sharp conflicts and pain of life have rounded off a whole cycle of minor attachments and give them clear judgment and a high degree of detachment from purely personal issues whereby they are able to bear the accelerated vibration which will eventuate when they take up the discipline of the path.

This is a factor for reflection. If the common experience of life has not been such as to initiate the aspirant into the true value and force of the will in some of its higher aspects, his allegiance to and active work for the Master will surely demand this at no distant time. He will be thrown back upon his own inner strength in the very act of demanding that strength from the Master.

The Master Serapis of the Egyptian Brotherhood refers specifically to this matter of energetic direction of the will. "For he who hopes to solve in time the great problems of the Macrocosmal World and conquer face to face the Dweller, taking thus by violence the threshold on which lie buried nature's most mysterious secrets, must try, first, the energy of his will power, the indomitable resolution to succeed, and bringing out to light all the hidden mental faculties of his Atma and highest intelligence, get at the problems of man's nature and solve first the mysteries of the heart" It is useless for us to attempt to shirk the issue by saying that the human element is lacking in phraseology of this kind. If we are still children and require our disciplinary instruction well sugared, nay, lived for us, the divine admonition of the Master will

certainly prove too much for our human nature, and repel us. It is to be hoped that the aspirant is beyond that stage; that the experience of life has compelled the assertion of his manhood; that he is aware of his deepest need and the need of his fellow men, and is not likely to turn back from the path he has studied and the truth he knows because of what may appear to be a strain of severity in the word of the Master which foreshadows a higher discipline and consequent renunciation perhaps of certain common interests which have had their day and dissipate his energy. There may be many a secret struggle between these interests and the graver aspect of truth which silently beckons us on. It cannot be otherwise in view of the strong momentum of unspiritual mentation established during the past in the subjective consciousness. Those of us who have persistently fought our way along hard phases of the path know well enough the painful misgivings, the harassing doubts, the solitary questionings of the heart, which have beset us. Yet I believe there are few but would testify on emerging from the shadow, that it is well. What matters the difficulty if we have comprehended the way, the truth and the life that the Master offers us? There is no other way by which the will can reach its strength, or the Master would certainly have told us. No matter to what Master we look for guidance, one admonition characterizes them all in regard to passing from our world into theirs. The necessity for the dominant force of the spiritual will is ever insisted upon.

The technique of the Master is pre-eminently active, not passive. Observe the leading thoughts of the above quotation: "Compel, take by violence, try, indomitable resolution, bring out, get out"—The whole process is one of intense inner action. I venture to affirm there is not a great character in universal history in which this supreme motive power is not seen to be a compelling factor. At first sight it may not always appear to be so. According to the manifold types and careers this central force of the awakened will may be strongly objective or more or less underlying, but is there, organized, concentrated and potent. Only, on occult levels, a different order of experience ensues. The great character on the stage of world history does not necessarily enter consciously and with specific intent upon the secret domain of the Spirit. His direction in life is technically unspiritual. Great as are his works in the manifold fields of human endeavour, strong as his ray of

individual genius may be, he is not an occultist in the accepted sense of the term, nor is he subject to the laws of the occult. The faculties of intuition and reason developed to a high degree and directed to worldly affairs make him what he is. He is not engaged in a culture the discipline of which would carry him beyond the frontiers of human consciousness. The purely occult tests are withheld. From such he may as surely shrink as would the average human being.

Now, the Master exercises all the prerogatives of genius. All the faculties of human consciousness in him are raised to their highest potency, and, in addition, the spiritual counterparts, so to speak, of these faculties, are operative and under perfect control, hence his vast authority and supreme value and august ascendancy over the highest manifestations of human genius. It is to the development of these deeper faculties, the spiritual counterparts of the finest faculties of human consciousness, that the attention of the aspirant to the technique is given. Hence the note of severity which characterizes the discipline inculcated by the Master. And in attempting to pass beyond the frontiers of common worldly experience, no matter to what height in any of its varied forms natural genius may have carried him within this experience, in the deliberate, conscious attempt to take the word of the Master and occultly speculate into the silent and mysterious domain of the Super Experience, the will is subjected to the finer and superphysical tests which are the unalterable laws of that domain. No man can offer himself sincerely as a candidate for the technique without setting up within powerful reactions of a peculiar and intimate character which will surely try out what sort of man he is. It is the initial stage of a process of readjustment of all his values.

There is nothing to be feared in the quest. Conscientious study and meditation will fit him for it. Nor has he to prepare to lose that which is dear and valuable to him, or renounce any talent or prestige he possesses in the world of men, or throw up any business or domestic obligations to which he is committed. He has simply to cultivate the strength to realize himself as he is—which implies far more than we usually think. For when the force of concentrated will is focused steadily and over a long period upon the psychic and spiritual self, every motive and tendency buried in the heart of the aspirant is awakened to palpitating

life and activity; all that Karma has written in his members arises and confronts him. That is one phase of the great problem to which the admonition of the Master applies; and *there* it is, before that intimate personal disclosure of the man he is, that the aspirant has to stand firm and undismayed in the face of much that he would hesitate to utter. Is there then any wisdom in averting the eyes from that which the Spirit demands that he should fearlessly confront and steadily overcome? We have called upon the name of the Master and the answer comes in the form of the vital refining fire that descends within to purge and purify every one of us who aspires after the hidden mysteries. Shall we weakly decline what we have deliberately invoked and postpone the blessed work of personal redemption because of the imminent possibility of the mortal self which we love so well being stretched psychically up on the cross which rises mystically on the path before us? Is there any tragedy in life like unto that in which the aspirant, having taken knowledge of the way, retreats from the call of the Cosmic when the dark hour comes in which he must find his own light and press steadfastly on? It has been my privilege to have this problem again and again raised by aspirants who have stood face to face with the shadow of the dark night of the soul to which their strong and persistent efforts on the path had brought them, and one of the greatest inspirations to me has been to note their firm grip on themselves, their philosophical stand in their trial and the deep spiritual assurance they have had that all must be well and the goal would be reached. They are right. The Master's word has not gone forth for naught. We can prove this by taking the austere ritual of the conquering will uttered by the Brother and working it out in the silence, until all that is hidden in the inmost recesses of the heart is brought to light and understood, and the baser metals transmuted into the pure gold of interior illumination.



VOCATION AND THE TECHNIQUE

A SUBJECT WHICH gives rise to a good deal of speculation in the minds of aspirants is that of vocation. It is not uncommon to meet with those engaged in business or professional life who, after certain reading in occultism and association perhaps with an occult group, grow dissatisfied with their chosen career and forthwith think they have a call to devote themselves entirely to occult work. I would not criticize the good intention of any aspirant, but I often feel that this attitude is not justified. In many cases it arises from too little knowledge of the path rather than from a sound and balanced conception of the requirements for authoritative leadership in a school or order. Not seldom it is the desire for personal prestige and an ordinary type of worldly vanity or ambition which prompts this attitude. In either case the strongest indication is shown that the person has no definite call to handle responsible work entailing leadership in occultism. It is well to be frank on this subject because it may save some from unwisely throwing aside a useful task for which they are normally fitted and to which they are Karmically bound, upon the rightful discharge of which their development depends.

In the first place, the technique in itself has little to do with the immediate vocation of an aspirant. It is a condition of the soul and may underlie any type of personal activity in the world of men. Further, the technique, to be of real service, as has been shown, requires the broadest possible basis of practical efficiency only obtainable through contact with some aspects of daily affairs. To the average student the position of leader or teacher has something romantic about it which makes it very desirable to him. That is one of the illusions of appearance. I believe it to be true that practically none of those in such positions

of responsibility and trust asked for or expected them. The Cosmic powers placed them there under the law of Karma because they had all the necessary qualifications and the selflessness to lawfully fill them. And the technique demanded of them to carry that responsibility and discharge its duties is only slowly realized by those who contact them. It is silent and deep in its influence and enables the possessor of it to fulfill his office with a sureness and facility, that the happy effect upon those who profit from it is apt to lead to one-sided conclusions about it.

I am not suggesting that a student who, having made a specialized study of some branch of knowledge in the occult field, such as healing or astrology, should not relinquish a vocation he has outgrown, or which no longer has interest for him, and speculate in a more desirable direction. He may have a call to it and be fully equipped for it. But the technique of the Master, brought to that point of recognition and efficiency where it places a man in a certain privileged position to be of outstanding service to his fellow men, is of a totally different character. Close observation of such leaders and teachers convinces me that they have qualified severely in the past and gravitated naturally to the life of service. I believe, too, that nearly all of these characters have been, early in their present incarnation, more or less unconsciously qualifying in the various vocations they have followed for the work and responsibility they eventually assumed. I could instance several prominent in the occult world today whose early years were spent in business and professional vocations which formed the sound and necessary basis for the greater work of the path that awaited them. Some of them had not the slightest hint of their future possibilities. But they were all serious students in their chosen departments. They felt the inner necessity of self-preparation. Their affiliation with the Master was ripening in the silence; and when the time came they found their election had been made and entered upon their task with assurance.

There is a maxim current in occultism which is very difficult to reconcile with its apparent antithesis, except after a good deal of reflection and experience. We are assured that the Master takes thought for the aspirant; we are also assured that the Master is not concerned

in the least with the details of the personal life of the aspirant, but only in his soul life and in so far as he is qualifying for discipleship. Yet these are not contradictory maxims. They are two aspects of one fundamental truth to which Karma, vocation and the technique are related. The Master is interested in the aspirant in a most real sense, but not personally until the development of the technique affords him an opportunity of contacting the aspirant from that level whereon the technique is operative. The development of an aspirant is a matter of graded ascents in consciousness, and throughout that period, right up to the time when his soul apparatus becomes consciously forceful in the occult sense and capable of original action and initiative, he receives instruction and guidance and many kinds of assistances from appointed deputies of the Master. These deputies are initiates with evolved technique, agents of the Master in the world of men, the leaders and teachers to whom the aspirant is indebted for the steady unfoldment of his own powers. They are men with certain Karma liquidated and so are free to devote their lives to service on the path. They are qualified to inspire and lead aspirants to evolve the technique in themselves that they, in turn, when Karma permits, may be similarly elected to a position of truth under the Master.

It is well to recognize this method of graded responsibility and teaching, from the Master down to the neophyte on the path. It should help to eliminate the false idea so prevalent that because an aspirant is attracted to the path and desires prestige quickly, and influence in other fives, the Master is personally concerned with him and therefore his desire should be granted. Observation and reflection may prove to him that this is not so. He will find that he has much to do for a long time to come even to become reasonably conversant with the technique consciously utilized by the technician under whose influence he has come, before he can expect to be sensitive to the more interior and exacting requirements of the Master working directly with his soul. Yet instances of this mistaken attitude abound among students. If for some reason their ordinary vocation becomes difficult or fails, they straightway seek for what they call an occult position where the task is fight and agreeable, or expect the Master to be personally interested in their welfare in this respect and provide some exceptional opportunity.

If these aspirants were taken at their personal value and immediately thrown into the positions they covet—they would fail, miserably. But there is little fear of this happening. An inexorable law will keep them back from that for which they are not ready, as surely as it will hold them to that concatenation of circumstances through which alone their Karma can be fulfilled. This is where the apparently contradictory maxim, that the Master is not concerned with the details of the personal life of the aspirant, is exemplified. The fact of the inaccessibility of the Master is a sufficient confirmation of this. It has been stated on good authority that the number of accepted disciples of Masters, those who through the most arduous training and trial have won personal recognition at their hands and share consciously in their work, is a comparative handful compared with the number of aspirants who seek them. That work is so vast and complicated that it would be a physical and Cosmic impossibility for the personal lives of these aspirants to receive individual guidance and fostering by the Masters. Doubtless some aspirants who have built up their own pet theory of occult guidance will resent a statement of this kind. It is so easy to wish for a certain condition of affairs and pass on to the belief that the condition exists. I have contacted aspirants of many schools of thought, but I have never met with one who could truthfully claim that a Master had become a physical-plane mentor to him. Observe, I speak of aspirants, not of those who are inwardly technicians, or who preside over and execute the plans of certain schools. Indeed, their personal contact with a Master is the reason for the existence of these schools.

It is surely time that the many misunderstandings about this subject were cleared away and the average aspirant given a chance to find his proper bearings in relation to it. Personal assumptions have been carried to almost incredible lengths with nothing but personal wishes and beliefs to support them. Masters do not visit the rooms of seekers to teach them personally just because they have read and meditated for a little while and believe themselves worthy of all acceptance. One might as well expect the great masters in art to spend their precious time instructing novices before they have had a thorough preparatory grounding under competent teachers, enabling them to be carried on to public work. The vocation of the aspirant is the preparatory

school for the development of his personality to thoroughly practical issues; and if he is so privileged as to be working under an initiate in an occult school, he has every opportunity to perfect in himself those qualifications which will make him a worthy member of the school and extend his influence in service. In this way alone is the technique mastered.

It is difficult to see on what ground the notion is entertained that those who are settled in specific vocations should not have opportunity therein to make progress on the path at the same time. So far from anything in occult literature to the contrary, it is enjoined on a student to utilize his vocation in a very practical way to facilitate his progress on the path. The means to do so are now in his hands. What he does to obtain a living is immaterial to the technique, provided it is honourable. The influence of an unfolding soul cannot be hidden. A student's vocation, whatever it is, provides an avenue for its expression. It is a point worthy of consideration, that some of the most prominent men in big business, as well as artists who are world-famous, are using a measure of the technique and are fully conscious of a mission of service in and through their business and art. The same applies to the unknown aspirant in the humblest vocation. The soul has chosen its field of labour and in fulfilling the task humbly and conscientiously larger fields of service will offer themselves as soon as he is ready for them.

The disciple of the Master whose perfected technique enables him to work chiefly with human souls, is a link in the world of men between the Master and the aspirant. His position is proof that he has served a long apprenticeship in vocations of various types. Without that experience fully assimilated he could never be utilized as an occult force centre in the service of others. I think it may truly be said that he is also one who never covets positions of office on the path. He is too conscious of his own shortcomings and feels too deeply the need for strenuous work upon himself for the efficient discharge of his duties to waste time gazing afar off to the future. It is that man whom the Master can trust to work unselfishly in his own place. In so doing he is making his election sure.

ADJUSTMENT TO THE TECHNIQUE

THE PROBLEM OF adjustment is an ever-pressing one for the aspirant to the technique. No matter what expansion of consciousness he has attained, this problem meets him. Directly he begins to seriously meditate the enemy is in his path. The enemy resolves itself into the new point of view to which he has almost unconsciously advanced. He becomes slightly out of focus with life and experience as he knew and lived it and must consequently restate it in new terms. Once again art will provide us with an analogy. The artist passes from one grade of technique to another with more or less rapidity according to inborn capacity. Each grade has its special difficulty, and requires a fresh adjustment of mind and hand. But there is the sense of difficulty overcome, and that which appeared insuperable in the early grades becomes automatic and can be reproduced at will with ease and certainty

Adjustment and growth in the technique is like that. Meditation is the instrumental means by which the aspirant passes from grade to grade. Each little cycle of growth produces its characteristic unsettlement in the mental life. It has been well said that the first efforts to still the mind preparatory to right meditation has the effect of making it adopt every possible attitude of disobedience and resentment of the restraint imposed upon it. The mind likes to go on its own accustomed way, uncontrolled and occupied objectively with unceasing restlessness with every passing matter of interest and of no enduring value. When the resolve comes to set to work to overcome wasteful activity and confine thought to well-defined channels of expression for higher purposes, the mind takes a determined stand to maintain its old routine. This preliminary difficulty soon passes with practice, and the real problem

is to adjust to the new ideas, the larger views, the increasing force registered by the mind as the inner personality is compelled under discipline to impose its nature upon it.

There is practically a uniform experience among aspirants when this unfoldment is in progress. They receive an impetus to speculate along new lines of mental activity. In many cases entirely new fields of possibility open up to them. The self within, rich with the products of many lives of struggle and development, begins to declare itself and project into the conscious field the mature powers and faculties of the past. The aspirant is aware of these insistent voices of the past mingling with the tones of his personal life, strong, perplexing, only half understood, awakening fervent desire to interpret them rightly and make them blend and harmonize with the octave he knows and in which everything, up to the present, has had its appropriate keynote. But a new situation now arises. That which is coming to him now belongs to a different octave of the Cosmic keyboard and demands its own interpretation. The faculties which he knows and uses may receive a fresh impetus and be strengthened for larger uses; and that is a wholly satisfactory aspect of the matter. But his daily discipline is carrying him steadily into the psychic realm of faculties and forces, and the silent emergence of these, as a new dim, twilight consciousness impinging upon the mind, brings with it the constant problem of acceptance and adjustment to the known factors of mind, life and experience. It is like suddenly detecting in one's abode, in which every article of furniture and ornament is familiar to us, strange objects of curious dimension and character which henceforth must be recognized and their meaning and mission understood. This is not an experience to be met once and finished with. It continues throughout the whole period of the unfoldment of the technique. The problem of skillful adjustment of these incidents of expansion of consciousness is ever before the aspirant. The period will be long or short commensurable with his ability to raise and intensify his vibration and adapt the physical, emotional, and mental life to the resulting disclosures.

The idea may be otherwise expressed. If it is a task of some difficulty to adjust to the life the aspirant knows before occult training, to control and direct the mental and emotional life he has built up in

this incarnation, what kind of task may he expect when he begins to meditate and explore the recesses of the inner self wherein lies latent the experience of many past lives? I am not one who regards occult training as a simple process of meditation and affirmation and thereby entering into possession of unusual sources of power and wisdom at small cost and pains. I know that the enfolded life of the past has to be unfolded into the present, understood, compensated for, adjusted to and thoroughly assimilated with the conscious experience of today. It takes but a moment to read this, but many years to make the word a fact. The burden of the whole theme of the technique is this of conscientious effort and endurance, exceeding in character and scope anything required even in the highly technical fields of the arts and sciences.

I should be frankly doubtful of the progress of any student who did not meet with the difficulties of adjustment in one form or another. Many concrete examples have come to my notice. A very prevalent obstacle encountered is that of the strength and insistence of the passional nature during the probational period. The student is often discouraged and thinks there must be something radically wrong with him because, long after he has set his mind upon spiritual culture, he finds undesirable habits and tendencies which he hoped had passed away from him forever reassert themselves with added strength and the demand for expression. Yet there is nothing unusual in this nor should it be a cause for discouragement or self-reproach. The emotional nature is by far the strongest force in man at this stage of evolution, and it is not to be raised to the spiritual plane of expression without the cost of long aspiration and many temporary resistances to the will nature imposed upon it. What the aspirant is apt to overlook is that the same basic problem confronts everyone on the path, with different modifications, depending upon evolutionary equipment and habituated forms of expression. A large percentage of students at the present time are very strongly polarized in their emotional nature, and their studies will be approached from and related to the emotional aspect. It is one of the main difficulties with students today that they are unable, without considerable study and meditation, to shift the polarity from the emotional to the mental level and work from that level simultaneously in two ways; by holding a steadily receptive

attitude to the inflow of force from the Cosmic plane, and at the same time compel the emotional life to respond in measure and intention to higher inspiration and direction. This is always a variable period for the aspirant, in intensity and duration, comparatively brief for some, all too prolonged for others. Many secret battles are lost and won during this period, with always some increased gain in mental and moral stamina to the aspirant. Little cycles of struggle will succeed those of relative calm and happy progress. This all brings more and more into prominence every tendency and recognized or unrecognized inclination of his nature, whether of strength or weakness. The correct adjustment to this constant self-revealing is the problem of every aspirant.

Let us think for a moment about this intensely interesting and important phase of the subject, the cycles of the aspirant's development and his adjustment thereto. I wish to avoid criticism of anything that appears of value to him, anything in any particular teaching or method of approach which has seemed of importance to him and which he may not feel disposed to consider inadequate for the simple reason that he is fully adjusted to it. I seek to bring him to a deeper realization of the requirements which the technique demands. If he will remember that it is precisely that viewpoint which antagonizes his own which may prove on reflection to be of peculiar value, he will then willingly comply with the fundamental canon of true growth. The one enemy in his path is stagnation of thought; and many are in the grip of that enemy, professed occult students though they be. I refer to textbook students. If there is one thing the aspirant must assure himself of, it is that the technique of the Master is not taught in textbooks. He may study and tabulate them and pride himself upon the assemblage of facts stored in the memory relative to races, planets, and periods, but all this is but the alphabet of the path. I have known students who have steeped themselves for years in such facts, yet before their own problems and those of others they were helpless. They failed to realize that the accumulation of facts is not the development of esoteric power, but only a preliminary to it. The textbooks almost invariably contradict one another regarding these facts. Some writers are frank enough to remind us that their presentations are not to be taken as authoritative, but are merely their conception of the subject. Others assure us that what is imparted is only suggestive, that much of what

is given is problematical. In a word, the student is thrown back upon his own intuition to seek the esoteric power in his own way. That is the point where I endeavour to meet him in this treatise on the technique.

I counsel the aspirant to place in the background for a while the burden of theory and speculation and simplify the issue for himself. Only what he experiences in and for himself is truth for him. The rest can wait its appointed time and nothing will be lost in the waiting. To be unmindful of the supreme value of the experience of the present by throwing the mind back upon the stereotyped records of remote periods, no matter by whom recorded, or forward to perfected conditions out of perspective with the living hour, is to miss the great opportunity of self-knowledge. The technique is a series of cycles of self-revealing, and the swiftness and intensity of these cycles will depend upon the force of the soul. And the question for the aspirant is, what is this self revealing to me? His meditation should be active to that end. "Look for the warrior, and let him fight in thee" The aspirant is affording the warrior, potent and wise, holding the secret of all his future evolution, whose strength is unknown and untried, an opportunity to declare himself on the battlefield of the personality. Through active meditation directed inward and upward he opens the path for the warrior of the ages to manifest his power and faculties in ever-widening circles of knowledge and experience in the personal life.

Therefore the paramount question is, what is the present cycle of growth revealing to me and how am I adjusting to it? When a cycle of sufficient intensity has been reached the reaction of the personality to the increased force of the soul will be very pronounced. The voice of the personality will be stronger and more insistent than ever before. This is often a matter of surprise to the aspirant. He thinks that the personality should become more and more quiescent as he gives attention to the soul informing it. At an advanced stage of the technique this may be expected. It is imperative.

The personality is then known, its measure has been taken, and its expressive life is controlled and directed as an obedient vehicle of the soul. But this is not the case in the early stages of training. Each little cycle of growth brings the latent faculties and recognized ambitions of the personality into greater prominence. Some of these must be

brought to full efficiency through close attention and discipline; others must diminish in force and pass away from the consciously active state in the interest of the larger vision of the soul. This is a twofold problem requiring continuous assertion of will and the exercise of keen discrimination. I have referred to this in the chapter on delusions, where the student is enjoined to take an inventory of his mental faculties with a view to their highest development. In doing this what has been called the "curse of ambition" will confront him. I do not like the term, but it has great significance for the aspirant as he pursues his path to the technique. It means that some lines of personal ambition which were quite consistent with his way of life before entering upon the path, must now lose ground or be transmuted and given a more spiritual direction. It is a problem for each aspirant to deal with in his own way. There are ambitions which will accelerate his progress on the path, others which will hinder. The cultivation of discrimination will enable him to calculate the force and value of each, and to what extent it will serve him in the future in the interest of his fellow men. That is the one standard by which he will ultimately have to judge his mental acquisitions and forces, since the technique in its higher stages demands the whole man in world service. That is why the anxious problem of deeper and deeper adjustment to the requirements of the unfolding soul is of the highest value and cannot be spared him in any single phase of its discipline. The objective is a complete knowledge of the forces of the soul evolving within the personality, to enable him to know experimentally any aspect of that evolution which he encounters in others. With that thought and intention firmly in mind throughout his novitiate, the will-nature will come to its strength, holding him to the task of the steady enlargement of the mental field, the while his discrimination is sharpened to discern what to relinquish and leave behind as no longer worthy of or necessary to the developing technique.

The flowering of the personal life comes before the rare bloom of the technique. The garden of the personality, rich and scent-laden with the choice and cultivated growth of past lives, has served its purpose of pleasure and expression in its own place and time, and must now yield itself in all its force and beauty to the nourishment of the tree of spiritual life to dispense knowledge and healing to those who seek the way.

THE NEOPHYTE AND THE TECHNIQUE

THE NEOPHYTE WHO has made his choice and is steadily working up to the technique, will do well to fortify himself against criticism. Criticism is one of the most prominent features of intellectual life in the West. It is a time-honoured national trait. But a national trait may be also a national evil; and with us, to a great extent, the habit of criticism is an evil. Unquestionably, through every department of culture there runs a strain of noble and helpful criticism which opens the mind to a real appreciation of the highest in human production. There is, too, an accompanying strain, strong and pernicious, which is steadily bent upon a sinister campaign of damnation, the sole object of which is to arrest the propagation and influence of unfamiliar truth and attain for itself a cheap notoriety at the expense of those who will not think for themselves. It is this latter class of criticism which, with a counterfeit air of omniscience, robustly applies its narrow canons to the revelations of occult science, and in so doing becomes the object of well-merited contempt.

It is a truism that the criterion of just criticism is a knowledge of the principles and practices of the subject under consideration. But the main stream of criticism provoked by occult disclosures has its sources in a most profound ignorance of even first principles. We have grown so accustomed to this purblind treatment of advanced research that, for ourselves, we are not disquieted. We recognize its impotence to stay the upward progress of the soul. But there are students who are peculiarly susceptible to the imperious onslaughts of ignorance and who experience no inconsiderable anxiety and doubt when exposed to cross-questioning and ridicule in their immediate circle on account of their occult persuasions. The foothold of these students is not

sure; the period of their probationary study is not far advanced; they have taken but a few steps on the path of self-knowledge. Doubts and questionings spring up at every step, and time must elapse before the mind can thoroughly assimilate the deeper truth. This is the critical period for the neophyte in occultism and he must prepare to deal with it.

If he means to progress he must cultivate a cool indifference to this criticism. He must not fear in the least being proclaimed a fool for his ideas. Not having yet penetrated deeply enough, the edifice of occult knowledge does not stand foursquare in his vision; and because of that lack of growth his thought is infirm and he cannot give a satisfactory account of himself. His opponents will feel his uncertainty and take advantage of it, until he is inclined to believe at times that he is resting his soul on a chimera. There is only one thing about which he needs to be solicitous, his inner unfoldment. As he wrestles with the divine facts his thoughts will grow strong. Defeats may conspire against him, but he must get used to them and draw strength from them. In time he will realize just where he stands in the scheme of things and a new power of speech will be his for all emergencies.

We need to remember again and again that the unfoldment of the technique is different from any other kind of growth. We cannot register our progress day by day like a student in art. It has nothing to do with that culture which is often only a synonym for arrogance. Neither brilliant accomplishments nor social prestige will provide the aspirant with a passport. It is no respecter of persons. Jesus was a carpenter; Buddha was a prince; both became adepts. The thing that avails is a fervent soul. Learn to serve. The adept is a servant. The crucifying struggle of life around you, inscribing the sign of the cross indelibly in the brow of humanity, is it anything to you? Is the sombre panorama of the human soul, passing and re-passing between the two eternities, and feeling blindly and unknowingly after the great secret, anything to you? Because here is the basis of the technique. The human soul must draw you irresistibly. To be, to know—these are the angels of aspiration which must stir the waters of life within and urge you to activity. The suffering of the soul must become personal to *you*. And the initial step lies in the cultivation of the fullness of that broad

humanity of which we have spoken. A head full of theories will make you a tinkling cymbal and known of men; but only from real depths of nature proceeds an understanding sympathy. Your development may cost an incarnation; nevertheless, the true aspirant forgets the price of achievement. He accustoms himself to think in terms of incarnations, not years. The magnitude of that contemplation sets its ineffaceable seal upon his thought; and those who cannot appreciate his ideals will yet be unable to forget them.

The transformation wrought in the inner life of the aspirant, though silent and unperceived by others, will yet affect in many ways his relationship to the world at large. He will mark the change in himself and, whether he speaks of it or not, others will mark and question it. This is where he will meet with criticism. His right to grow will be severely questioned. By whose authority does he aspire to spiritual things? In the opinion of some this departure from the plain path of conformity will be rank heresy, calculated to call down upon him the wrath of heaven. Well, most of us on the path are heretics, and greater heretics have preceded us. Let him not hesitate to deal with these critics peremptorily, if need be, once and for all. Let the aspirant be a heretic and stand out. He will be tempted to argue, pro and con, but it will be of little use. He has gone on before and they have resolved to stand still, and reconciliation on these terms is impossible. He has elected to be a light in the world, whatever the darkness he may have to pass through, and it would be unwise to retreat to the open arms of the majority for the sake of a merely ephemeral popularity and peace.

The aim of the technique is to make the aspirant a spiritual artist, possessed of an exquisite intuitional awareness of inner processes. This will evolve as he gradually molds the constitution to respond to keener and unusual vibrations. He will become receptive to a widening area of psychic influences. One of the earliest signs of this development is the pronounced occult tone of the personality. Responding now to a higher vibrational ratio, the breath of life circulates as a peculiar power. However faintly perceived outwardly, an actual spiritualization of self ensues. Sensitiveness is increased to a remarkable degree; and while it is not to be implied that his aim is to become so etherealized as to preclude the enjoyment of a natural and healthy existence, it is

clearly necessary to take thought for much which formerly did not concern him. Whatever the objections raised by those who understand nothing of the goal in view against the ultimate issue of this process of refinement, one of the chief aims must be the growth of sensitiveness. And in the pursuit of this, any discomforts incidental to the alchemical process will be regarded as inevitable, and not in any sense as a deterrent. He will know that he is deliberately fitting himself for the reception of a greater power of human helpfulness to be used in a career of sublime service.

Let the aspirant fear no criticism. Only when the critics realize that he possesses a more precious gift will they receive the first hint of their blindness. Only then will they realize that all the accumulations of worldly knowledge are indeed a very little thing when compared with an insight which is divine, when he becomes in all simplicity an oracle of the soul and reveals a new scale of values. No higher service can he render than that. No other reward is greater than the reward of that service. Before the contemplation of that ideal the glories of lesser ideals of men will suffer a peaceful eclipse. The voice of criticism will have lost the power to wound, because his thought has blended silently with the Cosmic purpose, in which is no variableness, neither shadow of turning.



PROBATION AND THE TECHNIQUE

SPEAKING OF THE inscrutable mystery of existence, Carlyle, in a moment of true mystical insight, said, "Force, force, everywhere force; we ourselves a mysterious force in the centre of that. . . ." This is the basic fact for the technician in philosophy and practice. The technique is the science of applied force. When a man attains to a scientific use of this force through concentrated will and enlightened understanding in world service, he is no longer an aspirant, but a disciple of the Master. He is a conscious manipulator of the one force of the Cosmos manifesting through the awakened centres of his inner personality. Through the long day of trial and experiment, of comprehensive living experience, he has brought into activity within a subtle apparatus for the reception and transmission of energies infinitely more potent than anything operative on the physical, emotional and mental planes of his being. It is a preliminary attainment on the path of infinite promise—for others.

Is this status of the disciple among men an enviable one? From the worldly point of view, it is not. It is not easy living in this Western World as it is today, surrounded with pressing problems and perplexities, and its imperious demand that every man should not only be in it, but of it, and conform to its ideals and participate in its interests. From the Master's point of view, it is otherwise. It is a blessed thing that there are men who, in past incarnations, have passed their novitiate and now find themselves accepted disciples of the Masters, with a definite mission to their fellow men. Links of old association have brought them once again in this life into the secret occult schools to graduate further in the technique and fill more responsible positions in the Brotherhood of Masters. The world knows them not; but their

compeers throughout the world recognize them by those unmistakable signs of soul development and personality equipment referred to in this treatise.

The world does not know the disciple, but it does know that he is different from other men. A man with the mission of a disciple of the Masters cannot hide his light under a bushel. What he is, is not known; that he is different, is. That is enough for him to be made a target for criticism and for his way of life to be questioned by those who cannot but recognize that they confront a different type of man. "The one who has passed through is unrecognizable until the other and altogether new condition is attained by both" So says the scripture, and it is a fact of experience in the life of the disciple. His life is a paradox, and any attempt to justify it in the eyes of those who cannot understand paradoxes will only result in making his life appear the more hopelessly contradictory. The disciple must accept this condition of his development with complete understanding. Through certain evolutionary advantages, distinctly his because earned in the past, he conforms to a code of ethics and is amenable to laws, foreign to and unrecognized by his fellow men. That is why the technique working through a disciple so baffles astute men who hold sway on the plane of mind. "He has taken on him a duty which does not exist for other men" It is sufficient that the disciple knows this. That knowledge gives him strength and ascendancy over opposing influences.

What, then, has been the main factor in bringing the technician to this point of ascendancy and efficiency in the scale of human evolution? I have given some idea of the nature of the technique, outlined its main constituents, and shown the extent of the discipline which has to be undertaken if its requirements are to be filled. Now, there is a word which is ever present to the mind of the technician throughout the long period of his training. It is the word, probation. It implies a condition which is often regarded with some suspicion by students. Yet it is common enough to hear of a person being under probation, or upon his trial. It simply means that he has to show his fitness for the position he aspires to. He is submitted to a period of trial of his abilities to fill it competently and be entrusted with the powers and privileges that accompany it. And in the occult sense it

means precisely the same thing, except that, in the case of a worldly office, the probation will be relatively brief; whereas the probation of the technique may occupy the major portion of an incarnation.

For years the technician is known to the inner side to be graduating in a secret school in which he is taught the correct manipulation of force. When I say secret school, I do not refer to any special external organization with which he may be affiliated and in which he is working. The secret school lies behind that. He knows nothing of it objectively. His intuition assures him of his alliance with it. In that school he is known, has his place, and is guided silently in his associations in work on the objective plane. Opportunities are afforded him to liquidate his Karma, and the way in which he uses these is observed and recorded. Temptations in the most disguised forms offer themselves to test the stability of his moral and intellectual character. They come to him in alluring personalities and aspects of circumstances, intense in their appeal and with terrible power of fascination. He will be faced again and again with these stern alternatives of self-gratification or impersonal service. The force which impinges upon his sensitive soul apparatus from the Master awakens the whole man to action in every phase of his nature. He has to learn how to hold that force as it energizes through him and draws into his sphere other souls who understand it not and seek response from it on their own level of life. He has to learn how to adapt the various measures of that force to those he contacts in the way of service. That measure which would inspire and raise one would as surely antagonize and overthrow another. For remember, the technician does not deal with personalities as they fall into this or that category; he deals with souls from the angle of their evolutionary standpoint. It is the fact which conditions the entire attitude of the technician towards others in his work. His aim is to do for others on a lesser scale what the Master is doing for him. He permits an appropriate measure of his force to play upon them, that an awakening and recognition of deeper sources may ensue.

Observe then the long and exacting probation which is involved in this simple fact of the reception by the technician of the force of the Master through the years of novitiate, and the transmission of that force by the technician to those pupils associated with him in

occult discipline for their advancement. The psychic centres of the technician will be active and in rapid evolution, and his voltage will be correspondingly tense and high, considerably more so than is the case with the majority in the groups he works with. I have mentioned how this peculiar training intensifies everything latent in the constitution, how strength and weakness are brought to the surface in every possible way, how every faculty and ability is brought to light for recognition and direction. The man stands revealed to himself; and the purpose of the revelation is to see what use he will make of it. It is in his power to use in service, or misuse for self, a sacred trust. Countless opportunities are his to take the easy or the more difficult path, to direct his forces consistently on the side of evolution for others in noble, self-denying service, or deflect it into channels of selfish aims, even to the detriment of others who look to him for example and guidance. The issues are clear to him and the choice is his to make. It is a stem trial. The technician has the opportunity to prove himself and the issue rests with him. In his own heart lies the battlefield, and how few, how very few, know anything of the secret battles fought and won there! He seeks no sympathy from without; he cries for no quarter from the forces ranged against him, whether of personality or circumstance. The magic of his own dominant soul has raised them into life for its own demonstration of mastery, and rather than lose in the self-initiated trial between the spiritual will and the Karmic hosts that would dethrone him, he would lose life and any fortune. That is indeed so. The love of the disciple for the Master who knows him and whom he seeks to know is such, that when these supreme tests of his allegiance and strength come to him, he does not wait to count the loss or the gain, he cares nothing for reputation or opinion, neither criticism, nor misunderstanding, nor opprobrium, or any worldly consideration sways one iota against the clear issue of proving himself a faithful servant and worthy of the trust reposed in him.

These issues, briefly glanced at, arise out of the conscious reception by the technician of the force of the Master. What of those associated with the technician in occult discipline, who are recipients of the force consciously transmitted by him? Their probation proceeds along similar lines, but obviously it is not yet so keen and crucial. In dealing with young aspirants who come under his observation and guidance,

the technician has the task of exercising his educated intuition in such a way in their behalf that a truly esoteric probation is afforded them. It is an intimate matter and difficult to write about. I can only say that the technician, drilled in the intricacies of his own probation, comes to adapt effectively the Master's methods, tempering them kindly and adequately to the strength and need of the aspirant; and there is probably no greater joy known to him than that he experiences in noting how an eager aspirant grasps the intimations and hints of deeper truth and quickly moulds them into his life and development. Appropriate sympathy may be shown here, the imposition of the will in hard admonition manifested there; patient forbearance in misunderstanding, silence and watchfulness where the aspirant must grow in his own way; sometimes almost indifference to the perplexity and pain of mental experience when that is culturing the young soul to stability and the beauty of spiritual insight:— these are glimpses of technical adaptation which are matters of constant personal concern on the part of the technician.

In giving prominence to the fact of probation which is methodically adapted in the case of every aspirant qualifying for the technique, there is this to be added by way of caution. Let the aspirant accept this fact as undoubtedly true and operative in his own development; but let him not perpetually watch himself and everything connected with him in his affairs, whether of thought or action, with that anxious scrutiny and self-questioning, that his life becomes a burden to himself and a nuisance to other people. I have a case in mind of a student who is a victim of this perverted idea of probation and development; so much so, that he is mortally afraid of himself and of every contact with others, fearing that he is losing grace in being a natural human being, and thereby holding at arm's length the conditions that await his embrace and conquest. He thus refuses to be put on trial and defeats the very aim he has in view. The probationary period is not set with traps at every step to make the student walk crooked and act at cross purposes all his days for fear of falling into them. There are definite points of crisis along the way, and in all probability he will meet and decide them in total unconsciousness of their far-reaching esoteric import. These crises are not charted so that he knows beforehand the time of their precipitation. He brings them to his own hands, soon or

late, by his steadily onward and expressive living. The technician will tell him that often the momentous crises in his own life have been met and dealt with, with no thought of the issues other than obtaining a solid conquest in the name of manhood.

That is a point for the profound consideration of the aspirant. Let him observe that the technician with whom he works is a man in the true sense of the word. He fulfills the duties of his manhood according to the laws of occultism. Let the aspirant study those laws and give them practical expression in a well-ordered personality technique such as is outlined herein. The probation he needs for its perfecting and use will evolve naturally and efficaciously without deliberately seeking it. It will come because he has desired with fervent heart and single aim to be an exponent of the technique. He will have the strength to surmount every trial incident to it if he remains steadfast to the ideal of service in the name of the Master.



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The Symbolic Prophecy of the Great Pyramid

By H. Spencer Lewis, Ph.D., F.R.C.



THE SYMBOLIC PROPHECY OF THE GREAT PYRAMID

H. Spencer Lewis

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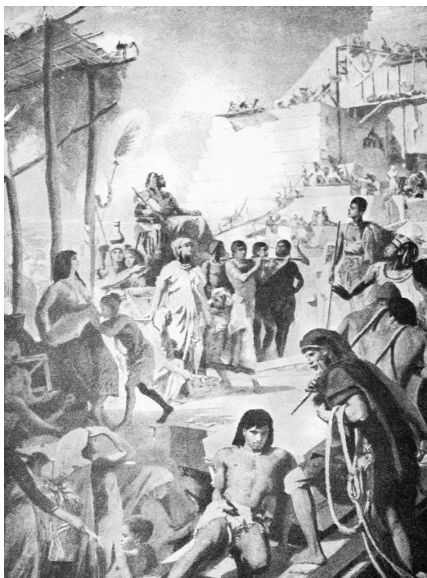
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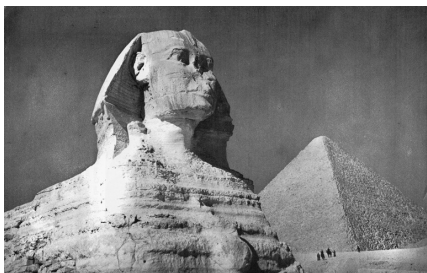
to the Memory of
DR. JAMES HENRY BREASTED

*who has given to the world
so much truth regarding
the antiquities of Egypt.*





Building the Great Pyramid of Gizeh. It is estimated that one hundred thousand men were employed twenty years to erect it. The above picture is a famous artist's conception of the mammoth task.



The Sphinx, guardian of the ages. Between its paws stands an altar before which candidates of the mystery schools, in antiquity, took their obligations prior to being led by subterranean passageway into the initiatory chambers of the Great Pyramid (shown in background).



The illustrious Pharaoh, Akhnaton, of 1350 B. C., the first to conceive and postulate a monotheistic religion. His religious views influenced the religious literature of the captive Jews and put an indelible stamp upon the Christian doctrines centuries later.



PREFACE

There have been so many books and pamphlets written about the Great Pyramid of Gizeh in Egypt that it would seem that one more on the subject would be useless. The great divergency of opinions expressed in these books would tend to lead the readers of them to feel that each new book is but another presentation of personal opinions, and that the multiplicity of opinions leaves the seeker for truth greatly puzzled.

After all, any description of the Pyramid is like a description of a beautiful sunset or of a magnificent painting. Each description is a slightly different picture of what is in the eyes of the beholder. Those who would benefit by such descriptions must take from each what seems to be in agreement with the others and what creates in their minds a logical conception.

Certain it is that the Pyramid *in toto* can be described from many different viewpoints. The architect, the structural engineer, the builder, the laborer, the artist, and the artisan will find in the Pyramid elements to hold their attention, command admiration and respect, and furnish material for elaborate and enthusiastic descriptions.

Then there are the historian, the philosopher, the scientist, and the mystic. Each of them will find in the Pyramid that which he can admire and dwell upon with ecstasy, enthusiasm, or cold mechanical respect.

The thesis of this present book is the presentation of the mystical side of the Pyramid and the support of the contention presented in many ancient traditions that the Great Pyramid was built not as a tomb for a king who sought to aggrandize himself immediately before and long after his transition, but as a place designed entirely, and used exclusively, for mystical ceremonies of initiation and, incidentally, or coincidentally, as a monument for the preservation of wisdom and to be everlastingly a prophet of the future.

For this reason this book does not deal exhaustively with the mechanical, engineering, scientific, or other features of the design and structure of the Pyramid, except in so far as they cast light upon its mystical symbolism and its practical usefulness in accordance with the thesis referred to above.

Even the so-called religious side of its significance is touched upon but lightly because many other books have elaborated upon this phase of the subject, often to fanatical extremes. It is too easy to go astray and allow one's imagination and fancy to associate many things found in the

Pyramid with statements to be found in the Christian Bible in both the Old and New Testaments. This is not due to the fact that there are so many doubtful or unproved elements to be found in the Pyramid which may be explained by extreme resort to the imagination, but to the fact that so many pages in the Christian Bible are susceptible of various explanations and interpretations, often through elaborate discussions of the precise meaning of some word in a sentence—regardless of the fact that many such words were arbitrarily chosen by the interpreters and translators of the Bible without having in mind the unique application that might be made of the shades of meaning attributive to such words.

Because in ancient writings we find references to "the four corners of the earth," we should not assume that the original writers of the words—not the translators or interpreters—intended to imply that the earth was *square* and actually had four corners. But such phrases easily lend themselves to the fanatical, modern interpreters in writing about the Great Pyramid, who would argue that the Pyramid represents the squareness of the earth and that in the beginning of time the earth must have been square because the Bible speaks of the four corners of the earth and the Pyramid itself has four corners.

The same is true in regard to the manner of

interpreting many of the prophetic indications in the Pyramid to incidents related in the Bible. By a little stretch of the imagination and the insistence upon certain shades of meaning attributed to words describing the life and acts of Jesus, the extremists would have us believe that every incident in the life of Jesus is prophesied in the Pyramid, and that the future life of man—as outlined in the Christian dogmas and creeds—is firmly established in the predictions found in the Pyramid. This would make the Pyramid exclusively a Christian monument which must have been, therefore, designed and created by Christians to emphasize the Christian religion and to intimate that only Christians would find wisdom in its revelations. The fact that the Pyramid was designed and built long before the Christian doctrines were presented to man is no embarrassment to these extremists who explain this difficulty by stating that the designers and Creators of the Pyramid knew in advance of the coming of Jesus the Christ, the teachings He would present, the acts He would perform, and the eventual Christianizing of the entire world by "the only true religion."

I choose to leave to the individual readers of this book the personal choice of making such religious interpretations, and the decision as to whether or not the Great Pyramid prophesies the Christianizing of the whole world. This is a matter

that is entirely outside the scope of the present work.

The author has visited the inside and outside of the Pyramid and has studied many plans of its measurements and delineation, and examined for many years ancient and modern records containing the old traditions and the present secret writings and reports regarding the original purpose of the Pyramid and its occupation and use.

Most of the statements made in this book, therefore, are not the mere personal opinions of the author but the personal opinions of multitudes of persons who have been in contact with those associated with the Pyramid in the time of its mystical use, or who have made recent studies of its present conditions. The opinions of some modern writers, scientists, and investigators have been added in support of the ancient traditions and Endings. This book, therefore, is a handbook of the *mystical* side of the Great Pyramid and argues its thesis from the premise of many established facts. If any reader thereof desires to adopt an opposing opinion and to insist that the Great Pyramid of Gizeh was not what this thesis claims, he is entitled to his opinion and the burden of proof rests upon him to support his contentions and at the same time exhaust himself in attempting to negate the outstanding facts, well-established, which support the ideas presented in this book.

The book is consequently a challenge and at the same time an interesting description of the Pyramid as it was and as it is today.

THE AUTHOR

February 1, 1936.



Chapter I

A VISIT TO THE LAND OF MYSTERY

TO UNDERSTAND and appreciate both the architectural magnificence and the mystical significance of the Great Pyramid, one must understand something about mysterious Egypt.

Among various religious denominations of modern times Egypt is still called "The Land of Darkness." To the students of civilization, and cultural and intellectual development, Egypt ever typifies the onetime center of world culture. To the student of mysticism and all that is weird, alluring, fascinating, and intriguing, the banks of the Nile remain increasingly popular and interesting.

Why some should call it "The Land of Darkness" is difficult to understand, unless we look at Egypt in one period of its very long history and wrongly select that period as typifying its spirit. There are many lands in the world today which at one time rose to great heights in culture and intellectual development and then dropped to a

very low place, but none of these is commonly referred to as a land of darkness. From a religious point of view the Christians and those of more modern forms of religion point out the fact that Christianity has made little headway in Egypt in the past few centuries, and from the Christian point of view this would seem to indicate a land of religious darkness. But such persons forget that Egypt was a land in which Christianity developed one of its earliest foundations, and from which it derived much of its culture and ethics.

To the mystic, or those mystically inclined, Egypt does not personify a land of darkness, but a land of sleeping, potent — though dormant — power, with a hidden, secret wisdom and culture that may be fanned to a great flame and become an inspiring source of illumination at almost any period of the present and future years. In its own way it is highly religious, and measured from the broad standards of religion it is not without its beautiful ideals and wonderful contributions to moral and ethical development.

The peoples of the Western World have developed many erroneous pictures and ideas regarding Egypt and its people, and there are two sources of information, or misinformation, which are responsible for these erroneous ideas. The first are the reports of the political situation there, with constant intimations in these reports that Egypt is a

land of people incapable of properly governing themselves and needing the continued surveillance, "protection," and "guardianship" of a more modern nation. The second source of misinformation are the popular stories and tales told about the country in books or lectures, magazine articles, or feature reports prepared by those who deliberately color their opinions and judgment, or ignorantly record incompetent and distorted viewpoints.

The history of Egypt goes back to such great antiquity that actual facts are lost behind a veil of obscurity, and it is only when these facts emerge in their chronological forward march toward more modern times that they take on a form that resembles recognition and establishment. Carefully surveying the history of Egypt, one is impressed with the idea that it is like looking across the country into a dense fog. The more distant the objects we try to discern, the more vague and indefinite they appear to be in form and color, and even in relationship to the earth itself. It is only those things which seem to emerge partially from the fog and come closer to us that give us a correct impression or something tangible to record in our contemplation.

If we were to fly over Egypt in a modern plane, as is being done almost daily at the present time by tourists and those who have important matters to

deal with and must make hurried trips to Egypt and return, we would be impressed with the fact that not only is Egypt a very small section of Africa located near its northeast corner, but that it is just a long valley lying on either side of a wonderful river ending at the Mediterranean and having its beginning somewhere in the rugged mountains of Ethiopia or Abyssinia. In fact, were it not for this unusual river—unusual in many ways—the land of Egypt would be a part of the desert wastes of Northern Africa. But down through this desert waste nature dug a canal, and allowed the rain waters of the Ethiopian mountains to wend their way northward toward the Mediterranean through this twisting, turning canal. For fifteen hundred miles this river carries its life-giving waters to the great sea, and during the last eight hundred miles of this distance we have the historically famous and fascinating valley that constitutes the essential heart of Egypt.

The part of Egypt that is the most interesting to all tourists, and the most attractive in its presentation of ruins and monuments of fascinating revelations covers a distance along the Nile of about eight hundred miles south from Cairo, or in other words, a distance equivalent to the valley located in the Central portion of the State of California. Because of the annual overflow of this Nile, resulting in inundations which Carry

down from the mountains mud and soil, and deposit them upon the sand on either side of the stream, and irrigate this otherwise dry and unfertile area, the civilization of Egypt has centered itself into a narrow stretch of mud and sand land bordering this God-given stream. And because the Nile afforded a cool and very efficient means of navigation, as well as irrigated lands for agriculture and habitations, all of the principal cities of Egypt were built along the banks of the Nile as were all of the magnificent temples, pyramids, and other strange structures.

Entering Egypt by means of the airplane, however, is not the most interesting, nor profitable way to cover any portion of its areas, nor to reach its borderlands. Two very popular methods for Western World visitors are by boat to Alexandria or Suez and thence by train to Cairo, or by train from Palestine. As one arrives by ship at Alexandria, the first sight of land is impressive because of the magnificent bay, the many ships anchored at its docks, and its thousands of small private boats including the yachts of the wealthy with their white hulls reflecting in the waters, and tinted by the variegated colors on the patchwork sails of the poor man's boats. The hustle and bustle at the docks, accompanied by the fascinating costumes of the oriental types among those who handle your baggage and operate the traffic

conditions at the piers, the unusual railroad trains and the methods of boarding them and fighting for seats in the unreserved compartments, make the first few hours of your arrival in Egypt the beginning of a long drama of endless acts and scenes.

The ride through the Delta region with its thousands of small irrigation canals, its flat lands of greens, the strange mud huts of the natives spotted among more modern buildings of stone, the agricultural and dairy industries of this region, and the passing of an occasional ancient landmark, make the short journey from Alexandria to Cairo so fascinating that the few hours pass by almost unnoticed. On the other hand, as one boards the Egyptian train at Jerusalem in the quaint old station where camels are carrying freight and baggage right to the side of the train, and strange signs tell of the departure of the train and its destination in several different languages including Hebrew, and the peculiar looking cars stand with their high-pitched whistles constantly blowing as a warning, the strange looking baggage porters, and all of the other unique features of the trip make the starting an interesting one after one has spent many fascinating days perhaps journeying through Palestine and Jerusalem since arriving on the great ship at Haifa. As the train moves from Jerusalem toward Egypt the constant change in the nature of

the soil and its products becomes so evident as to hold one in a spell at the window of the compartment of the train. Gradually the rocky surface of the land smoothes out into grass and slightly rolling hills, and then as the train approaches the old Phoenician Coast of the Mediterranean, at one time the world's greatest center of shipping and navigation, the fertile soil gradually turns into sand dunes and the trees of various kinds that made Palestine so picturesque disappear, and finally in their place we see groves of palm trees.

The ride from Jerusalem to Cairo is a one day journey beginning soon after breakfast and ending just in time for one to enjoy an evening meal at the hotel in Cairo. But in the interval of ten or twelve hours the sites of ancient, historical places pass before us like a panorama on the motion picture screen. Little by little we leave behind us in Palestine a mixture of ancient and modern civilization, architecture, and industries, and approach the most primitive form of human settlements. Every hour or so the train is halted at gradually modified types of railway station architecture, until by midday we find the stations crudely constructed and peopled by the most primitive types of agriculturists attempting to turn the barren wastelands of sand into some means of sustenance. As the train halts for water and the

delivery of mail and baggage, we see in the distances on either side of the train peculiar mud huts built of stalks of sugar cane interwoven with cloth and plastered with mud, out of which come the dwellers of this strange section of the earth. The natives who surround our compartments and peer into our windows and offer us some of their wares for sale are kindly looking people despite their primitive and poor clothing, and notwithstanding the strange longing that is so evident in their eyes. They appreciate each kind word that is spoken to them even when they do not understand the language. They are appreciative of every business transaction and value highly the Western World money that they receive in exchange for their wares, but seem to resent any idea that they are begging or looking for charity. True it is that a large portion of the natives who flock around tourists at each and every point of rest, paint for us a picture of poverty through their constant solicitations for *baksheesh*, or in other words, coins of any kind either handed to them or thrown to them from the compartment windows. And at each move made by the tourists when entering a car, automobile, hotel, or doorway, or in picking up or setting down a piece of baggage, or in looking for something or someone, these professional beggars slip quietly to one side, and as if by magic seem to take hold of the doorknob and

baggage handles, or whatever the tourist is reaching for, and while offering it with one hand they solicit money with the other, until the process becomes an annoyance and it often calls for drastic action to free oneself from being delayed by a circle of these beggars who would deliberately force one to pay them for freedom of action. But in fairness to the natives of all of these countries in the Near East it must be said that these beggars, often resorting to tricks or imitating lameness, blindness, paralysis, and other appalling conditions and laughing at you later when you discover you have been tricked, represent a very small portion of the populace.

As the train moves on toward the Suez Canal and crosses it at Kantara, we note that the sun is beginning to set in the West, and as we turn our eyes toward Egypt we can faintly see the outlines of the minarets that rise toward the sky silhouetted against the golden colors of the sun. If our journey is made during the winter months—the most appropriate time for visiting Egypt—it is almost dark when our train arrives at Cairo and our baggage is unloaded, and we enter a taxicab or special automobile to be driven to our hotel.

Whether we have come direct from America or other parts of the world to Alexandria by boat and thence by train to Cairo, or whether we have come through Palestine and Syria after having visited the many ancient cities of those lands and thence by

train to the great Egyptian city, we cannot fail to be impressed, as our automobile drives us toward our hotel, with the fact that portions of Cairo with its wide boulevards, its parks, its shady trees, its very modern buildings and offices, hotels and stores, its high structures, its multiplicity of automobiles and modern taxicabs, its many people dressed in Western World clothing, and the nature of the hustle and bustle, the electric signs with many of them containing English words, give us an impression that we are in a Western World city, and not in one of the oldest lands of the earth. Standing in the central plaza of Cairo either in midday or at night, one wonders whether this is the Piccadilly or Charing Cross of London, the Place de la Madeleine of Paris, or the center of any other great European city, or possibly Union Square of San Francisco, New York, Chicago, New Orleans, or almost anywhere. Even the trolley cars and the iron posts holding the trolley wires, the awnings in front of the jewelry stores and other places, the theater entrances, the traffic officers and the signals, the newsboys with their newspapers, the drinking places, the hotel dining rooms with their popular orchestras, all seem to be disappointing, for we as tourists expected—what? It is difficult for the tourist to say why he is disappointed. But the next morning, as he is taken by automobile from his hotel through the great square (named after

Mohammed Ali) to one of the surf beaches, he finds a replica of what he may have seen in the eastern parts of the British Isles, at Ostend, Biarritz, or Atlantic City, with all of the colorful parasols, bathing tents, concessions and amusements, modern bathing suits, with men and women from every country in the world, mostly of the Western and European type, enjoying the sunshine and warm waves in a manner indicating complete indifference to the fact that they are in one of the ancient sections of a mysterious country.

The interiors of the hotels at Cairo impress us because of the great height of the ceilings, the largeness of the spacious bedrooms, dining rooms, and hallways, the balconies and porches with their very helpful shade, the luxuriousness of the oriental tapestries, rugs, and antique settings, and the multitude of servants dressed in long white robes with bright red silk sashes and the inevitable fez as a headdress. Wherever and however one may turn in any part of the hotel—even in the privacy of one's own bedroom or bathroom—one of these silent-moving servants is at one's elbow, or tapping upon the door, or just ready to enter, seemingly anticipating every desire and every necessity. One may step into the hallway to approach the elevator to go down to the lower floor and see no servant in sight, yet before he can walk two feet with baggage in his hands or a parcel under his arm, a dozen of

these servants will seem to approach from nowhere, or from out of the shadows of the niches that are set into the hallways, or from around the corner, or perhaps from the very floor itself, and offer their aid.

The bedrooms are furnished magnificently, but have a strange appearance with their long windows that open onto balconies, with their Venetian blinds, their velour drapes, and their net-covered beds. The dining room appears like a setting for some banquet in a great palace with its beautiful carpets, its spotless linen, its great number of silver pieces upon the tables, its beautiful china, its large number of waiters assigned to each section (often two to a table), its corners spotted with divans in oriental style overhung with canopies of rare materials, its opulent hanging lamps of Egyptian art work, its magnificent chandeliers containing thousands of pieces of crystal, and its soft music constantly being played by oriental musicians. Its printed menu is a beautiful souvenir, and the food is well prepared and impressively served, and the wines and liquors flow more freely than water, for the people of the Western World cannot enjoy the taste of the drinking water in Egypt, nor is it safe to partake of it. Out in the streets we find the boulevards quite modern, with the side streets spotted with antique and souvenir stores wherein everything that Egypt manufactured in the past is

duplicated and everything manufactured at the present time is offered at reasonable prices.

During the winter months the temperature at midday is like that of a fair summer day in New York, Chicago, London, or Paris. The nights often become fairly cool and make sleeping enjoyable. Wherever one goes he finds natives who can speak or understand the English language. Bootblacks—wearing the white robe and sash—are at work everywhere, as are the sellers of strings of beads, souvenir canes and novelties of all kinds.

At the curb we are beckoned to patronize open one-horse carriages in which four can ride comfortably, or modern taxicabs with the tops lowered to make sightseeing easier. In a few minutes and for a few pennies one can be whisked to the musky section of Cairo where the narrow, old-time streets are lined with bazaars where one can see the most beautiful specimens of handmade brass vases inlaid with copper or silver, or silken shawls, cotton tablecloths and scarfs, and every conceivable kind of article made out of wood and metal and other things, from small portable chairs to magnificent service sets for the table.

One soon learns how to bargain with the men who operate these bazaars. Each bazaar is merely a hole in the wall, and seventy-five per cent of the merchandise hangs on the outside of the store—where there might otherwise have been a plate-

glass window—or on tables or chairs, and nearly all of one's bargaining is done right on the street while both natives and tourists stand and watch. The proper procedure usually is to inquire the price of something one desires, but to give it only a casual examination and not reveal one's deep interest in it. Then having received a quotation, or having *been* told the "asking price," one proceeds to divide that price by the date of the month, then subtract the hour of the day, and then divide the remainder by two. This then constitutes your first offer, and it should then be followed by some more division and subtraction until a fourth and fifth offer have been made. Then, refusing to accept the merchant's final and last quotation one turns about and walks away. It is then that the merchant comes and makes his first offer, and then the bargaining begins again.

If you buy the article, and have conducted your bargaining in the right manner, you will have paid approximately one-twentieth of the price originally asked. Believing that you have been very successful in your bargaining you are made unhappy a few minutes later by the rival merchant just across the street offering to you the same piece of merchandise from his stock at one-half the price you have just paid to the other. And as you wend your way along the streets with their bazaars, your unwrapped package under your arm—most things

are carried this way—merchant after merchant will point out to you a duplicate of it possessed by him and which he will sell to you at a lower price, for each one seems to know how much you paid, and before you have left the bazaar district you realize that you might have had ten shawls for the price you paid for one, or ten pieces of brass, or ten other things of similar value. No matter how many times you may go to the bazaars of Cairo, or even of Luzor or Alexandria, and no matter how often you continue to bargain until you have reached what you believe must be the very lowest price, you will find later that you brought your bargaining to a close far too soon.

But all of this is part of the fun, the excitement, the pastime of your visit. You always know that you have received full value for the money you have spent, and you feel reluctant to take articles away from these persons at a price that seems to be unfair and unreasonable for, after all, despite their sharp bargaining and their expressions of resentment at your quotations, they are a kindly lot of people. When you find them in repose as you do at the doorways of the great mosques or universities and schools, or at the doorways of temples and grottos, or waiting in the shadows of the Pyramid, or elsewhere, you see upon their countenances the unmistakable expressions of sincerity, profound thought, deep inner wisdom,

and a mysterious power.

Many scenes are amusing, indeed. It appears to be a custom in Cairo for each poor man who has a harem—a household of more than one wife or female—to take his wives and children for a weekly ride on. Saturday afternoon. The poor man—and there are so many of them in and around Cairo—usually possesses one mule or donkey, and a large two-wheeled wagon that resembles some of the small haywagons or haycarts seen in other parts of the world with their slanting sides and long extended planks in the floor of the wagon. The husband of the harem will place all of his wives in the forepart of this little wagon, and attach a large wicker basket or enclosure of some kind on the rear part of it into which he places children under the age of six or seven. Then, walking and leading the mule or donkey, he will slowly wend his way around the native sections of the city, and partly out onto the highway to give his family a two-hour airing and period of enjoyment. The poor fellow at the head of the procession seems to be as poorly fed and as poorly cared for as the animal that pulls the wagon, and the women in the wagon are always dressed in cheap, black material with black veils over their heads and another one covering the lower part of each face, while the children are but half dressed in the cheapest and poorest material.

Wherever there are harems owned by the

wealthy class such exhibitions of the family are never seen, and so one is apt to gather the impression that all of the harems of that part of the world are owned by the poorest of men, which is not the truth. But in contrast to this amusing sight, and which should never provoke any outer manifestation of amusement, one constantly sees in the shadows of temples and mosques, and even at the hotel lobbies and stores, the silent dreaming figure of the true Egyptian who is always polite and reserved, and always meditative and impressive in the restraint of something that is difficult for all but the mystic to understand. He stands with almost utter indifference, or is seated in his cross-legged posture as though viewing the world and the passerby with keen analysis and con-temptation. You feel that he is wondering why they come to Egypt and leave their modern cities behind them, if in them they have all of the luxuries of life and all of the conveniences of which they speak. You feel that he is wondering why they come to his land to spend so much money, and to spend it so freely and uselessly as the average tourist usually does. You feel that he wonders whether any of those passing by have seen the real things of Egypt, and have sensed its real beauty, its real powers, and its real possibilities. And as you study him in turn you wonder what profound knowledge he has inherited and what great wisdom he has acquired from his

contacts with the mystics and the teachers and the philosophers who still carry on their great work in the hidden parts of each section of this ancient land. You wonder what it will take to awaken suddenly and in the flash of an eye, or the twinkling of an eye, and quicken into action all of the political, mental, spiritual, and mystical power possessed by the learned, quiet, peaceful citizens of Egypt.

They do not appear to be suppressed nor even depressed by political or other conditions surrounding them, and while they do not appear either to be satisfied and wholly agreeable to the conditions which exist, they give you the impression that they are biding their time and are awaiting the clarion call from somewhere. They are peacefully and tolerantly, politely and mercifully anticipating some cyclic action, some dawn of a tomorrow when, as in several other periods of Egyptian history, the great and real power of Egypt shall burst forth like a flash of lightning and illuminate not only its own land but all the world.

One feels intuitively and instinctively that somewhere in the recesses of the ancient temples, in the hidden and secret grottos beneath the sand, in the archives of the great universities, in the underground chambers of crudely formed huts, there are secret meetings held and secret wisdom preserved and perpetuated, but with it all you sense

that what is sleeping and waiting the day of awakening is not a political revolt, a religious uprising, or an expression of intolerance and hatred, but something of peace, something that will manifest in cooperative action giving all the nations of the world cause for admiration and respect, and bringing Egypt and its true sons once more into the limelight of the world as leaders of cultural thought, or unsuspected mystical powers, and of spiritual fortitude.

And as the mystic wends his way through some of the old temples and is escorted by a kind native through mosques and secret places, he feels that his aura has been observed, that his soul has revealed itself to the psychic eyesight of his conductor, and that his love for Egypt, his admiration for the things it once revealed and still possesses, have made an impression. The mystic momentarily expects that he will be taken aside into some secluded chamber where the atmosphere is cool and wholesome, where incense will be burning, where the colors from stained glass windows will make fascinating patterns on the floor, where a great patriarch of the old races of Egypt will be seated as on a throne, where intelligent and cultured natives will be seated in a group, and there behind closed doors the mystic discovered during his journey in the land will be welcomed into some strange brotherhood, or given a key to the

mysteries of Egypt, or told what its people anticipate and are praying for. And such thoughts in the mind of the mystic are not fantasies unwarranted and beyond the pale of possibility. Stranger things than this have happened in Egypt when the true seeker, the true mystic, has gone there in sincerity, and in his understanding of the more sacred things of life has allowed his soul to express itself in his countenance and in his reverential attitude, while others have smiled or scoffed and plainly indicated their lack of understanding and sympathy.

To a large portion of the world the land of Egypt may still be the "Land of Darkness," but once there was a universal darkness when all was black as night, and chaotic, yet in the stillness of that night there suddenly came the decree and command and the Word became a Law, and the darkness was filled with a great light, and with the coming of the light there came order and system, and into the midst thereof there came life and love.



Chapter II

MYSTERIOUS TRADITIONS

THE Great Pyramid of Egypt, aside from its prophecies or any of its secret purposes, is one of the great world mysteries. For ages the Great Pyramid has been surrounded by mysterious traditions which have beclouded the mind of every researcher and made the work of every scientific investigator extremely difficult.

There are several ways in which the investigator may approach the subject of the Pyramid—from the historical, the architectural, the mystical, and the religious and prophetic. In each of these approaches the field widens and the horizon becomes more and more distant as one attempts to reach the goal of ultimate understanding and comprehension.

It would almost seem that with the coming of the dawn of civilization the mystery of the Pyramid was already a topic of world interest and world discussion, keeping in mind that at that time the

world was limited to an area practically surrounding the Pyramid itself.

The earliest historians of the civilizations of man referred to the Pyramid, each viewing the huge structure from different viewpoints, and each stressing his comprehension of its significance. It is little wonder, therefore, that even today with all of the light that has been cast upon the Pyramid, it is still a mystery, and that a complete comprehension of it appears to be as far away as in the days when Western World civilization first gazed upon it and attempted to pierce the veil of mystery which surrounded it.

Let us start with its name as a beginning: The ancient Egyptians were impressed not so much by any secret or religious significance attached to it, or by the size of its base, as they were by its enormous height. Even today tourists from the Western World and those accustomed to viewing the extreme heights of modern skyscrapers with their fifty or more towering stories, are strangely impressed by the height of the Great Pyramid. For this reason the Egyptians chose for a name for the structure a term that expressed their appreciation of its height rather than its dimensions in any other way. The Egyptian word *Pir-em-us* meant to them something of great vertical height. From this the Greek form *Pyramis*, or the plural *Pyramides* was formed. After the seventeenth century the English

language adopted the singular form *Pyramid*.

It must be kept in mind that there are a number of pyramids in Egypt, and that most popular references to the pyramid are to the so-called Great Pyramid, the largest of all.

Many tourists from the Western World, and especially from America are surprised when they tour through Egypt to find that the Pyramid which has always held a fascination for them is but one of a number. The second surprise comes when they have their first glimpse of this Great Pyramid from some rooftop, or one of the garrisoned places of Cairo. The Great Pyramid then appears to be but a small structure indeed, and unworthy of all of the magnificent terms applied to it. As tourists go by trolley car or automobile toward the famous Mena House on the outskirts of Cairo, and then mount camels to take a fascinating zigzagging journey to the Pyramid itself, the expressions of disappointment on the faces of the tourists are a testimony of the high esteem in which the Pyramid is held in the minds and the imaginations of those who have never seen it.

Set out in the desert sands, separated from any other large structures or any part of the city itself, and even without trees close to it for comparison, the Great Pyramid looks like a toy. This is an optical illusion due to two fundamental and interesting principles. First, the absence of any

other structure of common size nearby makes it impossible for the human mind to realize its splendor and magnificence in height or width. one cannot tell at first glance whether the Pyramid is the equivalent of a three-story structure such as one would see in almost any Western World village, or something of ten or more stories in height. Second, the unusually clear atmosphere of Egypt, especially in the winter months when tourists mostly frequent that part of the world, robs all landscape views of that strange atmospheric softness which gives us a sense of perspective and distance. Buildings and monuments in Egypt a mile distant appear as sharp in detail as those a few hundred feet away. Persons from the Western World are accustomed to seeing a violet or blue haze tint the distant trees, mountains, and structures in such a manner as to indicate the distance between the object and the viewer, and by the token of this atmospheric softness we appreciate not only the distance but the real height of the object viewed.

Looking at the Pyramid from the Mena House, it would appear to be not more than one quarter of a mile distant, because of the sharpness of detail and the absence of any atmospheric haze. Judging its height, then, as something that is only a quarter of a mile away, it appears low and small indeed. But as one continues the ride upon the camel, the discovery is made that minute after minute passes

without any apparent decrease in the distance between the viewer and the Pyramid. The length of that ride is another surprise for it takes much longer than the mind imagines, and it is only when the rider and the camel are practically within the shadow of the Pyramid and the eyes are turned upward toward its apex that one realizes its tremendous height; and then the camel, the rider, and the native guide appear like pigmies —like little grains of sand—in comparison to the Pyramid itself.

One of the first mysteries of the traditions of the Pyramid found in all of the ancient records, and still a basis for the accumulation of mysterious traditions that have grown around the Pyramid in the past centuries, is the fact that the Pyramid, in form and nature, in architectural and mechanical design, in location and appearance, usefulness and mathematical calculation, is symbolical of so many things that the list seems almost endless. The early Egyptians themselves discovered that its very form was not only familiar in some way, but suggestive of the laws of nature, for they had seen in specimens of rock, in mineral elements, and even in some grains of sand, the crystal formations that were based upon the triangle or the form of the Pyramid. We know today that there are many elements in the earth that are triangular or pyramidal in crystal formation and that the pyramid

and the triangle are fundamental manifestations of some underlying principle of creation.

The early Egyptians were intellectually divided into two classes—those who were enslaved by the superstitious teachings of the priesthood, and those who were enlightened by the great truths of the mystery schools. In both classes, however, there were those who were familiar by casual observation with certain fundamental laws of nature, and they sought the exemplification and manifestation of these fundamental laws in all of nature. For this reason the very form of the Pyramid as a unit in structure aroused in their minds a realization that the Pyramid was in some way associated with something fundamental in the creation of the universe.

And among both classes of the earliest civilized Egyptians there was an appreciation of the fact that the triangle represented symbolically and mathematically a Divine law or a Cosmic law. Those who were steeped in superstition looked upon the triangle as an emblem of either white or black magic, while those among the illuminated in the mystery schools expressed the equation of Divine law with a triangle, and revered it as a sacred triangle of Divine principles. Without doubt the triangle was the earliest form of sacred symbolism among the intelligent of Egypt, and a symbol of superstitious practices among the

ignorant, while the square or cube was a worldly or mundane symbol devoid of sacredness but paramount in its physical strength.

When it dawned upon these early Egyptians that the Pyramid was really four triangles superimposed upon a square, the combination of symbolism thus made manifest awakened a new interest in the Pyramid and gave birth to more mysterious traditions regarding the Pyramid's purpose and its origin.

Except those Egyptians who participated in its building, and the generation which immediately followed its completion, all the other generations of Egyptians looked upon the Pyramid as something very old and eternally existent. To the illuminated ones the historical records preserved in the Pyramid itself, which they were permitted to visit by virtue of their association with the mystery schools, and the other records maintained in the various mystery temples, revealed the truth of the origin and purpose of the Pyramid; but to the *uninitiated*, the ignorant, and the devotees of the priesthood, the intimations so carefully worded, and significantly offered, became the traditional laws of their beliefs. To them the fact that the similarity between the fundamental crystal structure of earthly elements and the fundamental principle of the triangle and square were things of the eternal plan and had their origin with the beginning of the

universe, indicated that the Pyramid must have existed from all time. For this reason the traditions so prevalent among the ignorant of Egypt—which constituted the large majority—and which became elaborately interwoven in all of the extensive literature or cultural thoughts of Egypt, are filled with stories regarding the age, the antiquity, the origin, and purpose of this old structure. This was indeed a problem to the earliest investigators and the earliest historians who attempted to fathom the mysteries of the Pyramid.

Until the Pyramid was actually entered by the profane world, represented by inquiring scientists, the only established reports or stories of the Pyramid were those which traced the origin of the Pyramid to various kings whose periods and identities were unknown, or to deified personages of great antiquity. To get at the truth of the origin and purpose of the Pyramid was, therefore, a most difficult matter. Because some of the other pyramids, smaller in size and unlike the Great Pyramid in outer finish and interior arrangement, had been built as tombs for kings or monuments to their burial, it was logically believed by the uneducated Egyptians that the Great Pyramid was just another tomb for a king that was greater than any of his predecessors. This idea of the Pyramid being a tomb was so firmly fixed in the minds of the Egyptian populace at the time of the earliest

investigations that it would have been almost like a sacrilege to have dared to say to any of the natives or even their rulers and leaders that the Great Pyramid was something other than a mere monument to personal vanity.

We note today from a study of architecture alone that such structures as pyramids began in the middle period of Egyptian history, or during the period from the fourth to the twelfth dynasty.

Prior to the building of the Great Pyramid when small pyramids were built as tombs, a square chamber or an oblong chamber was sunk in the dry sand of Egypt, generally at a place where the inundations of the Nile would not reach the site, and here the sunken chamber was lined with stone, painted or decorated with symbols appropriate to the political position of the deceased and descriptive of the historical events of the time. It was then covered over with a roof to protect it, and upon the site was built a pyramid slightly larger in its base than the underground tomb. This sort of burial place was an advancement over the former type in which case the underground tomb was covered either with stone, or with piles of brushwood interwoven with stone, or reeds of grass plastered with thick mud and then covered with sand. The passing of years, however, proved that such tombs would not afford the eternal protection that was hoped for.

Following the period when pyramid building was popular, it was discovered that the enormous cost involved in building pyramids might be saved by building stone roofs over the sunken chambers, or erecting a small temple or chapel chambers above them affording protection to the chamber beneath. Many of this type were built, but the shifting of the sands soon covered them up or the sandstorms of many ages cut deeply into the structures that rose above the sand and destroyed them, and it is only in recent years that many of these underground tombs have been discovered.

It may be interesting to the reader at this point to describe something of the nature of these sandstorms, and how and why so many of the magnificent structures of Egypt gradually disappeared from sight, and in more recent years had to be excavated.

On my first visit to Egypt, I discovered that the primitive make of automobile, which was put in an open space at Luxor, Egypt, directly across the Nile River from the Valley of the Kings where the tombs of ancient Thebes are located, soon became covered with a layer of sand. The sandstorms from the Sahara Desert blowing eastward across the Nile toward the eastern horizon carry the sands at certain periods of the year in huge clouds across the vacuumed space of the Nile and allow the sands to settle on the eastern banks. In seven days'

time the sand deposit on the automobile was over an eighth of an inch in thickness. Such storms continuing month after month, year after year, and century after century, deposited mountains of sand in various places along the Nile until the sand was above the tops of the highest structures and temples. The temples of Luxor and Karnak themselves were at one time beneath the sands, and even in the years 1900 to 1920 there were portions of Luxor upon which native mud houses had been built without any suspicion that beneath such primitive homes there existed huge temples. The columns of the Temple of Luxor, over eighty feet in height, were at one time entirely beneath the surface of the sands that had accumulated, and all of this had to be removed basketful by basketful to unearth and uncover the magnificent temples beneath.

It must be kept in mind also that the civilization or population of Egypt centered itself on a long narrow strip of land, from Alexandria to the mountain regions in the south, along either side of the Nile River. This was because agriculture had to be confined to the banks of the Nile. At certain periods of each year the waters rose in abundance, overflowed the low banks and inundated the land to a certain narrow distance on either side. Here, then, were built all of the habitations and native villages, and here all of the agriculture of the

country was confined. All temples and edifices such as homes or schools were built farther away from the Nile, generally toward the west so as not to usurp any of the valuable, fertile soil near the river which was needed for agricultural purposes.

Along most portions of the Nile the eastern bank rises abruptly to a great height principally because of the sandstorms which carried sands across the river and deposited them on the eastern side. Today the Nile River at Luxor, and at many other points, is many feet below the surface of the roadway that was built along the bank, and above this roadway tower the columns of temples seventy to eighty-five feet high. Yet these, too, were at one time deeply buried beneath the sand. At the northern end of the Nile River where it has its outlet into the Mediterranean Sea is the famous Delta, a triangular shaped piece of swampland interspersed with natural and man-made canals and rivulets, constituting one of the most fertile sections of Egypt, and in ancient times this was the site of many of the earliest habitations. Heliopolis, the great mystical city with its three towering obelisks, was just north of Cairo (now about thirty minutes' ride by trolley or automobile). Only one of the obelisks now remains to mark the site of the ancient city adjoining Cairo, which has the largest hotel and modern tourist playground in the world.

Many of the most beautiful of the columns and

architectural features of ancient temples have been cut and whipped by the blowing sands, which in most cases have thinned the columns to mere skeleton form, or carved the great stones into small pieces. It is for this reason that the sides of the Great Pyramid, those facing the most general sandstorms, have been lashed so greatly in the past century that the outer casing, a smooth and magnificent finish, has been cut away leaving to view the crude under-blocks of stone.

Some of the earlier and later pyramids built in Egypt as tombs or historical monuments by various kings, queens, or potentates, were not finished smoothly on the outside but were left in the form of steps. These are called the *stepped pyramids*. None of the pyramids built as monuments was a family monument but each belonged, as do all other Egyptian tombs, to one person, or was constructed to the memory of one person. It was believed that by building a monument in the form of a pyramid the sandstorms would not have the same destroying action upon the slanting surface that they would have upon a building formed in the shape of a cube or an oblong. This would indicate that at the time of the building of the first pyramids as tombs the earlier structures or tombs in Egypt had been built so many centuries before that the sandstorms had already demonstrated their power to destroy them. In many cases a courtyard or

sunken plaza was constructed around the pyramid with a depression of ten or twenty feet below the surface of the surrounding district and with a wall around the plaza of sufficient height to keep the sand from blowing into the plaza and filling it. There are sections of ruined walls in evidence to show that the Great Pyramid was surrounded at one time by such a plaza. When one views the Great Pyramid from an airplane flying high above, the broken sections of this ancient wall around the plaza reveal themselves through the shadows of the sun in a straight line giving a very excellent idea of the large size of the square plaza around the Pyramid.

Among the mystics or members of the mystery schools of Egypt the traditions always explain that the Great Pyramid was great in more ways than one. Despite the fact that no entrance was ever forced into the Great Pyramid, nor the inside of it ever seen in more modern times until the year 820 A.D., the secret schools of Egypt insisted that the interior of it was well known to them and that it was not a tomb of any great king, nor a burial chamber of any kind, except that it did have one chamber for symbolical burial as a part of an ancient initiation ritual. According to these mystical traditions, at which many of the ancient investigators and historians scoffed and ridiculed, there were underground passageways by which the

interior of the Pyramid could be entered gradually and in various stages of initiation with different mystical chambers at the end of each stage of initiatory progress, and that the highest and ultimate stage of initiation was represented by the King's Chamber, which by the way was given an entirely different name in the ancient ritual. Little by little some of these traditional statements were verified as, for instance, when it was discovered that there was some connection between the Sphinx and the Great Pyramid, and that there was a connection between the Sphinx and an ancient underground temple located near the Sphinx. Then was discovered a secret court or open temple before the paws and breast of the Sphinx; but since most of these were still buried beneath deep sand the facts could not be proved or readily demonstrated.

Throughout all of the ages there has been a determined effort on the part of the knowing ones in Egypt to deny to the general public that there were any chambers or passageways within the Great Pyramid, or that there was any proper and architecturally designed entranceway to the Great Pyramid. It becomes apparent as one studies and analyzes the carefully worded denial of these chambers and passageways as found in the writings of early investigators and historians, and as repeated even today by many of the Egyptians, that

there was some sort of ancient curse placed upon those who would reveal to the profane or the uninitiated the existence of these chambers and passageways, or the fact that the Great Pyramid was a temple of mystical initiation and ceremony.

It is amusing to find that even today visitors who are deemed worthy and secure the necessary passes after the proper identification, and are allowed to enter the Pyramid and visit some of its passageways—even the so-called King's Chamber—are warned as they leave the Pyramid to say nothing of their entrance into the Pyramid, and are significantly told, "You see, there is no entranceway to the Pyramid, and there is nothing within it!" Thus the farce—or traditional injunction—is maintained to a certain degree, and one will meet tourists in Europe returning from Egypt who will seriously, and with considerable nervousness, explain that they know there is no passageway to the Pyramid, and nothing to be seen within it. It does not dawn upon these persons that only one who has been within the Pyramid could possibly affirm with positiveness that there were no passageways within it.

That the passageways and chambers have been desecrated in the past is self-evident to one who spends time within the Pyramid, with searchlights and cameras, and records carefully every inch of the walls of both passageways and rooms. One is

reminded of the ancient proverb, "Fools' names like fools' faces are always seen in public places," for there is hardly a square inch of the magnificent walls of the Great King's Chamber that is not injured and mutilated by the carved names, initials, and dates, of persons who have visited there, and the same is true of many of the passageways.

Fortunately, many of the very beautiful and symbolical pieces of equipment that once stood in these chambers and passageways have been removed to secret museums and hiding places where only the initiated may see them.

Undoubtedly, if tourists could have had their way the Great Pyramid today would be scattered throughout the civilized world in little bits cut off and carried away by the souvenir hunters whom one meets everywhere, and who are so easily satisfied by the commercial artisans who continually manufacture and sell pieces of the original cross of crucifixion, the tomb of Jesus, and the alabaster jars of King Tut.

Perhaps we should not attempt to visit the interior of the Pyramid on the day of our first inspection of it, for we may become easily tired by giving sufficient time to the outside. Before leaving its environment, however, to return home by camel and then by automobile or trolley car, we will note that the huge stones composing the walls of the Pyramid are higher than our own height and that to

climb them one must be quite gymnastic, However, little Egyptian urchins challenge us and tell us that for *baksheesh*—*which* means coin in anyone's money—they will climb the steep outside of the Pyramid and reach its towering top in seven minutes, Knowing from long experience just which crevices to use in getting a foothold and fingerhold, we find these youngsters scaling the side of the Pyramid rapidly.

Upon their return they offer for a dollar American money to take us to the top that we might have the great distinction and honor of being one American who has scaled the Pyramid. Being flattered at this possible distinction we begin to climb. By the time we have reached the center of the side of the Pyramid we feel that we have gone higher than we have ever been in any structure in the world, and this encourages us to go to the top, which we see is partially flattened by the absence of the original apex stone. Our guide tells us that when, and if, we reach the top, we may sit there and rest for a while, and have a magnificent view of Egypt, while we ponder over our unique achievement or the rare distinction that will be ours. Continuing our climb from the hanging position in which we rested for a moment, we eventually reach the top and are surprised to find a richly robed Arab awaiting us, and reaching over to give us a final help with an extended hand. Just as

we are about to indulge in a moment's admiration of our personal endurance and prowess, and think of the distinctions we have brought to our race by this unusual achievement, we discover that there is a table placed upon this huge platform of the Pyramid with chairs and all of the equipment for serving tea, and that we are but one of the many who daily reach the top and are looked upon with the same casual interest as the passerby who drops into one of the little coffee shops for a cup of black coffee. We welcome the opportunity to rest and view the country which, because of the clear atmosphere referred to previously, may be seen for many, many miles, and finally make our descent with a degree of rapidity which compares favorably with the rapidity with which we lost all of our esteem and pride in attaining the top.

Nevertheless, as we wend our way toward the hotel in the heart of the busy city which looks much like Paris, or other great metropolitan cities of Europe, we realize that there is still so much mystery about the Pyramid that it will be worthy of all the time and thought we give to it.



Chapter III

THE GEOGRAPHICAL SIGNIFICANCE

THE location of the Great Pyramid, as well as its unusual size which distinguishes it from all the other pyramids of Egypt, very definitely refutes all of the arguments to the effect that the Great Pyramid was built as a tomb for a very ambitious and vain pharaoh.

It is true that a very vain pharaoh might have conceived of building a larger pyramid than any of the others merely to aggrandize his reputation in the future, and it is possibly true that he would have selected an unusual site for it far from many of the other tombs of pharaohs and his royal consorts and relatives, but there are so many things surrounding the Great Pyramid that distinguish it from all other pyramids, and which were wholly unnecessary if it had been intended as an elaborate monument to the record of an egotistical ruler, that

one is forced to examine more carefully all of the historical references to this monumental structure.

Turning to some of the oldest records available, the so-called holy scriptures or spiritual writings of the past, we find the Great Pyramid unquestionably referred to by Isaiah. In Isaiah 19:19-20 we find; "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt . . ." In Jeremiah 32:18-20 we have another reference, which in the light of time can refer only to the Great Pyramid, including the following words: ". . . which hast set signs and wonders in the land of Egypt . . ."

The oldest of the writings of the ancients referred to the Great Pyramid as the "Pillar of Enoch." Turning to the Bible we find references to Enoch talking with God, and we find that Enoch's life is given as having covered 365 years. This being symbolical of the number of days of the year is typical of other references to a *year of years* which was called by the ancients the "Phoenix Cycle." The word *Phoenix* is the Greek term for the Egyptian word *Pa-hanok* which means "The House of Enoch." In this wise and through other similar references we find the Phoenicians identified as the descendants of Enoch, and this gives us the explanation as to why the Great Pyramid was called

by the ancients, "The Pillar of Enoch," having been built by the Phoenicians who were the descendants of Enoch.

Josephus, the ancient Jewish historian, wrote in his famous records a reference to the Pyramid and its significance in which he states that the ancient people planned to build, and actually did build, two great pillars (one in brick and one in stone) upon which the ancients inscribed their discoveries and marvelous knowledge that it might be preserved for the future. Josephus concludes this reference with these words, "Now this pillar of stone remains in the land of Siriad (Egypt) until this day." It is on this point we find that great Coptic writer, Masoudi, whose manuscript is preserved in Oxford, stating that the Great Pyramid contains "the wisdom and acquirements in the different arts and sciences, the science of arithmetic and geometry, that they might remain as records for the benefit of those who could afterward comprehend them." He explains that the Great Pyramid contains the knowledge of the stars and their cycles, along with the history and chronicle of past times and predictions of things to come. He makes it perfectly plain that even in his day the old records which he saw and examined referred to the Pyramid as a monument that had been carefully planned and so constructed that in its measurements, in its location, and in all of its

interior and exterior symbolism it would represent certain fundamental laws of nature, as well as preserve in its inscriptions an outline of the great knowledge which the ancients had achieved.

Now let us look at its location, The Pyramid allegory is referred to in the sacred texts and writings of Egypt known as the "Book of the Dead." In those texts the Great Pyramid is called "The Temple of Amen," which means "the Secret House of the Hidden One." Do not let us overlook the fact that in the New Testament of the Christian Bible, Jesus is referred to as the "Great Amen." Other allegorical terms used to describe the Great Pyramid in the "Book of the Dead" are "The House of the Hidden Places," and "The House of Light."

In considering the fulfillment of the ancient prophecies regarding an altar to be built in the center of the land to remain eternally as a "witness" to the Lord, we must keep in mind the fact that the size of the world, or at least of the land surface or populated surface of the earth at the time these ancient writings were inscribed, was limited in the minds of even the most advanced of the philosophers and thinkers. It is difficult for us of modern times to think of the site of the Pyramid as being the center of any great territory of population except when we stop to consider and realize that the western end of the Mediterranean where it

connects with the Atlantic Ocean was "the edge of the earth" to the ancients, and that the only known populated areas of the earth were those which centered around the Mediterranean Sea; and when we realize, too, that Egypt was in one period of her history the most highly cultured and civilized nation of the small limited area, we can understand why a district near Cairo might have been selected as the center of the earth in the minds of the ancient peoples.

But the truth of the matter is that the truly learned ones of Egypt, those who were members of the illuminated mystery schools and who sought to preserve their accumulated wisdom for the future, were far more advanced in their knowledge of the earth and its size and habitable areas, and of the starry heavens and the planets, than were the mass of the populace. Even our present-day science of astronomy owes its early foundation to the advanced and extraordinary knowledge which these early mystery schools possessed. There are very definite records in the earliest references to astrology—the forerunner of astronomy—that these ancient mystical students and scientists knew of a majority of the planets now known to us, and of the stars, despite the fact that they did not have anything like our modern telescopes. They gave to those planets names which we retain to this day, and they made references to their orbits and

transits and the eclipses, and other astronomical phenomena which definitely prove to us that the mystical philosophers and scientists were fairly well-acquainted with the universe in which they lived, as well as with the size and nature of the earth.

One of the very definite and startling facts about the location of the Great Pyramid is that it is not only in the center of the great land of Egypt, and very nearly in the center of the most habitable portions of the ancient world known to the populace, but it is in the center of the land surface of the earth *as it now exists*, and must have existed at the time the Pyramid was built. In other words, if we take a map of the earth as it exists today and spread it out on a flat surface and draw lines upon it which are in accordance with the land surface areas, we shall find that these crossed lines indicate the center of the land surface of the earth as being precisely where the Great Pyramid is built.

And there is just one other point which may be offered at this moment in support of the argument that the Great Pyramid was erected by those who were familiar with the universe and the great astronomical and geometrical facts. That interesting point is the fact that the great Pole star of the heavens was known to these designers and builders of the Pyramid, for many of the mathematical and philosophical inscriptions pertaining to the

prophecies of the future are based upon the position of this Pole star.

Even in regard to the sun and its daily movement, the Great Pyramid is so located as to have a definite relationship with the sun and its movement, and there are other mechanical relationships to the Cosmic as well as the size of the earth, its surface, curvature, and distribution of land and water.

Certainly all of these symbolical references to the Pyramid that it was to be built as an altar to the Lord, and a pillar at the border of the land of Egypt, and to the signs and testimonies which it would Contain when built, as well as the fulfillment of these prophecies in the Pyramid itself, prove to the unbiased investigator that this great structure was never intended to be a mere monument to the vanity of a pharaoh, nor a glorified tomb for the mortal remains of a king.

Yet there are writers and investigators of the subject who still maintain that the Great Pyramid was built solely as an extravagant sepulcher and a shallow, empty testimonial of the vanity and egotism of an insignificant, unremembered individual.

As we ponder over these very early descriptions of a magnificent altar to the Lord that was to be built in the midst of the land of Egypt, and then find the evidence that it is so significantly situated

and surrounded with so many revealing principles, the real mystery of the Pyramid deepens and we become determined to investigate the structure itself.



Chapter IV

THE AMAZING CONSTRUCTION

THE scientific, and especially the engineering, world of modern times is just as greatly mystified as is the populace of all the civilized countries as to the methods that were used to build this enormous monument of stone, especially in the location where it has stood for so many centuries.

As one stands at the base of the Great Pyramid and looks out over the surrounding territory, or as one stands upon its flattened top and looks into space far many miles in every direction, noting all of the surrounding desert space and absence of great hills, one wonders first of all where the stone came from which was used in building it. Having climbed up its side to reach the top of it, there is left in mind the definite impression of the enormous size of the stones which were used. Most of them being greater in height than our own bodies, and seemingly twice as long as they are

high, the weight of these stones would seem to be beyond human manipulation. We can recall all of the fanciful stories we have heard of a great contractor with thousands upon thousands of Egyptian slaves pulling on enormous ropes and cables to drag these monumental stones from somewhere into position at the Pyramid. And we can recall how these slaves suffered under the lashing of the whip and at the hands of the contractor and builder, and how they toiled for years in building the Pyramid.

But every contractor and every individual who has ever dealt with human labor under any condition, and especially while it was working under the lashing of a whip, knows that there is a limit to the number of human beings that may be attached to ropes or cables, and to the concentrated and efficient power that may be derived from such individuals. There is a point in the scheme of things where a large number of individuals struggling in this manner becomes an interference, and where efficiency is lessened by the increase of the number. Not only is their ability limited in the exertion of power, but the space they occupy, the necessary ropes to be attached, and the manipulation of the work causes a situation in which no real results can be obtained. We might just as well imagine the building of a great wall that was to be composed of a hundred thousand bricks

in one section, and to save time and build the wall quickly, we would secure one hundred thousand men, each to place his one brick in the proper position at the same moment, thus completing the section of the wall in one or two minutes. Even in our modern methods of constructing our homes or office buildings, there is a point in the employment of men where an increase in the number of workers becomes an interference and slows up the progress rather than helps.

In our present century modern contractors and engineers have found it difficult to lift to the top of great arches the keystones to complete the arches, when such keystones represented in weight and size but a corner of one of the great stones of the Pyramid. Yet today we have enormous mechanical derricks and motive power which the Egyptians did not have.

A casual inquiry reveals to us that the nearest point where the enormous stones could have been quarried was many, many miles away from the present site of the pyramid. They could not have floated them upon rafts down the Nile River, for no raft could have supported the weight of the stones. We recall the problem that faced marine engineers in 1879 when one of the obelisks from Heliopolis was to be removed from Egypt to New York. No ship could be found that would carry it safely, and the first attempt to float it upon a huge

raft pulled by a powerful steamship proved a failure. To have dragged these enormous stones over the sands of Egypt from quarries hundreds of miles distant at Thebes seems like an engineering impossibility to the modern mind. Yet the stones were brought from somewhere and lifted into place. We know from an examination of the interior, as well as the exterior of the Pyramid, that thousands of skilled mechanics, artists and artisans were employed in the planning, construction, and completion of it—not all at one time, but over the course of a long period of time. It is doubtful that the Pyramid could have been planned so carefully, the stones and other materials so carefully and critically prepared, the construction work carried out with such precision, and the interior decorating done with such devotion and under such expert guidance as was necessary to make every mark and every line and every bit of color have its scientific significance, and the entire structure completed in the lifetime of any one pharaoh. This in itself argues against the contention that a pharaoh during the height of his regime ordered the Pyramid to be built as his tomb so that it might be completed before his death and be ready for his burial. It was quite customary for the pharaohs to make sure that the final resting places of their mummies would be adequate in splendor and in the protection they would afford against robbers, thieves, and the

curious. In order that their minds might rest easily in this important regard, they saw to it that proper tombs beneath or above the ground were constructed and completed as soon as possible so that there would be no possibility of transition coming upon them before a place of guaranteed protection and glory was completed. Not one of them would have allowed the plan of a tomb which would have required many years to design, many more years to prepare for in the cutting of stones and the making of elaborate mechanical arrangements, and a score or more years for decorating and completing, for they would have known that the completion would have passed far beyond their lifetime and there would have been the possibility of a future pharaoh occupying the place instead.

Because of the mystery of its construction, and especially because of the significance and prophecies that are associated with each measurement, each passageway, each chamber, and each little incident of its design and completion, we shall look into this matter more thoroughly.



Chapter V

SYMBOLIC MEASUREMENTS

SINCE the Great Pyramid was to be a monument of wisdom and prophecy and contain in some permanent form the outstanding incidents of the past, present, and future history of the world, the problem of putting that information into such language, signs, hieroglyphs, or symbols that all future races of men could decipher and interpret must have been one of the most serious of all the considerations surrounding the construction of the Pyramid.

We are reminded of the problems which confronted these ancients when they decided to leave a key for future generations to decipher their hieroglyphic language. The Egyptians rightly concluded that the time would come in the distant future when the carved writings and hieroglyphs—as well as all the symbols and signs of their language and of their knowledge—might remain, but a knowledge of the meaning of these strange

marks might be lost, and, therefore, future generations might look upon the mysterious carvings and engravings on stone and metal and understand nothing of the great wisdom hidden there.

The methods used by man throughout civilization to convey his thoughts, including the spoken languages and the written languages, have changed from century to Century until today explorers often come face to face with unknown, forgotten, and lost languages, and are unable to decipher much that would be of great value. There are carvings and writings upon the stones of the mountainsides in Oregon on the west coast of the United States, in the Klammath section, which by their very nature indicate that they were carefully placed there with some important motive, and intended for permanency and the revelation of great wisdom at some distant time. As to when these writings were carved in the stone and what the carefully executed hieroglyphs mean, no authority has yet ventured to state, and research has led to no clue. Undoubtedly these writings were carved in prehistoric times by a race of people that antedates any of the known races that occupied the United States preceding the American Indians. Because of the similarity of these writings to those in other places in and around the Pacific Ocean, it is naturally assumed that they were made by the

descendants of the Lemurians; but if so, it was a special form of writing not commonly used by the Lemurians and probably chosen to be a classically written language of some kind that might be interpreted in the future.

In the case of the Rosetta Stone, the desire was to prevent the hieroglyphic language of the Egyptians from becoming permanently lost and thus making it impossible for future generations of mankind to interpret all of the sacred writings to be found in the temples and upon the walls and obelisks and other permanent structures of that country. In fact, the hieroglyphic language of the Egyptians was a dead and unknown language until the Rosetta Stone with a carefully planned key was discovered. On this stone certain historical passages were written in three languages, including the Egyptian hieroglyphs and the Grecian. By comparing the one language with the other in interpreting the same passage, the key to all of the fundamental principles of the Egyptian hieroglyphic language was revealed, and the discovery of the Rosetta Stone was one of the most important scientific events of recent history and contributed very greatly to our present understanding of the Egyptian language, Egyptian writings, and Egyptian knowledge.

But the builders of the Pyramid anticipated that the Rosetta Stone might never be found, or any

similar key, and that even those languages then existing outside of the Egyptian, such as the Greek language, might pass into oblivion, and therefore some other method for indicating the events of the future history of the world would have to be adopted to assure a definite and correct interpretation. In other words, the prophetic knowledge and wisdom, as well as the historical facts of Egypt and of ancient civilization, would have to be indicated in certain ways that were not dependent upon any one language or any one system of registering thoughts. It would have to be based upon some method that would be eternally permanent and universally recognized. Certainly this was a momentous problem. But in solving the problem these ancient Egyptians adopted a method which science today would adopt in similar circumstances. There are certain principles in the universe that are universal and will be eternal and these are related to the geometrical, mathematical, and physical facts of the earth and the universe itself. Therefore, geometry and mathematics and the principles of cosmology were combined to use as the fundamentals of a language.

In the first place, the selection of the site for the Pyramid had to be given the utmost consideration since by its very location future generations would be able to determine one important fact: that the Egyptians who planned it

were acquainted with two fundamental sources of knowledge, namely, the exact amount of land on the surface of the earth and its geographical distribution and, secondly, the relationship of that point on the earth's surface to the principal stars of the heavens and certain cosmological or astronomical landmarks, so to speak.

If future generations discovered these two great facts, they would be tempted to determine how much further the Egyptians had gone in the building of the Pyramid to utilize their knowledge of geometry and astronomy to make the Pyramid symbolic. In interpreting such symbolism from both a mathematical and scientific point of view, they would not fail to discover the mysterious knowledge that was concealed in the dimensions and structural details of the Pyramid. This in turn would tempt investigators to be Cautious in examining every minute detail of the structure and in relating it to cycles and mathematical scales covering past history and through this discover the prophecies regarding the future history of man. It was a magnificent and daring idea. It called for the careful and precise application of all the great knowledge possessed by the Egyptians, and for the careful reading of the future by whatever mystical means they had used in their mystery schools for ages, and classifying this prophetic knowledge in a systematic manner so that it might be properly

recorded in symbolism and measurements.

It was soon discovered by those who investigated the Pyramid in later centuries that other pyramids and temples built in ancient times had been oriented to definite astronomical alignments. Sir Norman Lockyer was but one of the scientific investigators who pointed out to the world at large the significance of the relationship between the orientation or precise location of these pyramids and temples to astronomical facts, particularly to the outstanding astronomical facts of the times in which the structures were built. But it was discovered that of all the mysterious and symbolical structures found any place in the world there were but two whose dimensions or structural features, when reduced to measurements by a definite standard, were found to represent certain elements of the functions of the solar circle. These two mysterious structures are the Great Pyramid in Egypt and the Stonehenge Circle in England.

Sir Flinders Petrie discovered, for instance, after much research, that a circle drawn within the interior of the great stone circle at Stonehenge has a diameter of 1163 British inches and is 3653 inches in circumference. These figures approximate the dimensions of the Solar Circle on a reduced scale of 10 inches per day and also approximate the dimensions of the Egyptian Aurora. Since it was known that the Stonehenge Circle, as well as other

mystical circles found in ruins in remote places, had served the early British priest-astronomers and especially the mystics of the strange Brotherhood of Druids as a sundial of the seasons, it was recognized at once that there was a symbolic relationship between the earth's mathematical features and the astronomical elements and these mysterious structures. Also since Stonehenge was undoubtedly erected about one thousand years later than the Great Pyramid, and by representatives of the same race known as the Aryan-Phoenicians, it was believed that the measurements of the Great Pyramid, located in the precise land center of the earth, would reveal many fundamental geometrical and astronomical principles.

As soon as the scientists began to measure the outer surfaces and dimensions of the Pyramid and then all its secret passageways, their width, height, inclinations, and relationship to one another, and to the outer surfaces of the Pyramid and then to the astronomical elements, many interesting facts piled up rapidly until the investigators one after another were astounded at the genius of those who planned the Pyramid and of those who so carefully Carried out the plans.

In the first place, we must remember that the very name Pyramid as given to these great structures in Egypt was symbolic, because the word is really Greek and not Egyptian. In the Greek

language the word *pyra* means fire, or light, or illumination that reveals something or makes things visible in darkness as well as giving heat. The word *midos* means measures. The Greeks had derived these words from the Phoenician word *purim-middob*, which meant "light-measures." Even in the Hebrew language there was a word very similar which meant measures that revealed something, or revelation measures. Therefore, the Pyramid itself meant something that constituted measured revelations or revelations through measurements.

The first problem that faced the architects of the Pyramid was to determine upon a unit of measurement, We of today who are so accustomed in America, for instance, to the yardstick in inches and feet, do not stop to realize that the inch as a unit of measurement was an arbitrarily adopted thing and that even the British inch is not precisely the same as the American inch, and that in ancient times there were units like the inch and to which we refer as an *inch* but which were of a different length than the present American or British inch. The metric system constitutes another arbitrarily adopted unit of measurement.

What unit of measurement should the Egyptians use in building the Pyramid which would be eternal and universal? The scientists discovered that the unit for measurement used in the Pyramid and now called the "Pyramid inch" was adopted

because it was equivalent to a primitive Polar Diameter inch which, by the way, was the unit of measurement adopted by the Hebrews, as determined by Sir Isaac Newton in his investigations. Since the Polar Diameter of the earth is 500,000,000 Pyramid inches or 500,500,000 British inches, the difference between these two units of measurement would be only 1-1000th of an inch. At one time in British history, however, the Polar inch and the British inch were equal. The interesting fact is revealed here that since the Anglo-Saxon race had adopted the ancient Hebrew inch it would indicate that this race descended from the Hebrew. And it would indicate also that the Egyptians in adopting such an inch realized that the Anglo-Saxon races would be the first to recognize the unit of measurement and therefore look upon the messages concealed in the Great Pyramid as intended for them principally. For instance, if the German or the French nations should measure the Pyramid in all of its symbolic mathematics, using some other system such as the metric system with its unit, they would find little symbolical knowledge and nothing of a startling nature.

Thus if we approach the interior of the Pyramid with a tape measure of Polar inches or British inches, the Pyramid begins to talk and bring forth its hidden revelations, telling us the story of

past centuries before the Pyramid was built, the story of the times when it was built, and of many, many centuries to come.

Beginning with our measurements, therefore, we find that the Pyramid rests upon a square, and if we measure each side of this square from corner to corner where the base sockets of the Pyramid are located, we find that each side is 9,131 Pyramid inches in length. If we add these four sides together it would be equivalent to taking a long tape measure and going from one corner to the other until the tape had completed the four sides of the base and if straightened out then into one long straight line, we would find it had a total length of 36,524 inches, with perhaps a variation of a part of an inch due to errors in measurement or dislocation of parts of the outer stone. Now this number of 36,524 will be recognized instantly by any person acquainted with the fundamental principles of astronomy. If we allow $2/10$ of an inch for errors in measurement, which is the average of error as recorded by scores of measurements, we find the approximately precise figure to be 36,524.2. This we see at once is 100 times the length of the solar year or, in other words, 365.242 days.

This surprising fact furnishes us with the first definite key and makes us realize that the Pyramid is not only symbolical in all of its measurements,

but that the Egyptians had a precise knowledge of the solar year and of other important astronomical features which they have embodied in the Pyramid measurements. Therefore, we are tempted to secure an accurate measurement of the Pyramid's height, including the original apex stone. This, science has found, is 5813 from base to apex. Using our geometrical knowledge we find that this is equal to the radius of the circle of 36,524.2 inches circumference. In other words, the height of the Pyramid is equivalent to the radius of the circle of the solar cycle.

We can pause right here for a moment to pay homage to these ancients for their wisdom and knowledge and to think again of the statement made so often by the doubters of the significance of the Pyramid who claim that it was built as the vain attempt of a pharaoh to build a more magnificent tomb for himself than any other pharaoh had ever built. The pharaoh might easily have constructed such a magnificent and impressive pyramid, towering all other tombs in its height and width, without becoming involved in such highly technical and unimportant elements as astronomical measurements and solar units. We are again impressed with the fact that this great structure was not designed as a mere tomb. It has become entirely too significant to have been merely the protection of a secret burial chamber.

Other lines of measurement in the Pyramid reveal the true *orbital year* of 365.259 days and the *sidereal year* by the measurement of 36,525.6 inches. These points and their significance have been revealed and Carefully analyzed by that eminent English scientist, Mr. David Davidson, in his learned articles dealing with the Pyramid which appeared in *The Morning Post* in England.

Another measurement discovered by Mr. Davidson gives in inches the radius of the earth's orbit. Thus far we have found that the measurements of the Pyramid represent the solar Circle and the difference between the solar, sidereal, and orbital years, thereby resulting in measurements that give us the sun's average distance from the earth, the earth's surface displacements, and the displacements of the earth's orbit.* [1](#)

Within the Pyramid all of its halls, rooms, and passageways reveal in their form and relationship to each other and to the Pyramid itself, and its relationship to the earth and the heavens, certain other significant features, and these have to be worked out very carefully using the units of measurement as a scale of years for determining past and future events.



KEY TO THE CHART

BL—Beveled Base Line.

PIT—Unfinished. Symbolizes bottomless pit—no escape, but by well up past Cross of Christ.

AT—Atonement. Symbolized by the well which represents Christ's descent from the Cross into Sheol and back to His resurrection. Up this passage believers can escape; even from the brink of hell.

G—Grotto. Symbolic of Paradise, or the place where Old Testament saints awaited the atonement.

2144—Possible date of erection.

F—Time of Flood, 630 years before the Exodus.

1647—The inch years between Exodus and the Birth of Christ. This passage with its granite plug symbolizes law-way to eternal life, which is blocked by our sinful natures.

33¹/₂—The inch years of Christ's life.

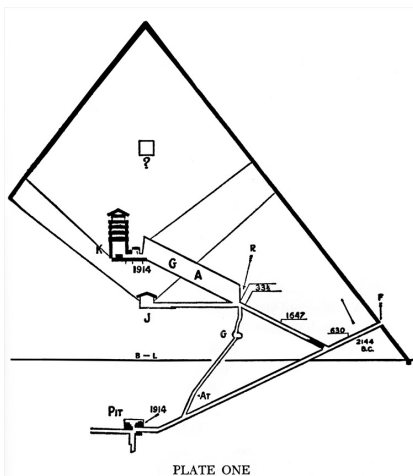
R—Marks the point where the stone cover of the well was burst upward, symbolizing Christ's resurrection.

GA—Gospel Age, symbolized by the Grand Gallery, 28 feet high.

K—King's Chamber.

J—Jewish or Queen's Chamber; symbolizes present blindness and future glory of the Jews.

P—Grand Chamber, thought to exist in upper part of the Pyramid, symbolic of heaven.



1. Davidson's was one of the first books on the pyramid prophecies. There are more recent ones which are authoritative and slightly outdate his work.

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Chapter VI

THE PROPHECY OF EVENTS

AS HAS already been stated, the interior of the Great Pyramid, as well as the exterior, in dimensions, length of lines, the crossing of lines, the intersection of passageways, and numerous other details, reveals the time and period of various events in the history of man. In addition to these prophecies, the Pyramid contains in its secret marks and significant elements an outline of the ancient wisdom and mysteries.

Let us examine the prophecies. We must keep in mind that since the Pyramid is very old, a large number of the prophecies it contains have already been fulfilled. We must therefore look in retrospection at most of the prophecies.

Many will say that it is an easy matter to pick out the important dates of past history and then find measurements, dimensions and more or less significant crossing of lines to correspond to the date selected. Critics, and those who doubt that the

Pyramid was a monument of prophecy as well as mystery, will argue that it is well enough to point out now how the various lines and dimensions of the Pyramid were intended to indicate certain events of history. There is no way to prove to these persons that the events have not been selected to fit the dimensions and cross-lines of the Pyramid. Our only argument is that many of these dimensions prophesying future events were discovered and given to the world many years ago before some of the outstanding events of past history had occurred. It was through checking up the prophetic lines and dimensions of the Pyramid with past events that the real key to the prophecies was found.

Among the many persons who devoted a great deal of time to the study of the prophecies of the Pyramid is Mr. David Davidson. He is widely known as an expert on the secret nature of the Pyramid, and a man whose patience and integrity in his chosen field of research have awarded him the highest position as an authority. As an eminent structural engineer, as well as a brilliant scientist, his findings after twenty-five years of study and research in connection with the Great Pyramid were published by him in 1924 in a monumental book of limited circulation entitled, *The Great Pyramid, Its Divine Message*, in which he illustrates with eighty plates and ninety-seven sheets of

archaeological, historical, and astronomical tables, the correctness of the key to the Pyramid prophecies which he discovered.

Others before him had devoted much time to similar researches. Among the earliest was John Greaves, professor of astronomy at Oxford, who explored the Pyramid in 1637; and Colonel Howard Vyse spent a personal fortune investigating the subject. Sir John Herschel, the famous astronomer, interested himself in the same problem, and his astronomical knowledge enabled him to make many important discoveries regarding the significance of the construction of the Pyramid. In 1859 John Taylor, a London publisher and eminent mathematician, issued a book wherein he revealed the significance of some of the Pyramid's dimensions. It was he who revealed an important key in explaining the Polar Diameter Inch in connection with the Pyramid's dimensions. Prof. Piazzi Smythe, in the years 1864-65, found strong confirmation of Mr. Taylor's discoveries. This professor was followed by Sir William Petrie, the renowned archaeologist, who applied new scientific methods in verifying the great structure and compared the Polar Inch to the British inch, thereby furnishing Mr. David Davidson with additional keys.

Those who would like to delve more deeply into the significance of the measurements and

structural details of the Pyramid as related to prophecies are urged to secure and read Mr. Davidson's wonderful book.

Let it be known, therefore, that according to these eminent authorities, all of the outstanding events of the history of mankind are plainly indicated in charts and diagrams based upon the measurements, structural lines, dimension keys, and cross-lines within the Pyramid; as, for instance, where the lines of one floor of a chamber cross the lines of an upright partition, or where the lines of horizontal walls descend and cross the lines of another level. If the spaces between these crossings are measured in the Pyramid Inch and associated with years and months and days—and in some cases with actual hours—significant dates are obtained, and by their association with the lines that rise upward or pass horizontally or drop vertically, certain significance is given to the prophetic date. Also the association of these lines of measurement with certain chamber passageways and strange arrangements within the Pyramid help to reveal the nature of the event that was to occur on the date prophesied by the dimensions.

To give a complete list of all the prophecies contained within the Pyramid that have been fulfilled, including those of recent years, would require a very large volume. And it must be remembered that many of the prophecies outlined

by Mr. David Davidson in his book issued in 1924 have been fulfilled since then in the same precise manner as were the events of the past. Future years will continue to show the correctness of the discoveries and researches made by these eminent men.

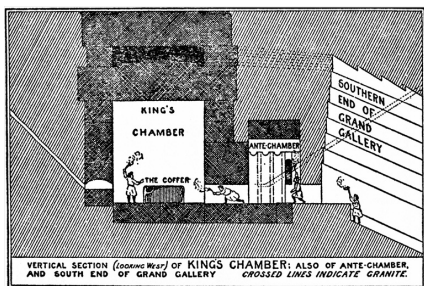


PLATE TWO

A Cross Section of the Pyramid

Among the earliest prophecies indicated by the Pyramid are those pertaining to the creation of the earth, the great universal flood, the rise and fall of man's spiritual and worldly unfoldment, and the rulership of various kingdoms by great men, the outstanding wars between nations, and the development of religious and moral movements among men.

Reaching backward into these prophecies, let us begin a brief index of them with the Exodus of

the Israelites from Egypt. This is defined in the Pyramid by the intersection of the floor line of the Ascending Passage with the central line of the Descending Passage, giving the date of the 15th of Nisan (April 4) in 1486 B.C.

Skipping over a number of intermediate historical events, we take the next outstanding one as being that of the birth of Jesus the Christ, which according to the prophecy of the Pyramid was to take place on October 4 (Gregorian calendar) in the year 4 B.C. It must be understood that the actual birth date of Jesus has been disputed and argued for many centuries and there is nothing in the old Scriptures to warrant the positive statement that Jesus was born in December. The calendar has been changed so greatly since that event that it is of little aid in the analysis of this mooted point. Historical records show that in the early Christian centuries the birth date of Jesus was not definitely decided upon until at a great conclave it was arbitrarily set for December 25. The actual period of the year has been set by many authorities as between the first of October and the 23rd of March.

The year also is in dispute, for according to the story in the Bible regarding the census that was being taken at the time of the birth of Jesus, the year of the birth is three or four years in error according to our modern calendar. But since the

prophecies of the Pyramid in regard to all other great events proved to be so accurate, there is no reason why we should not accept the Pyramid date as being the very best authority. The date of the Nativity of Jesus is defined by the intersection of the produced floor lines of the Queen's chamber with the floor line of the Ascending Passage. In this manner a triangle is formed having for its hypotenuse the sloping floor of the Ascending Passage. In measuring this hypotenuse, we arrive at a figure which translated into solar years gives us $33\frac{1}{2}$ lunar years, or the exact length of the public life of Jesus.

Passing over other events indicated during the lifetime of Jesus, we come to a measurement that gives us the date of the Crucifixion, April 5, 30, A.D.

Skipping past many great events of history occurring between the early Christian period and our present centuries, which would require too many pages in this book, we find such interesting prophecies as that for August 2, 1909, indicating the establishment of certain relationships between the Czar of Russia and some of the great countries of Europe, which prophecy was fulfilled.

The next great important date was that of October 27-28, 1912, indicating the beginning of the Balkan troubles.

Then on March 12 of 1913 was fulfilled

another prophecy given by dimensions at the entrance to the subterranean "Chamber of Chaos," indicating the conflicts and sudden reversals in world affairs beginning a second Balkan disturbance and an attitude of depression and fear throughout Europe.

The next date, August 10, 1913, indicated by one drop in the steps of the rough floor of the pit in the Pyramid, predicted the Treaty of Bucharest by which Bulgaria found herself forced to give Greece the territory she had acquired from Turkey, causing European statesmen to become greatly concerned over the new turn of events in the restlessness in Europe.

The next date, August 4-5, 1914, which was indicated by the measurements that lead to the entrance into the first low passage of the Pyramid, foretold the beginning of Germany's activities and was fulfilled by Germany's mobilization. The exact hour of the crisis of that period was indicated by the Pyramid to occur on August 5 at 3:54 a.m. History records that somewhere near midnight on that day (which may mean around two, three, or four in the morning) Germany was notified that Great Britain's ultimatum had not only expired but was finally ended and this was equivalent to a declaration of war.

The date of January 31, 1917, indicated in the Pyramid by a terminal point of the so-called index

in the Pyramid, predicted that the United States would spiritually contact the Great War and that within 65 to 70 days she would be involved. This brought the date of action close to the early part of April, 1917, and it was on April 5-6 of 1917 that the United States entered into the conflict abroad.

There are other interesting dates such as December 11, 1917, predicting that the Jews and their country would have another one of the many experiences which the Pyramid had indicated in the past, and it is to be noted that on this date in December, 1917, Jerusalem was delivered by General Allenby.

The next significant date was January 18, 1918, indicated by a vertical line to the southern end of the wall of the so-called King's Chamber. This date was associated in its prophecies with the preceding one dealing with the interests of the Jews, and it is notable that on January 18, 1918, the Soviet Republic was founded at Petrograd.



PLATE THREE

The Grand Gallery, or "Hall of Illumination

It is interesting to note that we find another date indicated for the same year, that of November 10-11, 1918, which date was revealed by the dimensions and lines at the end of the first low passage. This date figures out as the exact date of the flight of the German Kaiser into Holland,

which resulted the following day in the Armistice and the ending of the World War [I]. Since the date was indicated by the lines at the end of the first low passage, it indicated very definitely the ending of all the tribulations and warring activities signified by the low passage itself. Those who had been following the Pyramid prophecies throughout the period of the World War looked forward to November 10-11, of 1918 as the ending of the essential activities of the war, even if the Armistice had not been signed on that day. But the signing of the Armistice made a very definite ending to the war in its existing form.

Another date anticipated by the students of Pyramid prophecies who are interested in world events was that of December 12, 1919, which was indicated by the lines at the beginning of the red granite floor. The significance here was of some new and steady influence that would be created on the 12th of December that would affect the foundations of nations in Europe. It is to be noted that on this date was held the first post-war conference of the so-called "Big Four" nations; namely, Great Britain, the United States, France, and Italy. The result of this conference is too well known to require any explanation here.

Then came the date of July 11, 1920, supplied in the Pyramid by the projecting inch in the measurement of the face of the Granite Leaf. On

this date the Treaty of Sevres regarding the Allies' final terms constituted another ultimatum of international importance. The following date, August 10, 1920, indicated in the same manner in the Pyramid, was the date of the signing of the Turkish Treaty.

Passing over a number of intermediate dates that had to do with the signing of treaties and the agreements between nations of international importance, and covering such important matters as the first council meeting of the new cabinet held by the Sultan of Egypt, Lord Curzon's ultimatum to the Turks, the Franco-British crisis regarding the Ruhr, the abdication of the Sultan of Turkey, the assassination of the chief of the Russian secret service, and the exposures which followed, the surprising earthquake in Jerusalem that revealed some important matters, and similar affairs, we come to more modern dates.

Following out one of the prophetic indications and measuring it off in inches, the date of October 29, 1929, was obtained as being a date of importance to America and many sections of the world in an economic manner. This proved to be the time of the great financial earthquake that affected the stock market and economic conditions generally throughout the whole world. Every student of the Pyramid's prophecies, following the system outlined by Mr. Davidson and others, and

interpreting various other indications, fully anticipated the world crash which occurred in 1929. Another date indicated the Disarmament Conference in Geneva and all that it represented.

One date in 1932 had a very definite association with another date, that of September 16, 1936. According to these two dates and their indications, it appeared from the symbolism that in America there would be a great change in the spirit of the presidency and in the constitutional form of government. It was plainly indicated that just prior to 1936 the American nation would adopt a moderate form of dictatorship with a definite tendency toward state socialism. The indications were that this modified form of government would run into the spring of 1937 and pass the fateful date of September 16, 1936. This latter date was indicated by the measurements which just reached and began to enter the King's Chamber, which, according to the symbolism of the Pyramid, is the "Hall of Judgment and of Resurrection."

According to these indications it would appear that in September of 1936 a great change is to come into the life and spirit of the government of the United States whereby its former constitutional activities will be judged and from the judgment will arise a new and better form of government based upon modifications growing out of the judgment. Other indications reveal that the people of Israel,

as well as the people of Great Britain and America, shall pass through this Hall of Judgment and Resurrection just prior to September, 1936, and that on that date, the 16th, at 1:40 a.m., there will be some important act performed that will be of international importance, but especially affecting the people of Israel, Great Britain, and the United States.

Other dates indicate that the effect of this important event will show its culminations on the 27th of November, 1939, and on the 20th of August in 1953. Relating these dates to Biblical phraseology, which is very easy to do because of the special scriptural keys that are contained in the prophecies of the Pyramid, we find that on the night of September 15-16, 1936, there will be heralded the Feast of the Trumpets, and that the Seventh Angel of Revelation will sound the Seventh Trumpet. This is referred to in the 10th chapter, 7th verse of the Book of Revelation. The Pyramid prophecies clearly indicate that in various sections of the world there will be a general gathering and great conference, either secret or semisecret, marking the beginning of a very definite period that will not be long in revealing itself to the world.

Looking a little further forward, we find that a prophecy indicated by the southern edge of the apex of the pyramid gives the time of the 31st of

January in the year 1947. This prophecy indicates that the period of resurrection and regeneration will be completed and indicates also a reconstruction of church and state in both America and Great Britain.

Other measurements are being made to interpret the prophecies of the next ten or fifty years and those will probably be revealed within the next few years.

It should be noted that in addition to the relationship of these prophesied dates to world affairs, each symbolized indication is associated with Biblical or Scriptural prophecies as found in the writings in the Holy Bible and other sacred writings of the East.

The elaborate charts that are necessary for the tabulating of these measurements and prophetic indications are impossible to reproduce in a small book, inasmuch as some of the charts cover many square feet and if reduced too greatly the many delicate lines and crossings become obliterated and the significance of the text impossible to read.

However, the brief outline given in this chapter will indicate to what extent, and to what degree of precision, the prophecies of the Pyramid have been discovered, revealed, and eventually fulfilled. What lies still hidden in the unmeasured and untabulated dimensions and significations of the Pyramid is as great a mystery as the Pyramid itself.



Chapter VII

THE SECRET PASSAGEWAYS OF THE PYRAMID

IN ADDITION to the secret passages, chambers, halls, and other features of the main or central part of the Pyramid which were for centuries unknown and still constitute a mysterious study, there have been traditions for many years regarding the other passageways in the Pyramid or beneath it which have not yet been fully revealed, and the passageways that lead to the Pyramid from nearby points. In any real study of the Pyramid and its mystical use, the environs of the Pyramid must be taken into consideration, including the Sphinx, the courtyard in front of the Sphinx, and the temple that adjoined the Sphinx and which has recently been excavated.

According to the traditions and to some of the mystical manuscripts that have been released in a limited manner in recent years, the Great Pyramid

is but the central point or feature of a magnificent symbolical plot or section of Egypt that contains a mystery in each square yard of its surface.

As with every other temple of mystery, there are stories, reports, and traditions which scientists deny and many so-called authorities ridicule. But in the past few Centuries a number of these traditions have been lifted out of the category of mere mystical fiction into fact by the excavations that have taken place. For centuries there was a whispered story to the effect that there was a Ceremonial court or Courtyard in front of the Sphinx, buried beneath the sands, in which court initiation ceremonies were held prior to the entrance into the Pyramid. For centuries this whispered story was ridiculed by geologists and some historians and by many of the natives and officials of Egypt. However, in recent years the sand around, and especially in front of, the Sphinx has been removed revealing a very beautiful pavement of a courtyard between the paws and in front of the breast of the Sphinx, and in the center of this court, a symbolical altar such as had no use in any of the priesthood religions of Egypt but was known to have its place in the temples of mystery for initiation ceremonies. Thus the sunlight has touched upon the ancient pavement by the removal of the sands, and the light of truth has confirmed one of the old traditions.

Another of the traditions was to the effect that a great movable stone or slab in front of the breast of the Sphinx, between its paws, blocked the entranceway to a secret passage that ran beneath the Sphinx and beneath the sands to the center of the Great Pyramid, and that this long passageway was the secret ceremonial passageway from the outer court in front of the Sphinx to the rising passageways and chambers in the Pyramid itself.

Old stories told how this great stone with its symbolical writings, warnings, and laws for the initiate, would move mysteriously upon invisible hinges and open to the commands of candidates standing in the court, or in front of it, upon the pronunciation of the proper word. Then the candidates with the official torchbearer and guardian would enter the passageway chanting, and as the last note of the chant was sounded the great stone door would silently move to a closed position and the world was shut out again while the pilgrimage of initiates moved onward, toward the Pyramid, beneath the sands of the desert, hidden from all the world, and in a soundless passage that was significant of the early period of the universe when the world was without sound. Such stories, of course, have been rejected and scoffed at but still they persist.

The recently excavated temple adjoining the Sphinx was not believed to be in existence either,

and now it is looked upon as the preparation chamber for the initiates before they entered the court in front of the Sphinx. As one looks down into the uncovered chambers of this temple adjoining the Pyramid, one wonders what other use there could have been for a subterranean temple, or any kind of temple, in this peculiar position alongside the ceremonial court of the Sphinx. Still scientists, historians, and officials scoff at the idea that it had anything to do with initiation ceremonies.

In recent years the great stone slab, firmly fixed against the breast of the Sphinx in front of the two paws, has been revealed and uncovered and upon it are symbolical writings and warnings that may be interpreted in various ways, but certainly have significance to candidates of the mysteries and to the expectant initiate. Whether that stone slab, huge in size and weight, is movable or not has not been determined, and whether there is a passageway behind it has not yet been conclusively determined.

Speaking of the impossibility of a huge stone of this size and weight moving of its own accord upon invisible hinges, let us not forget that there was one other court of mystery at one time where such things did occur. Heavy gates guarded the entranceway to this court and they could not be opened until a sacred ceremony was held around

the altar before them. Here, with fire burning upon the altar, and with the chanting of voices, at the crucial moment of the spiritual ritual, the huge gates automatically opened and the devotees were permitted to enter. Within the walls they found a temple there in the courtyard and fountains that would play with streams of water through the effect of music and chanting. Science investigated these mysteries and found that one master mechanician of the time, known as Heron of Alexandria, utilized some of the great knowledge of the laws of physics known to the Egyptian mystery schools and constructed many marvelous pieces of mechanism that operated through laws and principles rediscovered only in modern times by eminent scientists.

If the great gates which Heron invented would move in some mysterious manner through natural laws, there is no reason for us to doubt the possibility of a huge stone gate moving in the same manner before the Sphinx in Egypt.

There are still many stories told and many secret or private explanations, accompanied with diagrams and architectural designs, given regarding the passageways connecting the Sphinx with the Pyramid, and these give color to many strange incidents referred to in the secret writings of the ancient Egyptians. Some of these underground passageways and their connections are shown in

the accompanying diagrams. Until greater excavations are made around the Pyramid and these passageways are actually revealed to the public and to the light of day so that they may be photographed and entered under special permission, their existence must remain as part of the traditions, for this is the law of the mystery schools of Egypt and still in force. That which is not revealed to the public remains a traditional secret and the public is invited to accept the traditions or reject them as it may see fit. The stronger the denial on the part of the various persons of authority in regard to the existence of some of these secret passageways and temples,*¹ the stronger is one's faith in the possibility of their existence, for such also seems to be the law of human nature when dealing with things of this strange land.



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1. A recent article in the *San Jose News* reports on experiments to be conducted by the University of California at Berkeley and Ain Shams University of Egypt using X-ray and computer equipment to determine whether there are hidden chambers in the pyramid of Chephren. It is believed that cosmic rays will get through harder and thicker material less than

through areas where there are chambers and passages.
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Chapter VIII

STRANGE FACTS

BECAUSE of the very mysterious nature of the subject itself, and because of the many weird traditions that have surrounded the Pyramid, many pamphlets, books, magazine and newspaper articles have been published dealing with the Pyramid from various angles; and many of these have been written by those who are extremely fanatical, illogical, and unfamiliar with the real background of the history of Oriental mysticism. For this reason one will find religious and political fanatics using the Pyramid for dissertations and discourses in which ridiculous and farfetched prophecies and predictions are made in the hope of strengthening various religious or political contentions.

The student of the Pyramid should always judge the reliability of anything that is written and published about the Pyramid by judging the author's motive. If the motive appears to be to support some strange religious rite, dogma, or creed, one should beware of any coloring and

imaginary conditions that may be presented in the description of the Pyramid and its predictions.

The motive back of the publication of this book, which the reader now has in his hands, is solely to emphasize the mysterious origin and purpose of the Pyramid, independent of any cult, any religion, or any political support that may be found in the revelations of the Pyramid. In that regard only is this book biased. It is deliberately biased in favor of the idea or postulation that the Pyramid was built as a temple of mystical initiation and of prophecy and not merely as an elaborate tomb to satisfy the vanity of some king.

There are many strange and peculiar facts connected with the Great Pyramid that may or may not have their foundations in truth, or in related facts. It is claimed, for instance, that at the time that the Pyramid was built the sun at noon passed immediately over the Pyramid so that when the sun was at its zenith at noon there was no shadow on any of the four sides of the Pyramid. This is not true today and scientific explanations state that this is because of the change in the heavens and in the rotation of the earth that has occurred in the past centuries. We know that the precession of the equinoxes and the change of the axis of the earth, or rotation of the pole position, have made changes of various kinds which could explain why the sun does Cast a shadow on some sides of the Pyramid

today if it did not do so centuries ago.

Another claim is that one of the passageways pointing upward toward the heavens from the center of the Pyramid was originally directed toward the pole star and that if one stood in the central chamber looking upward through one of these passageways toward the outer opening in the Pyramid, the pole star could be seen. This may or may not be true, but there is a possibility of its having been true. It would further indicate the excellent knowledge which the Egyptian creators of the Pyramid had of astronomical laws and principles, and it would have been natural for them to have planned the Pyramid in this manner since the pole star is even today a central point in the heavens from which to make measurements and locate positions on the face of the earth.

The so-called King's Chamber, in which there remains today a huge stone casket without any lid covering it, was not a burial chamber and could not have been used as such. The stone coffin was not made as were any of the coffins in the days when kings, pharaohs, or eminent people were buried in Egyptian tombs, and the original hieroglyphs that covered the sides and probably the top stone, although hardly discernible now, were not like those that were used on tombs. The other arrangements of the room and the markings on the walls were not like those of other tombs.

The stone that lay upon the top of the casket has disappeared, and today every inch of the walls and low ceiling of that chamber is covered with initials, names, and dates ruthlessly cut into the walls and ceiling by the thousands of visitors who have had entrance to that room in years gone by when extreme care was not used in regard to the admission of visitors. This has desecrated, destroyed, and obliterated most of the original finish and markings of this chamber.

The coffin that still remains in the King's Chamber was undoubtedly used in the same manner that a coffin or casket was used in many ancient initiation ceremonies, and is still symbolically used in the initiations of some fraternities. Around this stood the officers and the candidate and there was a symbolical ceremony involving the laws of transition, regeneration, resurrection, and reincarnation.

One of the ascending passages, the principal one that has been discovered, is called the Hall of Illumination, or the Grand Gallery, because as the candidate ascended, he reached a greater height in his symbolical attainment of mystical Light. This hallway, as shown in illustrations and diagrams, is strangely formed, but this is due to the fact that each of its lines and dimensions and part of its form is involved in the scheme of prophetic indications. In ascending this passageway today one

has to use a torch because of the darkness, while in some other passages the ceilings are so low that one has to crawl on hands and knees.

Structural engineers who have studied the design and construction of the Pyramid point out many facts to prove that the designers of the Pyramid were really experts in the matter. The fact, for instance, that the King's Chamber is not in the precise center of the Pyramid is pointed out as a structural feature of necessity. The manner in which the stones are placed to afford an opening above the King's Chamber is pointed out as a method of giving special support to protect the ceiling of the King's Chamber. The purpose of the various very narrow air vents ascending from the passageways or chambers to protected openings in the outer wall of the Pyramid is considered an engineering necessity that would have to be adopted today.

The existence of the various underground passageways far beneath the base of the Pyramid is still a mystery and is very greatly disputed by various authorities. On the other hand, eminent men have from time to time given excellent arguments for their existence, and in recent years soundings and measurements have been made which have verified the claims made in the past that some such passageways do exist. The entire base and surrounding area of the Great Pyramid

has not been completely explored. other passageways such as that leading from the Sphinx to the Pyramid, and perhaps in other directions, will probably be discovered at some future time, if all of the indications in regard to such passageways are correct, Any claims, however, to the effect that persons have wandered through these passageways, and know that they exist, should be looked upon with considerable doubt.

There are some ancient manuscripts to be found in India and parts of the Orient referring to a Great Master and divinely created earthly being who had his youthful initiation in the Great Pyramid. Most of these statements undoubtedly refer to Jesus, although His name as such is not given. It must be remembered that in many of these Oriental lands and among the writers of mystical literature the name of Jesus meant nothing, for it was purely a local name of significance or interest to the Jews. To the mystery schools he was known as the Christus, or by similar names which were too sacred to be included in their writings. Whether these references to such an initiation in the Pyramid are true or not will probably never be proved beyond the doubt of those who prefer to believe that Jesus the Christ in His youth had no special earthly preparation or initiation of any kind.

Much has been said in times past regarding the

apex of the Pyramid which is now missing. It has been claimed that it was of gold which glittered brilliantly in the sun and helped to make the Pyramid visible and significant at great distances. We know that in centuries past, when warring armies were centered in Egypt, the tombs were raided and gold of all kinds was taken from them to be carried to other countries and used for warring purposes or for the enrichment of the nation. It is claimed that the gold apex of the Pyramid was thus removed because of its value

Napoleon's army is credited with having done more destructive work in Egypt, without Napoleon's approval, than any other army. "Here we must Correct the oft-repeated story that Napoleon's soldiers broke off the nose of the Sphinx when using it as a target for rifle practice. The story is refuted by the Arab historian El Malcrizi (d. 1436):

In our time there was a man whose name was Saim-el-Dahr, one of the Sufis. This man wished to remedy religious matters, and he went to the pyramids and disfigured the face of Abul-Hol (one of the Arabic names of the Sphinx), which has remained in this state from that time to the present." *[1](#)

Other traditions say that the vast amount of gold that was contained in the holy temples, tombs, and sacred places of Egypt represented far more

gold than could ever have been produced through mining processes in any part of the world at the time these temples and places were built. It is argued, therefore, that the Egyptian mystery schools knew the art of transmutation and that thin sheets of lead were transmuted into gold for lining the caskets and for covering mummy Cases or covering the walls of tombs. Certain it is that all of this gold that once adorned these temples, according to ancient writings and carvings on the tombs themselves, has been removed. Whether it was transmuted gold, which would have had the same value as any other gold, is a point that has not been proved. That the mystics in some of the mystery schools knew the art of transmutation is a fact, but whether they could have produced such an enormous amount of gold by their process is another question.

In structure, some of the other pyramids differ considerably from the Great Pyramid. The pyramid at Cholula was flat on top and surmounted by a temple dedicated to one of the mythological gods. On the other hand, the great pyramid of Izamal is unique in that it consists of two pyramidal piles of masonry, one on top of the other. The pyramid at Uxmal is probably the most stately in form and proportion and consists of three stages, and supports an ornate temple.

Another interesting fact is that the cross,

nowadays recognized as the symbol of Christianity, is found in its primitive form in the carvings in the Pyramid and is found in other places associated with the mysteries of Egypt. Even in some of the statuettes in other lands such as Guatemala, Nicaragua, and localities of Central America, the cross can be found. The cross was not originally a purely religious symbol and certainly not a sectarian symbol. It was many years after the Crucifixion, in fact, several centuries, that the cross was adopted as the distinctive emblem of Christianity.

The Crux Ansata, consisting of part of a cross surmounted by an oval, and which is seen most frequently in Egypt, especially in the hands of gods and goddesses, and is called the Key of Life, was invented or designed by the Egyptian mystery schools as a symbol of immortality and as a symbol of life on earth. It was originally meant to represent the male and female sex organs which Carried on the process of reproduction. The reproduction of seed, and the reproduction of living things of their own species, represented to the early mystics the greatest mystery that they could observe and direct in its action. The idea developed that since each species could reproduce itself continually, this was proof of the immortality of something in the seed. Thus this symbol became a sacred emblem of the continuity of life, or immortality. As time passed, the association of the symbol to the sex organs was

forgotten and the beautiful thought of immortality became the paramount idea associated with this "Key of Life." The processes of reproduction, biologically, are still the greatest mysteries confronting the scientist as well as the layman.

Markings on the wall of the Pyramid show that the Pyramid Day, as a basis for all measurements and Computations, begins at midnight, and the Pyramid Year begins at the autumnal equinox. Another claim is that the Pyramid was built in the year 2140 B.C. and that in that year at midnight of the autumnal equinox the pole star, which at that time was Alpha Draconis, or the Dragon Star, shone down the Pyramid's Descending Passage while at the same time Alcyone was crossing the meridian of the pyramid to the south. Such positions astronomically in relation to the Pyramid will not be repeated again until $25,694\frac{1}{2}$ years have passed. Other scientists state that since there is no way of knowing whether at the time of the building of the Pyramid the calender was reckoned as we now reckon it, the date of its construction may have been 2144 B.C. instead of 2140 B.C. while according to other viewpoints (expressed in Chapter X) the time of erection may have been 2900 B.C.

An interesting structural fact about the Pyramid is that its four sides are not perfectly flat but are slightly concave, as though hollowed out in the

centers, to a slight degree that is measurable. When the sun casts a shadow in a slanting angle on the sides of the Pyramid this slight hollowness of the sides is plainly visible. This has been claimed to be an important engineering factor and adds to our admiration of the knowledge possessed by the designers and builders of the Pyramid.

Other scientists claim that when the Pyramid was originally built, its four sides pointed accurately to the north, south, east, and west, though because of the gradual movement of the earth's surface, this orientation of the Pyramid is not absolute at the present time but varies about five degrees of an arc. This would give us additional scientific proof that the crust of the earth is constantly shifting.

One could spend days, weeks, and months studying the Pyramid inside and out from a constructional point of view, as well as from a mystical point of view, and each day would bring forth surprising revelations. Large volumes could be written about the peculiarities of the Pyramid from either point of view and therefore a list of its outstanding, unique features would be too long to include in a volume of this size.



1. ° Quoted from *The Pyramid*, by Ahmed Fakhry.
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Chapter IX

THE MYSTERY INITIATIONS

IN CONNECTION with the thought expressed that the Great Pyramid—as well as many of the temples of Egypt—was used for mystical initiation, it may not be out of place to make some comments regarding these initiations and their purpose and significance.

In the Western World today the mind of the average intelligent person is divided between an interest and liking for initiations and initiation ceremony and ritual, and a complete abhorrence of such things. It is unquestionably true that a great many persons have refrained from continuing in their churches as members and participating in all of the church activities because of their dislike of ceremony and ritual, even of a sacred nature, and it is undoubtedly true that multitudes of persons in the Western World have refrained from becoming affiliated with many of the larger fraternal organizations simply because they feel an

antagonistic attitude toward any organization or movement that deals with initiations or claims to perform initiations. On the other hand, there are multitudes in the Western World also—perhaps millions of persons—who seem to have an inner, inherent liking and love for ritualism, elaborate ceremony, and mystical initiations, the more secret, the more mystifying, and the more symbolical, the better.

Very often those who object to joining with any movement that requires or conducts some form of initiation, as part of the entrance to membership, have an entirely erroneous idea of what constitutes the real purpose of initiation and what is its real significance. Many of these persons, if not a majority, carry out many forms of ritualism throughout their daily lives but do not realize that their acts are ritualistic and that their methods of thinking and acting are in themselves a continuous chain of initiation. Such persons often have a very definite procedure in arising in the morning in regard to their method of bathing, dressing, and eating breakfast, and they never allow anything to interfere with each step of the procedure. It has become a *ritual* with them that means something and is of value, but they would actually protest at this ceremonial process of theirs having any strange or unusual significance.

But in the Orient, initiation of some kind, and

ritualism of many kinds, have been so frequent and have covered so many years of the history of civilization that it seems only natural to these persons to begin each new venture in life, each new stage of progress and unfoldment, with some form of ceremony. In the Western World even our Houses of Congress and courts of law, and our schools, open their daily services with a form of ceremony that is more or less fixed and ritualistic in nature. Concerts and public lectures have a ceremonial opening. This may indeed be purely ritualism and shallow in nature, but to the Oriental mind ritualism, when associated with initiation or with anything of a sacred nature, has a significance of an intellectual as well as a psychic, mystical, or religious quality.

In fact, if we trace the history of drama we find its foundation in the earliest forms of initiation ceremonies wherein the principles being taught by the church or the mystery school were dramatized and presented visually and demonstrably with the enactment of what might be termed a play wherein the candidate for initiation took an important part. In fact, in all true mystical initiations the candidate is the central figure and the entire procedure of the ritual turns around the candidate as though he were the pivotal point. It is this feature that impresses him gradually and gives significance to the initiation as well as an intellectual comprehension of the

principles thus being dramatized and impressed upon his mind.

We must also take into consideration that there was considerable rivalry in the Orient in connection with ritualism and ceremonies of all kinds. Just as we have today the churches with their high masses and high feasts of a ritualistic nature, and the secret societies or fraternal organizations with their ritualism of initiation, and certain forms of ritualism in various other departments of life, so in the ancient days the priesthood, representing the various religious movements, had very elaborate ceremonies not only of acceptance of new members but of daily and weekly devotion in their churches or temples. On the other hand, the unorthodox movements of the day, such as the secret societies and the so-called mystery schools of wisdom, had their elaborate ceremonies not solely for the purpose of rivaling or outdoing the elaborate Ceremonies of the priesthood and the church, but for the purpose of impressing their new members with the significance of the purposes of the societies or schools. If we stop to consider also that most of the secret societies and mystery schools of ancient times were organized and formed deliberately for the purpose of opposing the superstitious beliefs and practices of the pagan priesthoods, we will realize that it was part of their program to make the candidate, the initiate,

thoroughly acquainted with the distinctive viewpoint and the differences of opinion held by these secret schools and societies.

In those days every individual who could stand erect, and who could *see* and hear and understand, either had to ally himself with the pagan priesthood and accept its superstitious beliefs, its control over the thinking and acting of the public, or become a heretic and unite with the mystery schools or secret societies that were attempting to free man from the bondage of superstitious beliefs and practices. Very few individuals dared to oppose or criticize the priesthood, and even fewer were brave enough in their opposition or criticism to ally themselves either openly or secretly with the mystery schools, or those groups of individuals who were seeking to overthrow the tyrannical domination of the priesthood. Being under the dominance of the priesthood not only meant being held in Constant ignorance, and under constant influence of superstitious beliefs and practices, but it meant yielding constantly to heavy taxation, to a continuous payment of worldly, material things to the powerful, rich group of individuals constituting the representatives of the priesthood. In many cases the rulers of the countries, the princes under these rulers, and the local governing representatives, were a part of the priesthood, and the poor man's status financially and socially—as

well as his health and happiness—were in jeopardy if he did not openly associate himself with the priesthood and the pagan religious services and give prompt obedience to the dictates of the priesthood. When wars were proclaimed it was often the ruler, the king, the pharaoh, or prince, who selected from his immediate domains those heretics or those persons who refused to become adherents to the priesthood practices as the first to go forth to the front hues of battle, and in this way thousands of them were slaughtered and brought to an untimely end, as though by sacrifice, because of their disbelief in the priesthood teachings. The faithful, so-called, were always given positions of safety in times of war and shown every preference in every other way. It is easy to understand how the accumulating wealth of the pagan priests, with their royal support from the king or ruler, and the protection of all the highest laws of the land, enabled them to build magnificent temples and to squander wealth—taken from the poor people—in elaborate costumes and elaborate settings for their mythological and superstitious religious services. And in order to impress the ignorant followers they had to provide "miracles" from time to time. This tempted them to indulge in so-called black magic and in trickery, and in every form of deception that would be highly impressive and would hold in abeyance the proper analytical reasoning on the

part of the followers. Every strange or uncommon occurrence in human affairs was instantly seized upon by the priesthood as an example of either the pleasure of the pagan gods or their wrath and displeasure. Every illness that befell the heretics, the doubters, was claimed to be a punishment because of their lack of faithfulness, and no proper medical attention and no proper assistance was allowed to these unfaithful ones in the times of their greatest suffering. Unusual storms, cyclones, earthquakes, floods, and other incidents of nature were pointed out as either beneficent gifts from the mythological gods to the faithful or as chastisements visited by the gods upon the unfaithful.

And because of the grandeur of the pagan temples, the richness of their robes and temple ornaments, the wealth that Could be used for such purposes, the ceremonies within the pagan temples were most impressive and most beautiful in every worldly sense. This became a challenge to the secret schools and mystery schools because it was necessary for them to do two things when taking a candidate into their membership and attempting to prepare him to be a good and faithful follower of the higher and more truthful principles. They did not dare to let the candidate think that a school of truth could not reveal the richness of thought and the grandeur of ceremony and that only schools of

error and untruth were in possession of the great secrets and powers of the world. Therefore, they had to seek in all of the sciences and all of the fundamental laws of nature for those elements which, if brought into play and demonstration in a ceremony, would impress the candidate and the followers more deeply, more profoundly, and more lastingly than anything they had ever witnessed in the pagan temples.

It was fortunate, indeed, for the struggles that were carried on for many centuries by the mystery schools proved that truth in itself is always more impressive, more beautiful in its expression, and more mystifying in its demonstrations than untruth. Were this not so, it is more than likely that throughout the world today the pagan priesthood would still be in existence and man's advancement toward the truths of life would have been very slow indeed.

But without the great wealth which the pagan priesthood possessed, and without the support and protection of the governments and their rulers, the mystery schools of truth and ancient wisdom were forced to have their meeting places and their temples of ceremony and instruction in hidden places, and in underground grottos where there was a total lack of beauty and richness in the setting. They were handicapped by the activities of spies and by the constant threat of death and

imprisonment if they were discovered in their activities of opposing the church and giving unto mankind the truths that would make him free.

Considering, therefore, the places in which these mystery schools met and the conditions under which they had to operate, and the lack of funds and lack of sponsorship and guardianship, we must marvel at the progress they made and the magnificent manner in which they protected their teachings and preserved them for posterity. But in their rituals and ceremonies we find the history of their sufferings, we find the picture of their labors and ambitions, their rewards and their ultimate aims. And as the initiation ceremonies were modified from year to year and period to period throughout the centuries preceding the Christian era they became more significant in the dramatization of the lives of those few people in every community and in every country who became the leaders of free thought, of independent thinking, of honest devotion, sincere worship, and advancing civilization.

We can see, therefore, how it may have come about that Amenhotep IV, the great ruler of Egypt in the 14th century preceding the Christian era, had received from his forebears, who were also rulers of Egypt, certain knowledge and truths regarding life that had established in his consciousness a realization of the great facts which would make

man a living image of God. His immediate forebears had become interested in the teachings of the mystery schools and had secretly indulged in them, fearlessly risking the revolt of the priesthood against them. In Egypt and in many lands the priesthood had become so powerful in wealth and in political influence through the large percentage of followers that kings and queens feared them and had to do the bidding of the priests. It was Amenhotep's immediate forebears who ventured to break the power of the priesthood, although this venture was for a long time kept secret and only the foremost workers in the mystery schools knew that they had on their side the approval of the pharaohs and queens, for it was not sufficient protection for them to carry on their great work openly.

It was Amenhotep IV as a young man who dared to proclaim in open manner his allegiance to the mystery schools and his undying opposition to the priesthood. To him had come the privilege of announcing to the people of his country a new religion based upon the revelations that had been given to the followers of the mystery schools. He it was who proclaimed for the first time in the history of civilization an official religion of a public nature based upon the truth that there was not a multiplicity of gods and goddesses as the priests had taught, but only one "Everliving God" residing

in the heavens or Cosmic above and who was the Father of all mankind. This astonishing opposition to the priesthood teachings eventually cost him his life, but in the few years which he might have numbered upon the fingers of his hands, he had not only revolutionized the art, literature, sciences, and the religion of Egypt and destroyed most of its pagan monuments, but sent a flash of the great light of truth throughout the world to be carried in torches into the darkest recesses of semicivilized lands to be preserved to this very day as the true religious concept of our spiritual existence.

But this one fundamental principle of a monotheistic religion—of an only God—was not the sole contribution to civilization that came out of the mystery schools of the Orient. Long before this, scientific knowledge, marvelous knowledge of the arts and literature, profound principles that still form the foundation of our advancing culture, came out of these schools of ancient wisdom, and in their rituals, which they preserved for our use today, we have the dramatization of this important history of man's growth and development.

It was for the purpose of initiating individuals into the great mystery school of Egypt that the Pyramid of Gizeh and its adjoining subterranean halls and passageways were built. We can understand with what pride and joy the great leaders of the mystery schools conceived of

building the greatest of all their mystery temples above the ground and in the open space of sunlight and freedom. After centuries of labor in hidden places beneath the sand, after centuries of existence as fugitives hiding in secrecy, they were happy in the fact that although the priesthood still existed and the pagan forms of worship still continued, the great light of understanding and of truth had given them the opportunity to come out into the open and to build a magnificent temple more beautiful than anything the priesthood ever built and not built with the accumulated wealth that was ill-gotten, but built with service lovingly donated and built with the loving assistance of enlightened followers.

Still it was necessary to examine carefully such candidates as were recommended for initiation into the mystery schools and to put them through a long period of test and trial, of keeping them unacquainted with what was taught and revealed until such time as they were duly and truly qualified to cross the threshold under the guidance of a guardian and enter a sealed and closed place where with proper ceremony and ritual they would be impressed with the significance of their initiation, the importance of their obligation, and the duties which they were to perform.

Thus it was that although the Pyramid as a magnificent temple of initiation and Ceremony rose

to a sublime height in the land where all other structures were much less impressive, still what went on within the Pyramid was carefully concealed and the idea that it might be a tomb was tolerated in the minds of the public while the secret entranceways were cleverly concealed and never revealed except to one who had proven worthy after sufficient test and trial. It is for this reason that the Pyramid, the Sphinx, and the adjoining structures were united by underground passageways with entrances at various places unsuspected and not revealed to the public for many, many centuries. And we can understand also why in this same magnificent structure, towering to the heights that would indicate its lofty ideals and ambition to be a part of the spiritual world above the earth, there were recorded in its lines and measurements, in its form and enclosed spaces, as well as in hieroglyphs and unusual markings on its inner walls, the secret keys to the knowledge possessed by the ancient mystery schools, the history of their activities, and the predictions of the future races of man. Thus the Great Pyramid became in one embodiment a house of sacred ceremonies, a school of great wisdom, an archive of preserved knowledge, and a monument of prophecy.

Today the Great Pyramid is one of the seven wonders of the world as it was centuries ago. It is

doubtful if man will ever build at any time in the future a structure of any kind that will be more magnificent in its symbolism, more revealing in its wisdom, and more influential in its effects upon posterity than the one strange structure standing so silently, so strangely, in the midst of a country that may at some time in the future arouse the sleeping power that still remains in the intelligent, peace loving, spiritual Egyptian and make that land once more the cultural center of the world.



Chapter X

WHENCE CAME THIS KNOWLEDGE?

WE ARE constantly reminded of the tremendous progress man has made within the past two centuries. In comparison with his life in the Middle Ages, the facilities and advantages he has today do mark the present era as advanced. In fact, until the beginning of the nineteenth century, our mode of transportation on land, insofar as motive power was concerned, was the same as in the days of the ancient Romans, Greeks, and even the Egyptians. The horse did not cease to be our fastest and most dependable means of transportation until the close of the eighteenth century. In the early part of the same century, communication was carried on by individual and government in the same manner as had been done during the Roman Empire. Communications were expedited by a mounted courier or transferred from one horse-drawn stage to another until they reached their destination.

That in two hundred years such stupendous transformation could take place in transportation, communication, industry, architecture, and science seems to distinguish the period as an outstanding one in history. Actually in our written history no previous time is marked by such a multitude of achievements, yet these accomplishments are not the result of suddenly inspired visions. The minds of men within the last two centuries were not spontaneously imbued with a wisdom which made these things possible. These wonders of today are the slow development of causes which began centuries ago. The causes, though less sensational, were really more remarkable and attest more to the greatness of man than the results which they brought about. The causes began about 250 B.C., we shall say, at the time of the great school of philosophy and learning at Alexandria, Egypt. There for the first time, so far as we know, began a systematic classification of all physical phenomena known to man. These classifications corresponded in a general way to our sciences of today. The minds of men embraced what were to them virgin truths. Groups of minds clung tenaciously to the revelations, each group believing that the natural laws which they analyzed were the sole key to the universe's mysteries. Few could see far enough ahead to point where the apparently parallel lines of scientific research would converge. Centuries of

systematic and sincere study and probing resulted in an accumulation of workable data.

The knowledge of each field of phenomena spread into every other. Physics joined forces with chemistry; biology with anatomy; physiology with psychology. The interrelating of facts quickened invention. Each science borrowed from the other; the missing principle in one realm of nature was supplied by another. The pattern suddenly took form within the past two centuries. Its design was dazzling in its orderliness, and its usefulness very apparent. Never before in the memory of man had anything been seen like it. Those who have been fortunate enough to live in this period of the last two hundred years have made the mistake of comparing the results as they know them with the beginnings. To them it seemed that man had achieved more in the recent two centuries than in a previous twenty-two centuries. They failed to realize that development, though more impressive than its causes, is a lesser achievement. Causes have an inherent momentum which they carry on down to their eventual end, and results consequently must follow; but an original cause is a distinct departure from one grade, classification, state, or condition to another. A cause is the complete transformation of one nature into the nucleus of another. Thus, the step forward man made from inarticulation to speech was far greater than from

the first utterance of guttural words to flowery oratory. Therefore, though our present civilization is compelled to link its attainments with the contributing causes of the past, there is a period in history when man did in one step advance from barbarism to a civilization embracing arts and sciences, and the interval between is apparently devoid of the causes which brought the great wisdom about.

Preceding 3100 B.C. all structures in Egypt were one-story, built of sunbaked mudbrick. The buildings were ugly and representative of little that could be considered skill or workmanship. Eventually the Egyptians built a second story upon a triangular low first story of the mudbrick. This second story did not quite cover the same area, so it made the structure have a terraced appearance. Finally, many such structures were built, but the number of stories gradually increased, and they were set back slightly as they rose in height until they had the general appearance of pyramids, except that their sloping sides were stepped.

Not long after 3000 B.C. the Egyptians witnessed the building of the first masonry pyramid. The master builder and architect was known as Imhotep, the Wise, and miniature bronze statuettes of him have been found. He erected this great monument for King Zoser. The copper tools employed before this time were incapable of

carving and sawing limestone out of which this stepped pyramid was built. There suddenly came into existence, from where no one knows, tools which made this masonry a realized fact. The tools were not developed by usage, for there were no masonry work or stone buildings which would have required such tools. Immediately following this masonry pyramid, others were erected, and in 2930 B.C. the first pyramid which, when completed, did not have a terraced appearance was built. It rose to a height of 214 feet and had its terraces filled in with masonry so that its sloping sides were smooth. This smoothness was accomplished by the excellent fitting of small stones comparable to the best masonry we are capable of today.

Approximately twenty years later, or 2910 B.C., the first pyramid was built that was intended as a pyramid. Its height, dimensions, and general appearance were conceived before its erection, and it was not built in successive steps, but its blocks were laid according to a mathematical exactitude, and each layer of stones receded just enough to Conform to the proper slope of a perfect pyramid.

Ten years later, or about 2900 B.C., the great pyramid of King Khufu, or Cheops, as the Greeks named him, was begun. Approximately one century and a half was all the time that elapsed between the earliest stone masonry and the beginning of the Great Pyramid of Gizeh. More than highly efficient

tools were required to build that stupendous monumental structure. Great knowledge was also necessary. Chemistry of a sort must have been known, for the cement used between the huge blocks was applied in layers as thin as a sheet of newspaper, and yet, it had adhesive properties far exceeding any cement in use today.

The fact that the Great Pyramid was erected in the center of the land surface of the earth at that time, proves a knowledge of world geography by its builders at a time when we think man knew of no land west of Gibraltar and east of what is now Iraq. Further, the Great Pyramid was in perfect proportion. Its apex was above the exact center of its base, proving its builders were master mathematicians. An aperture in its apex was used for astronomical observations, and the descending passage pointed directly at that time to Thuban in Draconis, revealing that those who designed it had a knowledge of astronomy and the ability to make astronomical delineations. One must not overlook the fact that its builders also were well-acquainted with that phase of physics known as leverage. Every engineer will readily concede that the huge blocks could have been put in place only by a mechanical means employing the laws of leverage. Still further, the exquisitely fine designs and delicate shades of color put upon the walls of some of the passageways and chambers required some unusual

artificial means of illumination. The many angles of the passageways remove the theory of reflected sunlight by mirrors, and if torches, which were prevalent in that period, had been used, the designs would have become blackened with smoke.

Admiration for this great work of the ancients is equalled only by amazement at their wisdom and the mystery of whence came this knowledge. How was it possible in only one hundred and fifty years for man not merely to improve on science, to develop or advance it, but to discover the very laws of which the sciences consisted, create them in other words, and then for the first time employ them in such a highly efficient manner? A little over a century and a half previous these sciences were not known to man even in their most elementary form, according to records left by the ancient Egyptians themselves. Never in any other period in the history of man has he discovered the laws of certain realms of nature, organized them into definite sciences and applied them so successfully within such a short period of time. Was there a sudden influx of Divine Wisdom? Were men given an insight by Cosmic decree into nature's secrets for a brief time? Was there implanted in Egypt during this period a race of supermen who came into being with a fully developed knowledge of the sciences which were used in building the Great Pyramid? These

suppositions are too highly fantastic to be accepted today, and yet, some answer must be given to the question: From whence sprang this knowledge? for it seemed to spring into existence, because no evidence of its accomplishments preceded it.

Though we may scoff at the idea that the Egyptians at the time were suddenly evolved and their consciousness infused with a rare wisdom, we must give credence to that theory which declares that their civilization was enriched by the coming into their midst of members of a strange race of people who had great wisdom acquired from a civilization preceding the Egyptian one by centuries. This theory is founded upon the strange tales the Egyptians told and which have endured with the dust of the ages in their tombs.

The writings of the Pyramid Age of Egypt—that period when most of the pyramids were built, and which lasted from about 3000 B.C. to 2500 B.C.—are very few. All that remains are fragments of stone tablets. The age immediately following is known to historians and to Egyptologists as the Feudal Age, the period of the wealthy and pompous nobles who owned vast, flourishing estates, worked by thousands of slaves. Writing had gradually developed, and papyrus replaced stone for ordinary writing purposes. Many of the notables had great libraries consisting of shelves of these long papyrus rolls, which were comparable to

our books of today. These rolls dealt with current topics, accounts of the noble's travels, and the accomplishments and exploits of his father and immediate family; and they also recorded tales of Egyptian history, which even then were Considered ancient. Some of the noble's favorite papyrus rolls—those he had enjoyed reading the most—were entombed with him after his death in a rock-hewn tomb in a precipitous Cliff on his estate overlooking the muddy Nile which ran through his lands. There, sealed against time and the elements, they kept intact their age-old stories.

In one of the Feudal Age tombs was found a scroll written in the demotic writing of the period, recounting the tale of a shipwrecked sailor who centuries previous had been Cast upon the shores of a strange land of an exceedingly wise people—a land which later sank into the depths of the sea and from which some of its people were said to have escaped to Egypt. This land, it was related, existed beyond the Red Sea at the gate to an unknown ocean, or what would correspond to the Indian Ocean. A page of this scroll reads, "Those who were on board perished, and not one of them escaped. Then I was cast upon an island by a wave of the great sea. I passed three days alone with only my heart as my companion, sleeping in the midst of a shelter of trees till daylight enveloped me; then I crept out for aught to fill my mouth. I found figs

and grapes there, and all fine vegetables, etc. . . ."

He continued, saying he was brought before the great king of this strange land who resided in the interior and at the magnificent court of the king witnessed great feats of magic and phenomenal power. He was kept by the king three months, and then returned to Egypt with great treasures.

This legend could be attributed to an ancient Sinbad the Sailor yarn, if it were not for some very significant facts. First, the time that this land or island was said to have vanished corresponds to that period of the one hundred and fifty years when the Egyptians miraculously acquired a knowledge which made them capable of building the Great Pyramid. Secondly, recent oceanographic expeditions, financed by the Indian government, have disclosed a vast tableland or plateau submerged in the Indian Ocean. On all sides of this submerged plateau are great foredeeps as though it had no relation to the regular floor of the ocean. This and other reasons indicate it was once above the surface. The easternmost end extends nearly to Sumatra and the Malay Straits, in the jungles of which have been found vestiges of once great temples and forgotten civilizations.

We may discredit the tales of sunken continents and vanished races, but we cannot remove so easily evidences of the similarity of disintegrating structures in mined cities separated by thousands of

miles of sea. Also, it is more than coincidence that several of the Aztec pyramids of Mexico are of the terraced type, resembling the first Egyptian pyramids, and that the size of the stones used is also the same, as well as other distinguishing characteristics. Archaeologists admit that in their opinion the Aztec temples and pyramids antedate the Egyptian ones.

Why is there such a resemblance between Aztec, Mayan, and Egyptian architecture? Many of these ruins are found in Yucatan, Mexico, which is not much more than an isthmus. Why did these people settle there when north of them was a much more expansive territory? East of Yucatan lies the big basin of the Gulf of Mexico. Was the submerged land once above water and part of the mainland of Mexico? Was it thickly populated and did it contain magnificent temples and pyramids like the remnants found in Yucatan? If so, when the great catastrophe of its sinking occurred, undoubtedly some of its inhabitants fled to the mainland east of them, to Northeast Africa. Between Yucatan and Northeast Africa lies not only the Gulf of Mexico but the vast Atlantic Ocean. However, the western shore of the legendary continent of Atlantis is said to have nearly embraced North America, and its eastern coast included what is now the Azores Islands. So inhabitants on the eastern shore of the ill-fated

continent would not have had far to journey to Africa.

It is logical to assume that the survivors would have perpetuated the wisdom they possessed, would have clung tenaciously to it and would have avoided slipping back into the barbarism they must have found in Egypt. Whether they passed it from one generation to another of their own kind, or taught it to a certain few of the Egyptians is another enigma. It is possible that they found their kind becoming extinct about 2900 B.C. and built the Great Pyramid as a lasting monument to the great knowledge they inherited from their forebears.

What makes this quite probable is that later generations of the Egyptians looked with as much astonishment upon the mystery of the Great Pyramid as we do today, indicating that they lacked the wisdom which was required to build the Great Pyramid or it would not have so mystified them. If it had been built solely for the vain personal interests of King Cheops, as some think, it would have borne every indication of this fact as do the lesser pyramids which were built by other kings and pharaohs as tombs or personal monuments. The Great Pyramid is free from the hieroglyphs found in the smaller pyramids, and its chambers and passageways are evidence that it was used as a place of assembly and for oral instruction. It is quite

probable also that King Cheops considered himself fortunate to have in his midst those capable of executing such a work, and in consideration of its erection and dedication to himself, was willing to grant its builders the privilege to use it for purposes of their own and to erect it according to their inherited wisdom and secret ideals. Its builders must have realized that future mankind would find in the Great Pyramid a far greater tribute to a lost knowledge than to the personality of a king reigning at the time of its construction.

It is interesting to note that though many tribes and peoples have fantastic legends relating to their origin, and still others have none to explain the reason for their present habitat, the Mayans and Aztecs both have traditional tales which imply that they migrated from a distant place. The Mayans in their traditions claim that they came from a land far north and west, pointing toward the Northwest or the North Pacific. The Aztec traditions carry them back to an origin from an island cave in Aztlan, which has been sought in Northern Mexico and beyond—the word Aztlan meaning "*Aztec's Place.*"

The sinking and migration of continents is sound scientific fact. Modern science has and is detecting and measuring the sinking and movement of continents today. In addition to the slow sinking and movement at the rate of a few inches or feet a year of the larger bodies, hardly a year passes

without some body of land, even though it may be but a small tropical volcanic island, being sucked beneath the sea. If this is possible today, it was possible in the yesterdays of centuries past, and geologists and oceanographers declare that our present ocean basins are the result of such migration of continents.

Professor George W. Munro of Purdue University recently wrote, "If the continental masses moved over the Pacific area riding down the blocks of ocean bottom, it might reasonably be expected that as the continental motion ceased, the down-going blocks would be caught and jammed in places, forming deep holes in the ocean bed. The foredeeps of the Pacific constitute precisely such a system as might be expected. The central position of the Mid-Atlantic swell indicates approximately equal masses of land in each of the traveling continents, or an earlier stoppage of the American side. The general absence of foredeeps off the American shore indicates the former, while the Gulf of Mexico and the eastern Divide point to a collision stoppage of the American fragment. Anyone who accepts as reasonable the hypothesis of rapid continent migration here presented will recognize that the frail isthmus structure connecting the two Americas could never have withstood the hazards of so turbulent a voyage. Clearly, the notch formed by the Gulf of Mexico

and the Caribbean Sea was made after the crossing. The most plausible view of such a happening is that the central part of the American continent encountered an ocean bottom which did not yield and that the inertia of the end was sufficient to break its back."

We must remember that three times definitely in the history of the science of archaeology has the age of civilization been advanced, which proves if nothing else that the present conclusion as to its age may exist, for no other reason than lack of new knowledge to change it; in other words, our present idea of the time that civilization originated is conclusive only in the sense that we have not found new facts to supplant those we now have. Daily we may expect the announcement of positive proof that the prehistoric civilizations of Lemuria and Atlantis existed, and the further declaration that it was the wisdom of their surviving inhabitants which gave the Egyptians not only the Great Pyramid but their first experience in the mastery of nature's laws.¹

1. °See Lernuria, *the Lost Continent of the Pacific*.
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APPENDIX

The two diagrammatic drawings shown in Chapter VII depict the relationship of the Great Pyramid to the two other nearby pyramids and the Sphinx, and indicate how these structures are connected with subterranean passageways leading not only to the pyramids and Sphinx, but to long-forgotten reception halls, small temples, and other enclosures.

These unusual drawings were made from secret manuscripts possessed by archivists of the mystery schools of Egypt and the Orient and are part of secret manuscripts telling of the ancient forms of initiations held in the Sphinx and the Great Pyramid. The existence of these subterranean halls, such as the one beneath the Sphinx and indicated in the second diagram, and the passageways and other features, has been denied repeatedly by Egyptian and other authorities and even by eminent archaeologists and investigators from various parts of Europe. So persistent have been these denials that the claims of the representatives of the mystery schools have been looked upon by the public as pieces of fiction, deliberately invented and periodically whispered in order to mystify

visitors to Egypt. In fact, the attitude of scientists is typified by the expression of one of them who said: "No one should pay any attention to the preposterous claims in regard to the interior of the Pyramid or the presumed passageways and unexcavated temples and halls beneath the sand in the Pyramid district made by those who are associated with the so-called secret cults or mystery societies of Egypt and the Orient. These things exist only in the minds of those who seek to attract the seekers for mystery and the more we deny the existence of these things, the more the public is led to suspect that we are deliberately trying to hide that which constitutes one of the great secrets of Egypt. It is better for us to ignore all of these claims than merely deny them. All of our excavations in the territory of the Pyramid have failed to reveal any underground passageways or halls, temples, grottos, or anything of the kind except the one temple adjoining the Sphinx."

It is well enough for these scientists and others to make such statements as the foregoing, but we must remember that many years ago they also claimed that there was no temple adjoining the Sphinx. The claim was made that every inch of the territory around the Sphinx and Pyramid had been explored deeply and thoroughly, yet some years later the underground temple adjoining the Sphinx was found and today it is open to the public. The

scientists may have forgotten this incident but the public has not forgotten, and especially that portion of the public whose interest in the Pyramid and the Sphinx and the territory around them is just as keenly alive today as it ever was.

The claim was once made also by scientists that there was no courtyard or reception court between the paws of the Sphinx with an altar in its center and a great stone slab against the breast of the Sphinx on which was contained secret and cipher instructions. Yet within the past ten years that courtyard has been cleared once more of the sands and today the pavement of that courtyard and the altar in its center and the huge stone slab at the rear are open to the sunlight and the vision of all who stand around the Sphinx.

It is either untrue that in the past centuries every square foot of the territory around the Sphinx and Pyramid had been thoroughly explored with constant excavations, or such explorations have revealed certain things to the investigators who have quickly and deliberately covered up their excavations and Concealed what they have found.

Since the main portion of this book dealing with the Pyramid was dictated, there has come into my hands a magazine edited in Egypt, and more or less privately published in London, dealing with Egypt and its explorations; and we find in this January, 1935, copy of the publication an article by

Hamilton M. Wright dealing with the recent discoveries of the pyramid, accompanied with original photographs by the author, made with the permission of Dr. Selim Hassan. Dr. Hassan, a native of Egypt and one of those scientific investigators who does not take the word of others as law, has been conducting extensive excavations for the University of Cairo. In this recent publication he is quoted as saying:

"We have discovered a subway used by the ancient Egyptians of 5,000 years ago. It passes beneath the causeway leading between the second Pyramid and the Sphinx. It provides a means of passing, under the causeway, from the cemetery of Cheops, who built the first or Great Pyramid of Gizeh, to the cemetery of Chephren, who built the second Pyramid. From this subway we have unearthed a series of shafts leading down more than 125 feet, with roomy courts and side chambers."

Then the article goes on to describe the unearthing of the causeway between the temple of the second pyramid, on the plateau, and the temple of the Sphinx, immediately adjoining the Sphinx, which was unearthed a few years ago. But it states that the discovery of the new subway or passageway underneath the public causeway on top of the sands has occurred within the past three months.

Dr. Hassan explains that the causeway was constructed at the same time that the second Pyramid, or the Pyramid of Chephren was built. He says that evidence he has unearthed leads him to believe it was constructed before the building of the Sphinx. Chephren or Khepren, or Kha-f-ra, was the third king of the 4th dynasty.

The new excavations now lead Dr. Hassan and others to believe that while the age of the Sphinx has always been an enigma in the past, it may have been a part of the great architectural plan that was deliberately arranged and carried out in the early erection of the Great Pyramid.

In 1909 the first subterranean temple near the Pyramids was found and a passageway between it and the Sphinx hitherto unknown was also discovered at the same time.

It should be noted by all students of mysticism and especially of Rosicrucian philosophy and teachings that the year 1909 was the year when more revelations of a mystical nature, and more incidents of the reawakening of the mystical spirit throughout the world as fostered and protected by the secret mystery schools, occurred than in any other year in recent centuries. It was in the year 1909 that many persons journeyed from various parts of the world to Europe and the Orient to secure permission for the re-establishment or reawakening of the Rosicrucian activities in various

countries, and it was in the same year that many tombs of "Christian Rosenkreuz" were opened and many scientific discoveries leading to revelations pertaining to the mystery schools. The present cycle of the Rosicrucian Order in North America dates its authority from the year 1909, due to special high council meetings of international Rosicrucian mystics that were held in various cities in that year.

Dr. Hassan's recent excavations have disclosed that this subterranean pathway is, as a matter of fact, a gigantic stone causeway, 22 meters wide and about 450 meters long. It connects the second pyramid to the Sphinx and to the temple of the Sphinx adjoining. Large numbers of men are still at work on the sandy slope between the second pyramid and the ancient Sphinx. Mr. Derwish, who is in charge of part of the excavations under the guidance of Dr. Hassan states:

"The causeway between the second pyramid is constructed of enormous blocks of localized stone and has three divisions of separate pathways. The middle pathway lies between two walls constructed of fine Turah limestone. These walls were roofed over as is proved by the remains of stones found here and there on the causeway. The reason that the subway was constructed was that the two walls above mentioned prevented passageway from the cemetery of Cheops to that of Chephren. . . The

newly excavated subway was cut through hard sand rock and is about eight feet in height. Two or three people can easily walk abreast in it. In the center of the subway was the deep shaft of which Dr.

Hassan has spoken. . . . This newly excavated shaft is an enormous four-sided hole about eight feet each way leading straight down through the limestone like a mine shaft. This shaft ends in a spacious room, in the center of which is another shaft which descends to and ends in a roomy Court flanked with seven side chambers, some of which contain huge sarcophagi of basalt and granite. In one of these seven rooms there was also cut down a third shaft ending in a side chamber, which is now flooded with water, but apparently contains a sarcophagus. We are hoping to find some monuments of importance after clearing out this water. The total depth of these series of shafts is more than 40 meters or more than 125 feet. . . . In the course of clearing the southern part of the subway there was found a very fine head of a statue which is very expressive in every detail of the face."

We have seen a photograph of this statue and it appears to be in that same excellent form of sculpturing revealed in the famous bust of Nefertiti, and undoubtedly a sample of that rare type of art inaugurated in the Amenhotep regime.

A description of the chambers and rooms beneath the sands, connected by these secret

passageways, reveals that there were inner courts and outer courts and a Chapel of Offering cut into one of the huge rocks with three pillars in its center. The three pillars representing a triangle are highly significant points in the study and analysis of the purpose of these underground chambers.

Another chamber, much like a burial chamber but undoubtedly a room of initiation and reception, was found at the end of a sloping passage, cut deep into the rock in the west side of the Chapel of Offering. In the center of this chamber was another large sarcophagus of white Turah limestone, and there were excellent examples of alabaster vessels found in the chamber.

The walls are beautifully painted and sculptured with scenes and inscriptions and the Lotus flower is an important emblem in the pictures. Other chambers were discovered with pillars in the center and in some of these were Carved figures of a young woman in a beautiful gown, plainly indicating a ceremonial robe.

There are many magnificently carved figures in these various underground rooms and chapels, temples, and hallways, also many beautifully colored friezes. In examining the photographs of some of these we are deeply impressed with the improved form of the art, showing the distinctive characteristics of the period that followed Amenhotep's mystical reawakening of Egypt.

The foregoing facts are but a few of the many contained in Dr. Hassan's latest report. They verify in part at least the things indicated on the two diagrams shown in this book and undoubtedly the passing of time will verify other parts of these diagrams. So once again the strange drawings, manuscripts, and writings of the mystery schools which Claimed to preserve the ancient knowledge of Egypt and other lands, rise to another degree of acceptability. Despite all that has been said by former explorers and excavators, the truth appears to be that every foot of the territory around the Pyramid and the Sphinx has not been explored previously because Dr. Hassan and his associates have just recently taken out of these underground temples, halls, and passageways rare specimens of art, rare relics of various kinds, a few of which we hope to have in the Rosicrucian museum in the very near future. If these things, passageways, and underground halls and temples, had been discovered in the past and then secretly covered up again to prevent us from learning the truth, the explorers would not have hesitated to bring to light the rare relics that remained in them, for these things represent the most precious gifts that Egypt has to offer to the museums of the world and which every scientist and explorer is justified in bringing to light.

Those skeptics and doubters who look with

distrust upon all books dealing with the Pyramid from the mystical point of view, and who believe that the Rosicrucians and others do not possess any knowledge not possessed by the eminent excavators and explorers of the past, may realize now that not half the truth has been told about the Great Pyramid and its environs and what has been revealed by the mystery schools is more than likely to be verified in the near future.

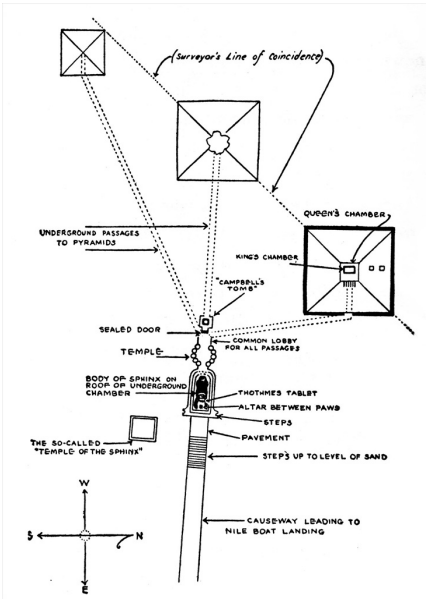


PLATE FOUR

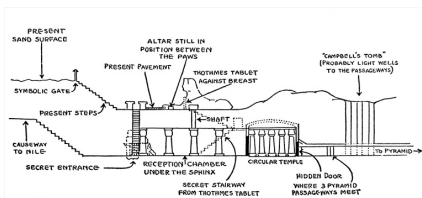


PLATE FIVE



THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

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The
Book of
Masher

Masher



THE
BOOK OF JASHER
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OF
THE BIBLE

Long Lost or Undiscovered.
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PRELIMINARY EXPLANATION

The *Book of Jasher* is one of the long-lost and long-sought-for sacred books which should have been included among the other books of the Bible but which was omitted as were many other books. In addition to the two references to the *Book of Jasher* that will be found in the other books of the Bible, there are historical references to this lost manuscript, and it is only natural that in recent centuries a great many stories should have been invented purporting to tell how and why the *Book of Jasher* became lost, hidden, or suppressed.

In order that some of the mystery regarding the *Book of Jasher* might be removed, and, furthermore, for the benefit of those students of the Bible who sincerely desire to read another record of the events that are presented in the Old Testament, we have thought it well to reproduce the *Book of Jasher* in its original English translation as given to the world by the man who claims to have found it and preserved it.

In order that our reproduction of this rare translation should be without error or change, we have photographed each page by a lithograph process. This gives us a truly photographic reproduction of each page of the translation of the original book.


The pages as they appear in this book have not been reduced in size or altered in any manner, and only the cover of the book, the first title page, and this explanation are original with us.

Attention is called to the many unique phrases found in the early chapters of the Book of Genesis in regard to the creation of the universe and of man and woman. It should be kept in mind that the original author of the *Book of Jasher* was born during the lifetime of Moses and lived in association and companionship with him. Therefore, the first part of the *Book of Jasher* was written by Jasher from the records and traditions that had been preserved by his ancestors. The latter part of the book is based upon what he observed himself during his lifetime. Consequently we have in the *Book of Jasher* a new witness to many interesting events and a new presentation of ancient records with a more careful translation and interpretation of the matters which were held sacred by his ancestors.

The original introduction and explanatory matter which precedes the text of the book should be carefully read in order that the importance of the book and its translation may be appreciated.

THE PUBLISHERS

September, 1934



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THE
BOOK
OF
JASHER:
WITH
TESTIMONIES AND NOTES,
CRITICAL AND HISTORICAL, EXPLANATORY OF THE TEXT.
TO WHICH IS PREFIXED,
VARIOUS READINGS,
AND
A PRELIMINARY DISSERTATION,
PROVING THE AUTHENTICITY OF THE WORK.

Translated into ENGLISH from the HEBREW,
BY FLACCUS ALBINUS ALCUINUS, OF BRITAIN,
ABBOT OF CANTERBURY,
who went a Pilgrimage into the Holy Land, and Persia, where he discovered this volume, in the city of Gazna.

“Is not this written in the Book of Jasher?” Joshua x. 13.

“Behold, it is written in the Book of Jasher.” 2 Sam. i. 18.

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MDCCCXXIX.

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ADVERTISEMENT.

THE following translation of "The Book of Jasher," was discovered by a gentleman in a journey through the North of England, in 1721. It lay by him for several years, until, in 1750, there was a rumour of a new translation of the Bible, when he laid it before a noble Earl. On perusal, he highly approved of it, as a work of great sincerity, plainness, and truth. His lordship's opinion was, that it should have been placed in the Bible, before the Book of Joshua.

He further adds, "By a writing on the outside of the manuscript, it should seem that this translation was laid before our first reformers, because it says: 'I have read the Book of Jasher twice over; and I much approve of it, as a piece of great antiquity and curiosity; but I cannot assert, that it should be made a part of the Canon of Scripture. Signed, WICKLIFFE.'"

Since 1751, the manuscript has been preserved with great care, by a gentleman who lived to a very advanced age, and died some time since. On the event of his death, a friend to whom he had presented it, gave it to the present Editor, who, conceiving that so valuable a piece of antiquity should not be lost to men of literature, and biblical students, has committed it to the press, not doubting but that the attention of the learned will be attracted to so singular a volume.

The Editor cannot assert any thing from his own knowledge, beyond Alcuin's account, but *that* carries with it such an air of probability and truth, that he does not doubt its authenticity. Some account of this volume may be found in Alcuin's works, published in one volume, fol. in the year 1600, in Paris. He died in 804. Should any gentleman possess a transcript, or copy of it, the Editor will be greatly obliged by any communication made to him, through the medium of the Printer.

PRELIMINARY DISSERTATION
ON THE
ANTIQUITY AND AUTHENTICITY
OF
THE BOOK OF JASHER.

WHEN a work of this nature is brought before the public, it is highly expedient to adduce evidence of its authenticity, which must resolve itself into the external and historical, and then, the internal proofs of its originality.

As to the former of these, it is evident, that such a book existed in the days of Joshua, and that it also continued to be referred to in the time of the Royal Psalmist, David. It appears to have been preserved by the Judges, first, and afterward, by the kings of Judah, until the period of the Babylonish Captivity; after which event, it is not referred to, either by the Prophets, or by the Chronologists of the Jewish nation; a full proof that it was not brought back to Judea. It must then, of course, have been possessed by the kings of Persia, in which country it was found by Alcuin, who was the honour of our own country, and the great ornament of the Court of Charlemagne. This great prince, it appears, engaged his attendance on his person, and received instruction in the sciences from him. He also was present with him at the Council of Frankfort; and, as a reward of his distinguished merit, endowed him with three rich abbies. When he left his court and returned to England, he was further promoted to be Abbot of Canterbury. Alcuin founded the University of Paris, in 800.

The account of his pilgrimage to the Holy Land, and to Persia, is given by himself. His object in remaining at Gazna, for three years, was his obtaining this single piece of antiquity, which cost him in wedges of gold, at least £500, which, at this distance of time, would have amounted to four times that sum. He describes the roll on which it was written in large Hebrew characters of the earliest form, as being two feet nine inches wide, and nine feet in length, and, according to his relation, preserved in the original ark of gopher wood, adorned with Mosaic work, though in a state of decay, from the injuries of time.

Nothing can be produced to invalidate this authentic statement, and, consequently, it merits our credence. It could not be brought forward by him, to answer any end of a secular nature, as it appears he never made it public, beyond the circle of his friends, and when grown old, he left it, with his other manuscripts, to a friend, a priest in Yorkshire. Its preservation from one hand to another, for so many centuries, is easily accounted for, both from its intrinsic merit, and its extraordinary character.

Its having been known to our first reformers, is evident from the testimony of that illustrious leader, Wickliffe. Its falling afterward into neglect, might have been caused from the very few learned men who lived in the following dark ages of Popish ignorance; when little was known, even by the priesthood, beyond their missals, litanies, and breviaries.

The manner of its being brought to light, about a century since, was quite accidental; but then being laid before a distinguished nobleman, who appears to have been high in office, on the most important occasion, that of a new translation of the sacred Scriptures, when he delivered his judgment of it, as a work of great sincerity, plainness, and truth, and whose opinion of it was, that the book of Jasher ought to have been printed in the Bible before the book of Joshua.

From that time, it appears to have been preserved only for its antiquity and curiosity, till it fell into the present Editor's possession, who, on perusing it, saw sufficient reason for its publication, especially as it supplies a chasm in the history of the Judges, from the death of Joshua, including the elders who outlived him, and judged Israel. These are Caleb, who judged Israel twelve years; Jasher, who succeeded him, and Othniel, who saved Israel from Chushan Rishathaim; and then the events are recorded in regular succession of the succeeding Judges.

One of the most remarkable circumstances is, that this book is not more frequently referred to, but that I account for on this principle, that it was not regarded as an inspired work, as the books of Moses were. It makes no claim of that nature, Jasher declaring that he received his information from Caleb, his father, and Hezron, his grandfather, and from Azuba, his mother. This applies to the events which occurred before his own times. He afterwards records facts, as they arose, and states them with the simplicity and force of truth. They

agree, in general, with the statements in the books of Moses, and where they differ, it appears that he relates one series of facts, which are not narrated by Moses, although likely to have occurred at the same time. But it is remarkable, that Jasher does not ascribe the causes which gave birth to the events narrated by him, nor does he introduce his commands with the authority of a lawgiver, or proclaim them, as Moses did, with "Thus saith the Lord."

As a book of record, it appears to have truth without mixture of error, for its peculiar object and design. His name, Jasher, or the Upright, seems to stamp all his words and actions, and his counsels and laws are dictated by love to his countrymen, zeal for the honour of God, and a regard to the welfare of his people and nation, and their posterity, for whom he prays with ardour and affection to the time of his death.

I come now to the internal evidence, which verifies the authenticity of this work, and proves it the very genuine production of JASHER. He begins with the creation of the world, and, in a manner similar to Moses, relates the first production of this system. There is a perfect accordance in his account of the formation of light, which he says, shone forth from the firmament and enlightened the abyss; and the abyss fled before the face of the light, and divided between the light and the darkness; so that the face of nature was formed a second time. Then he proceeds to relate the formation of the sun and moon, which he says appeared in the firmament, the one to rule the light, and the other to rule the darkness. His account of the creation of man is truly sublime, and determines a point of the highest importance, the immortality of the soul. The question has long been agitated as to the sense in which the image of God, in which man was made, consisted. Here is a testimony of infinite value in the solution of this point, and worthy of being recorded in every language under the face of the heavens. It answers all the learned arguments of Doctor Warburton, in his divine legation of Moses, proving the great doctrine of the immortality of the soul, and a future state of rewards and punishments, to have been the undoubted judgment of the first patriarchs. The grandeur of this passage exceeds all the strains of human description. "And when all these things were fulfilled, behold JEHOVAH appeared in Eden, and created man, and made him to be an image of his own eternity." This passage proves that the first ages were fully convinced that man is formed for eternity, capable of immortality, and ordained for a never-ending existence, and, consequently, an heir of everlasting happiness or misery.

This doctrine established, all the offices of religion, morality, and humanity flow from it. Man must be an accountable being, and ordained by his glorious Creator to live for ever.

It is to be observed, that the fall of man, the promise of the woman's seed, and the early predictions of a deliverer, are not mentioned by Jasher; nor does he at all allude to any of the predictions in the books of Moses, excepting those of his song, in which the future fates of the tribes are predicted. Shall we determine this to have arisen from his knowledge, that these subjects were designed to be revealed by the Hebrew lawgiver, or from his ignorance of them? It appears to me, that his book is simply a work of record, and not of revelation or prediction, and that the divine mysteries were appointed to be made known by one greater than JASHER, his master and teacher.

The words of **ALCUIN**, which are to be read before
The Book of Jasher.

I* Alcuin, of Britain, was minded to travel into the Holy Land, and into the province of Persia, in search of holy things, and to see the wonders of the east. And I took unto me two companions, who learned with me, under able teachers and masters, all those languages which the people of the east speak; namely, Thomas of Malmesbury, and John of Huntingdon: and though we went as pilgrims, yet we took with us, silver, and gold, and riches. And when we came unto Bristol, we went into a ship bound for Rome, where we tarried six months, and learned more perfectly the old Persic language. Here the Pope blessed us, and said, Be of resolution, for the work ye have undertaken is of the Lord. From Rome we went to Naples, and tarried there three days, and from thence to Salerno, and from thence to Palermo. We went through Sicily, and took Melita in our way, where we abode six days. Hence we sailed for the Morea, visited Athens, Thessalonica, Constantinople, Philadelphia, Pergamus, Smyrna, Ephesus, Antioch, Coloss, Cappadocia, Alexandria, Damascus, Samaria, Bethel, and Jerusalem. Here we stayed six weeks, and the patriarch John received us kindly. And after having visited every part of the Holy Land, particularly Bethlehem, Hebron, Mount Sinai, and the like, we crossed an arm of the Persic Gulph at Bassora, and went in a boat to Bagdad, and from thence by land to Ardevil, and so to Casbin. Here we learnt from an Ascetic, that at the furthestmost part of Persia, in the city of Gazna, was a manuscript, wrote in Hebrew, of *The Book of Jasher*. He stimulated us to this undertaking, by observing, that *The Book of Jasher* was twice mentioned in the *Holy Bible*, and twice appealed to as a book of Testimony, and that it was extant before the writings which are now stiled, *The Books of Moses*. We immediately undertook the journey, going by the way of Ispahan, where we tarried three weeks; at length we arrived at Gazna. Here we laid aside the pilgrims' dress, and I hired a house, where we dwelt during our stay in this city, which was about three years.

I soon became acquainted with the keeper of the library which belongs to the community of this city, and enquired of him concerning *The Book of Jasher*, which the recluse at Casbin had told us of. He said, he had read of such a manuscript in the catalogue of the library, but had never seen it, though he had been custos for

* Alcuin lived in the eighth century. See Biography of Alcuinus Flaccus.

forty-five years, but that it was locked up in a chest, and kept among the pieces of antiquities in a separate part of the library. As I lived nigh the custos, so I soon became familiar in his family ; wherefore one day I took the opportunity to tell the custos, that I was very much obliged to him for the civilities he had shewn me, and particularly for the free access he had given me to the library ; at the same time I made him a present of a wedge of gold, in value fifty pounds, which he readily accepted. The next time I went to the library, I begged the favour I might see *The Book of Jasher*. He then immediately turned to the catalogue, where it was written, *The Volume of Jasher*. He conducted me into a long room, where he shewed me the chest it was in. He now informed me, that the key was in the hands of the city-treasurer, and that, upon proper application, I might see the volume. The custos introduced me to the treasurer, and related to him the substance of my request. He smiled, and said, he was not then at leisure, but he would consider of it. The next morning I sent John of Huntingdon to the treasurer with a wedge of gold of the value of one hundred pounds, by way of a present. By John, he sent me word, that he would meet me at the library about the ninth hour.

The time being come, the treasurer, the custos, and I, met at the library, when the treasurer having unlocked the chest, shewed me the book, which he called, *The Volume of Jasher*. And then he locked the chest, and gave the key to the custos, telling him, that it was permitted that I might read in the volume, as often as I would, in the presence of the custos, and in the library.

The Book of Jasher is a great scroll, in width, two feet three inches, and in length about nine feet. It is written in large characters, and exceeding beautiful. The paper on which it is written is for thickness the eighth of an inch. To the touch it seemed as soft as velvet, and to the eye as white as snow.

The ark is of Mosaic work, finely and curiously wrought, but time and accidents have very much defaced the external ornaments of it.

After this I had free access to *The Book of Jasher*. The first thing which commanded my attention was a little scroll, intituled, *The story of the Volume of Jasher*. This informed me, that Jasher was born in Goshen, in the land of Egypt, that he was the son of the mighty Caleb, who was general of the Hebrews, whilst Moses was with Jethro in Midian ; that on the embassy to Pharaoh, Jasher was appointed virger to Moses and Aaron, to bear the rod before them ; that as he always accompanied Moses, Jasher must have the greatest opportunities, of knowing the facts he hath recorded ; that from his great attachment to truth and uprightness, he early received his name, יָשָׁר ; that it was a common saying in Israel of him, *Behold the upright man* ; that Jasher wrote the volume which bears his name ; that the ark was made in his life-time ; that he put the volume therein with his own hands ; that Jazer, the eldest son of Jasher, kept it during his life ; that the princes of Judah successively were custoes thereof ; that the ark and book in the last Babylonish Captivity was taken from the Jews, and so fell into the hands of the Persian monarchs ; and that the city of Gazna had been the place of its residence for some hundred years.

This excited in me a great desire of reading the volume itself. The work was divided into thirty-seven parts or portions. One of these portions I read at this time, and so two every day until I had read the whole through. The custos then informed me, that there were in the two side boxes of the chest, certain notes or remarks, which some of the ancients had made on several passages contained in *The Book of Jasher*. These also I read.

I had now conceived a great desire of returning to England, with a transcript of *The Book of Jasher*, and of the Notes. Hereupon, I and my companions petitioned the commonalty of the city, that we might have the liberty of taking a transcript thereof. Here we were opposed by the treasurer, and our petition was rejected. Some months after this, it came into my mind, that we would petition to have leave to make an English translation of the said Book and Notes. Accordingly, one morning, having drawn up the petition, I sent John of Huntingdon with it, and a wedge of gold to the treasurer, with a letter desiring his opinion of it. After some days, I received for answer, that he had considered of my request, and would shortly relate the affair to the recorder of the city, and take his opinion thereon. Upon this, I despatched Thomas of Malmsbury with a wedge of gold, as a present to the recorder, together with a copy of the petition I had sent the treasurer. A few days after this, I received directions from the recorder, to attend the next court, and then our petition was granted. The order of court ran thus: "We grant unto Alcuin, and his two assistants, full liberty and power of translating out of the original Hebrew, *The Volume of Jasher*, with the Notes appertaining thereto, now contained in a chest in the public library of Gazna, into English, and into no other language whatever. And we likewise order, that the said English translation be made in the library, and in the presence of the custos at such times of the day as shall be most convenient to the said custos."

We soon began the translation in this manner: The manuscript was laid on a table, round which the custos and we sat. The custos opened the volume, and we read the first part or portion, and were permitted to set it down in the original; from whence we made each a translation, and then the custos burnt the part we had so transcribed. And this was the manner in which we proceeded, but the custos would not suffer us to carry home any of our papers.

In fine, after the labour of near a year and six months, we completed the translation of the Book and Notes, to which translation this is prefixed. The treasurer and custos burnt all other papers wrote by either of us, and took from us the translation we had made.

In this dilemma we remained for some time, till, by a proper application, and by petitioning the court a second time, after having been solemnly sworn, that we had taken no other copy, nor were possessed of any other papers, besides that translation of *The Volume of Jasher*, then before the court, the translation was delivered to us, with a charge, that we should not let any person take a copy thereof in any place we passed through in our return to England; which we solemnly promised; and then we were dismissed, with proper credentials for our return through Persia.

We now re-assumed the pilgrims' dress, and after a stay of almost three years, left Gazna, and came to Ispahan, from thence to Casbin, and so back to Rome. Here we stayed some time, and I had an audience of the Pope, when I related to his Holiness, that I had seen *The Book of Jasher*, spoken of in *Joshua*, and in the *Second Book of Samuel*. The holy father, who was now ninety-five years of age, turned to the places I referred to, and then cried out, *I have lived to the days of forgetfulness.*

After a short stay at Rome, we sailed for England, and landed at Bristol, after we had been absent seven years.

VARIOUS READINGS.

- | | |
|--|--|
| <p>Chap. i. ver. 1. IN the head of time.
 6. the one that did rule the light, the other that did rule whilst it was dark.
 19. and who made the harp and the organ.
 20. in his time men began, &c.</p> <p>Chap. ii. ver. 2. and who ventured to travel, &c.
 12. and why should we abolish the customs, &c.</p> <p>Chap. iii. ver. 2. have deviated from their paths.
 10. were at variance.
 13. shall inherit after me.
 20. Out of thee shall come forth a great nation.
 * 26. a great dearth of grain in that land.
 * 27. was advanced in Egypt.</p> <p>Chap. v. ver. 8. that opened the womb.</p> <p>Chap. vi. ver. 7. neither will we bow down to Pharaoh one day more.
 9. for he had been gone out of the land, &c.
 17. seemed as strangers to Moses.
 22. behold our deliverance is in him.</p> <p>Chap. vii. ver. 8. I never before heard of the sayings of your fathers.</p> <p>Chap. viii. ver. 13. that I am a messenger to you.
 19. had left off to be so.</p> <p>Chap. ix. ver. 16. And the people were sorely vexed.</p> <p>Chap. x. ver. 8. The Jacobites יַעֲקֹבִי are not able to fly from us.</p> | <p>Chap. x. ver. 11. wherefore hast thou thus deceitfully undertaken to lead us out of Egypt.
 12. unto the enemies of circumcision.
 29. between two straits.</p> <p>Chap. xi. ver. 3. And the sun and the moon gave their light whilst these things were done.</p> <p>Chap. xii. ver. 18. Seeing ye will not be able to find food for them in the desert.
 21. and when we shall depart from hence we know not.</p> <p>Chap. xiv. v. 2. whom Moses had caused to return.
 3. and they pitched their tents at the foot of mount Horeb.
 5. this, my daughter Zipporah, thou hast taken to be thy wife.
 26. and his name shall stink.
 32. shall find useful.</p> <p>Chap. xvi. ver. 4. even according to the plan Jethro had laid down.</p> <p>Chap. xvii. v. 2. wise men to hear and speak for you.
 20. his spirit was moved within him.</p> <p>Chap. xviii. v. 7. But Aaron stood aghast.</p> <p>Chap. xxi. ver. 2. Is not good for the commonweal of Israel.
 3. Labour, industry, and pains-taking, will they be alien to.
 5. Are not all the tribes of Israel sanctified?</p> |
|--|--|

* Publishers' Note: There seems to be an original error in the numbering of these references. The reader will find more probable correspondence between the two references above and verses 43 and 44 of Chapter III.

VARIOUS READINGS.

- | | |
|--|--|
| <p>Chap. xxi. v. 7. the words of evil you now speak.
 10. Depart from Korah, and those that are with him.
 14. and they fled every one to his dwelling.</p> | <p>Chap. xxxii. v. 4. Cut off the flesh of thy fore-skin, then shalt thou beget a son.
 7. Take sharp knives.
 10. after he cometh out of the womb.</p> |
| <p>Chap. xxii. v. 4. were familiar with the sons of Israel.</p> | <p>Chap. xxxiii. v. 8. and let them ask of them the reason for their so doing.
 9. and behold they were well pleasing to the eye.
 11. Wherefore have ye built this tabernacle and this altar? Surely to defy Joshua and the elders of Israel.
 17. turned away the anger of Phinehas, &c.</p> |
| <p>Chap. xxiii. v. 24. the thoughts of the evil one against this people.</p> | |
| <p>Chap. xxiv. v. 4. to bring a description of the land.
 6. their dwellings shall you number.
 12. Caleb hath the truth in him.</p> | |
| <p>Chap. xxvi. v. 17. That Judah may be many in number.</p> | <p>Chap. xxxiv. v. 7. were too strong for them.
 * 10. Who can command the Reubenites, the Gadites, and all the people of Israel, to go up to the war.</p> |
| <p>Chap. xxvii. v. 12. in whom dwelt discernment.
 14. Be not angry, O King.
 15. Whom thou dost not worship, is on their side.
 20. It is the advice of one who has discovered our nakedness.</p> | <p>Chap. xxxv. v. 2. Who shall be judge in Israel?
 18. then should we be able to drive out the nations.</p> |
| <p>Chap. xxviii. v. 10. And the bridge.
 19. and it became separated to holy uses.
 25. put an end to the designs of Achan.</p> | <p>Chap. xxxvi. v. 5. It seemeth well unto me, that ye gather yourselves together at Bethel, that I, and the elders of Israel, may make an agreement with you.</p> |
| <p>Chap. xxix. v. 2. let no man escape alive.</p> | |
| <p>Chap. xxx. v. 11. Sun, rest thou on Gibeon, and shine thou, moon, on the valley of Ajalon.</p> | <p>Chap. xxxvii. v. 16. And there was a great want of grain in Canaan.
 17. seated Joseph on his right hand.</p> |

* Publishers' Note: This verse will be found to correspond more correctly with verse 19 of Chapter XXXIV.

¶ THE BOOK OF J A S H E R .¹

I Heb. THE UP-
RIGHT.

CHAP. I.

1 *The formation of the world. 3 the light shineth. 7 the earth is productive. 11 the creation of man. 13 the birth of Cain and Abel. 17 of Enoch. 23 the death of Adam.*

A. M.
1.

^aHeb. the prime

^bHeb. the desert

^cHeb. the atoms

^dHeb. confused
mass of matter.

^eHeb. the flame,
or, burning.

^fHeb. the bot-
tomless pit.

1 **WHILST** it was the ^abe-
ginning, darkness over-
spread the face of ^bnature.

2 And the ^cether moved up-
on the surface of the ^dchaos.

3 And it came to pass, that
a great ^elight shone forth from
the firmament, and enlighten-
ed the ^fabyss.

4 And the abyss fled before
the face of the light, and di-
vided between the light and
the darkness.

5 So that the face of nature
was formed a second time.

6 And behold there appear-
ed in the firmament two great
lights: the one to rule the
light, and the other to rule
the darkness.

7 And the ^gground brought
1

^gHeb. the earth,
or, nature.

forth grass: the herb yielding
seed, and the fruit-tree after
his kind.

8 And every beast after his
kind: and every thing that
creepeth, after their kind.

9 And the waters brought
forth the moving creatures, af-
ter their kind.

10 And the ether brought
forth every winged fowl, after
his kind.

11 ¶ And when all these
things were ^bfulfilled, behold
ⁱJEHOVAH appeared in ^kEden,
and created man, and made
him to be an ^limage of his own
eternity.

12 And to him was given
power and ^mlordship over all
living creatures, and over eve-
ry herb, and over every tree
of the field.

13 And it came to pass, in
process of time, that the man
begat ⁿCain: and he also be-
gat his brother ^oAbel.

14 And Cain was the first
man who tilled the ground:

A. M.
1.

^bHeb. finished.
ⁱHeb. I am that
I am.
^kHeb. delighted
^lHeb. likeness.

^mHeb. rule.

ⁿHeb. the pos-
sessed.
^oHeb. the feeder

A. M. 15 And Abel was a feeder
61. of sheep.

^pHeb. peregrination.

^qHeb. the civilized.

^rHeb. the meanspirited.

^sHeb. the experienced.

16 And Cain went out and dwelt on the east of Eden, in the land of ^pNod.

17 And Cain begat ^qEnoch : then did men begin to build cities.

18 And unto ^rLamech was born ^sJabal : he was the first who taught men to build tents.

^tHeb. the emulous.

19 And unto Lamech also was born ^tTubal-Cain : he was the first who wrought in brass and iron, and who builded up the ^uharp and the organ.

^vHeb. all kinds of music.

^wHeb. the regular.

^xHeb. the despondent.

20 And ^xSeth begat ^yEnos : then began men by name to call on the Lord.

^zHeb. the flesh.

21 And all the days of the life of ^zAdam, there was rest, and peace, and quiet, unto all men.

22 For they listened unto all things, concerning which he spake unto them.

930.

23 And Adam lived nine hundred and thirty years, and he died.

CHAP. II.

1 *The birth of Noah.* 2 *he first buildeth the ship.* 4 *all the people speak one language.* 8 *Noah dies.* 10 *Peleg is born.* 11 *he divideth the land.* 13 *Nimrod opposeth Peleg, and the people are dispersed.*

1056.

1 **A**ND Lamech, the son of ^aMethuselah, begat ^bNoah.

^cHeb. the soil of death.

^dHeb. rest.

2 And Noah was the first who builded the ship : and who sojourned upon the great waters.

3 And he was the father of those who go down into the deep, and who occupy themselves in much water.

4 At this time the whole was of one ^elip, and of one word : and there was peace unto all.

5 ¶ And it came to pass, that men were multiplied before the face of the earth ; and they became mighty, and men of renown.

6 And ^fJaphet, and his sons, and his sons' sons, said unto Noah, Behold, thou art our ^gfather ! permit us, we beseech thee, seeing the land is not able to bear us, our children, and our herds, and our flocks, to pass over and dwell in the plain of ^hShinar.

ⁱHeb. the persuader.

^jHeb. ruler.

^kHeb. vigilance.

7 And Noah said, Be it unto you, as ye list : only this thing I command ye, that ye worship the God of your fathers, observing all things which ye have received.

8 And Noah lived nine hundred and thirty years : and he died.

2010.

9 And from these men of renown rose up great nations, by whom the isles of the ^lGentiles were peopled.

^mOr, strangers.

10 ¶ And it came to pass, in process of time, that there stood up among men, ⁿPeleg, the son of ^oEber.

1729.

^pHeb. the divider.

^qHeb. the wrathful.

A. M.
1750.

11 It was he who first invented the hedge and ditch, the wall and bulwark: and who by lot divided the lands among his brethren.

^k Heb. the headstrong.

12 And ^k Nimrod said, Wherefore should we obey Peleg: and why should we forsake the customs of our forefathers.

13 And the people hardened unto him: for Nimrod was a mighty hunter, and a man of renown.

14 And there arose a great strife among the people: and they were scattered upon the earth.

15 And Nimrod builded him cities: and he gathered together the scattered of the land.

CHAP. III.

1 *Abraham and Sarah. 4 he leaves Canaan. 6 goes into Egypt. 8 his riches. 11 removes to Mamre, 16 circumcises himself. 20 Sarah dissuades him from slaying his son Isaac. 39 his death. 41 Isaac dies. 43 a famine in Canaan. 48 Pharaoh sends for Jacob into Egypt. 51 Jacob goes. 53 his death*

2093.

^a Heb. the multitude.
^b Heb. the discontented.
^c Heb. the fruitful.

1 AND ^aAbraham was the son of ^bTerah: and ^cSarah was the wife of Abraham.
2 And Abraham said, Lo, the nations are full of confusion: and the inhabitants of the earth have perverted their ways.

3 Thus saith Abraham, the son of Terah, I have spied iniquity among the Gentiles, and evil among the sons of Cain.

A. M.
2098.

4 And Abraham departed from his brethren, and passed through the land of ^dCanaan, he and his wife; and he pitched his tent on the plain of ^eMoriah.

^d Heb. delightful.

^e Heb. morose.

5 And as he journeyed still on to the south, he heard a voice saying unto him, ^fI will make of thee a great nation.

^f Heb. Out of thee shall come forth a great nation.

6 ¶ And Abraham went into ^gEgypt: and he abode there, and found favour with ^hPharaoh.

^g Heb. bondage.

^h Heb. the unwilling.

7 And Pharaoh gave unto Abraham, sheep and oxen: and he-asses and she-asses, and men-servants and maid-servants.

8 And Abraham was rich in cattle, and in men-servants and maid-servants, and in silver and gold: and Abraham went up out of Egypt, even unto ⁱBethel did he go.

ⁱ Heb. house of God.

9 And the herds and possessions of Abraham increased exceedingly: so that the ^kland was not able to bear them.

^k Heb. spot.

10 Insomuch that the servants of Abraham, and the servants of ^lLot strove together.

^l Heb. the distressed.

11 Then Abraham arose, his wife, his servants, and his flocks: and he removed his tent, and he came and dwelt

A. M. in the plain of ^mMamre, nigh
2103. unto ⁿHebron.

^mHeb. rebellion
ⁿHeb. charm.

12 ¶ Now so it came to pass, that Sarah, Abraham's wife, had not brought forth her first-born.

13 And Abraham complained, and said ; Unto me thou hast not given an heir : lo ! the stranger, born in my house, shall rule after me.

14 And Abraham heard a voice saying unto him, Circumcise the flesh of thy foreskin, for therefore art thou barren.

15 And Abraham did so : and he went in unto Sarah, and she conceived, and bare a son, and he called his name ^oIsaac.

[•]Heb. the laugh

16 And Abraham was ninety and nine years old, when he circumcised the flesh of his foreskin.

17 And Abraham removed from the plains of Mamre, and went and dwelt between ^pKadesh and ^qShur.

^pHeb. holy.
^qHeb. strong.

18 And Abraham was stricken in years, and his strength failed him.

19 And when Isaac was twenty and five years old, Abraham heard a voice, saying, Take thy son, and slay him, and offer him up a burnt-offering in the land wherein he was born.

20 And Sarah spake unto Abraham, and said, The holy voice hath not so spoken ; for remember thou the words

of that voice which said unto thee, I will make of thee a great nation. A. M. 2144.

21 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

22 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

23 And Abraham said unto his young men, Abide ye here with the ass ; and I and the lad will go yonder and worship, and come again to you.

24 And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son ; and he took the fire in his hand, and a knife ; and they went both of them together.

25 And Isaac spake unto Abraham his father, and said, My father : and he said, Here am I, my son. And he said, Behold the fire and the wood : but where is the lamb for a burnt-offering ?

26 And Abraham said, My son, God will provide himself a lamb for a burnt-offering : so they went both of them together.

27 And they came to the place which God had told him of ; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son,

A. M. and laid him on the altar upon the wood.

28 And Abraham stretched forth his hand, and took the knife to slay his son.

29 And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

30 And he said, Lay not thy hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

31 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

32 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.

33 ¶ And the angel of the Lord called unto Abraham out of heaven the second time,

34 And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

35 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea

shore; and thy seed shall possess the gate of his enemies.

36 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

37 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.]

38 And Abraham repented him of the evil he purposed to do unto his son, his only son, Isaac.

39 And Abraham died, and was buried; even in the place where Sarah his wife was buried, there was he buried also.

40 ¶ And Isaac begat [†] Jacob of [†] Rebecca his wife.

41 And it came to pass, in process of time, that Isaac was gathered unto his fathers: and Jacob increased in men-servants, and in maid-servants, and in sheep, and in oxen, in he-asses and in she-asses, and in silver and in gold.

42 And Jacob dwelt in the land of Canaan.

43 ¶ And it came to pass, after many days were fulfilled, that there was a great famine in that land.

44 And [†] Joseph, one of the sons of Jacob, in those days ministered in Egypt.

45 And Jacob said unto his sons, Arise, go down into Egypt, and buy ye corn for us, your wives, and your little ones, that we and they may live, and not die.

A. M.
2144.

2190.

[†]Heb. the supplanter.
[†]Heb. the glutted.

2292.

[†]Heb. the added

A. M.
2299.

46 And they saddled their asses, and they journeyed into Egypt, and they hastened to do according to all that Jacob had spoken, for the famine was sore in the land.

47 And Joseph interceded for his brethren: and Pharaoh said unto the sons of Jacob, Lade ye your beasts, and return ye into the land of Canaan.

48 And say ye unto your father, Thus saith Pharaoh, king of Egypt, Come unto me, ye, your wives, your sons, and your daughters, and your little ones; and ye shall dwell in the land of Egypt, and ye shall eat of the ^ufat of the land.

^u *Heb.* the best food.

49 And they returned into Canaan; and they told unto Jacob, their father, all those things which Pharaoh had commanded them.

50 And Jacob accepted the offer that Pharaoh had made him, because the famine was sore in the land of Canaan.

51 And Jacob delayed not, but came down, he, and his family, into Egypt.

52 And Pharaoh gave him the land of ^{*}Goshen to dwell in, which was near.

^{*} *Heb.* nigh.

2315. 53 And Jacob died in the land of Goshen, in the land of Egypt.

CHAP. IV.

2 *The Israelites increase.* 4 *They want to go into Canaan.* 6 *Pharaoh will not let them go.* 13 *Zaphn's counsel.* 20 *The Israelites are taxed.*

1 **AND** the children of Israel sojourned in the land of Egypt many years after the death of Jacob their father.

A. M.
2335.

2 And it came to pass in process of time, that they increased abundantly, and they waxed mighty; and the land of Goshen was filled with them.

3 And they sent messengers unto Pharaoh, king of Egypt, saying:

4 The land in which we dwell is not able to bear us, our children, our flocks, and our cattle; wherefore we pray thee, suffer us to return into the land of Canaan from whence we came out.

5 And Pharaoh said unto his servants, even unto the wise men of his kingdom:

6 How is this, that the children of Jacob say unto us, Suffer us to return into the land of Canaan from whence we came out?

7 Are they not the subjects of the Egyptians? have we not bought them with a price?

8 And the wise men answered Pharaoh, and said: When the famine was sore in the land of Canaan, thy father's father gave unto Jacob and his children the land of Goshen for to dwell in, and with the fat of Egypt were they sustained.

9 Now, know, O king, in those days, thy father's father advanced one Joseph, an ^aHe-

^a *Heb.* the alien.

A. M. 2375. brew, who was the son of ^bJacob.

^b Heb. the exactor.

10 And he was a stranger in the land of Egypt; and he bought Egypt with a price.

^c Heb. rebel.

11 And Pharaoh said, have we nourished them, and shall they now turn up the heel against us?

^d Chald. the hard.

12 And ^d Zapnah stood forth and said: Hearken unto me, O Pharaoh, king of Egypt, let thy servant speak, let the words of my mouth find favour before thee.

13 And Zapnah said, The children of Jacob are become a great people for number; and they increase daily, and they thirst after dominion.

^e Heb. go in.

14 And peradventure it shall come to pass that they shall join themselves unto our enemies, and fight against us, and slay us, and take away from us our inheritance.

15 Send therefore unto Goshen, even unto the children of Jacob, saying, Ye shall number the males according to your tribes, from him that is able to go forth to battle, even to the hoary head; the females also ye shall number, ye shall number the children of Jacob both males and females.

16 And Pharaoh did so: and Pharaoh said: Behold the sons of Jacob are more in number than my own people.

17 Up now, let us set over them task-masters; for the

land of Egypt groaneth, it is heavy laden, it bendeth under its burthen.

18 Now the land of Egypt gave of its increase unto Pharaoh, the fifth part thereof.

19 And Pharaoh said: Of the increase of the land of Egypt shall ye every year bring into my storehouses, the tenth part thereof.

20 And of the increase of the land of Goshen shall the children of Jacob bring unto Pithom and Raamses year by year the tenth part thereof, without waste shall they bring it.

21 So the Egyptians were eased of their burthens; and the children of Israel were grievously oppressed.

22 ¶ All these things which I Jasher have written, received I from ^bCaleb my father, yea, even from ⁱHezron my father's father, and from ^kAzuba who travailed with me.

^f Heb. accomplished.
^g Heb. threatening.

^h Heb. the hearty.
ⁱ Heb. the arrow of joy.
^k Heb. the chaste.

CHAP. V.

4 Pharaoh again oppresses the Israelites. 6 He orders the males of the Hebrews to be killed. 8 Moses is born. 13 Pharaoh's daughter intercedeth for the Hebrew males. 14 Moses becomes her son.

1 **THESE** are the words of Jasher, the son of Caleb, by Azuba.

2385.

2 And it came to pass in process of time, that the children of Israel were multiplied exceedingly.

^l Heb. prevailing.

A. M.
2395.

3 And they said one unto the other, Shall we bow down and serve the Egyptians, seeing we are become more, and mightier than they.

4 And the sayings of the children of Israel were told unto Pharaoh ; and he said, They are wanton, they lift up the heel ; set over them more task-masters.

5 And they did so ; but it availed not : for the more the house of Jacob was afflicted, the more they increased and multiplied.

6 And Pharaoh was greatly vexed, and he said, This people will eat us up ; wherefore ye shall slay every male of the Hebrews that cometh out of the womb, in the day that he is born shall he surely die.

7 Now when the daughter of Pharaoh heard of these things she sought to turn away the evil imaginations of her father against the males of the children of Israel.

8 And it came to pass that ^bMoses the son of ^cAmram, by ^dJochebed his wife, was the first male that came out of the womb after the decree of Pharaoh, king of Egypt, to slay all the males of the Hebrews.

9 And Jochebed the mother of Moses, with ^eMiriam his sister, came unto Pharaoh's daughter ; and Jochebed said, Behold here the son of thy handmaid !

^a Heb. drawn from the water.
^c Heb. the robust.

^d Heb. the comely.

^e Heb. the praiser.

10 And Pharaoh's daughter said, What wist you ?

11 And they said, Thy father hath commanded that this infant be slain ; yea, and that all the Hebrew males as soon as they are born be slain also.

12 And Pharaoh's daughter said, Give unto me the child. And they did so. And she said, This shall be my son.

13 And it came to pass, that the wrath of Pharaoh was turned away from slaying the males of the Hebrews.

14 And the child Moses grew and increased in stature, and was learned in all the magic of the Egyptians.

CHAP. VI.

3 *Moses leaves Egypt, and goes into Goshen.* 5 *Proposes to his brethren to shake off the Egyptian yoke.* 8 *Pharaoh hears of this.* 10 *Moses flies into Midiam.* 12 *Caleb invents the bow.* 14 *Moses comes into Goshen.* 18 *The Hebrews reprove Moses.* 21 *Their burdens.*

1 **AND** it came to pass in those days, that Pharaoh died ; and the daughter of Pharaoh died also.

2 And there arose up a king who knew not Moses ; neither regarded he the children of Israel.

3 ¶ When all these things were accomplished, Moses came up out of Egypt ; and he sojourned with his brethren in the land of Goshen.

A. M.
2433.

2473.

A. M.
2473.

4 And Moses saw the oppression of the Egyptians, wherewith they oppressed his brethren : and it grieved him to the heart.

5 And he said unto his brethren, Let us shake off the yoke of the Egyptians : let us cast away their bondage from us.

6 We be more in number than the people of Egypt, the lesser should always bow down and serve the greater : as it is written in the prophecy of Jacob our father.

7 The fifth part of the increase of our lands will we not give the Egyptians : neither will we serve Pharaoh any longer.

8 Now when it was told Pharaoh, That Moses stirred up the people : and made them uneasy under their burthens ;

9 That Pharaoh sent messengers unto Moses, but they found him not : for he had fled out of the land of Goshen from the face of Pharaoh, into the land of ^aMidian.

10 And Moses abode with ^bJethro, the prince of Midian : and Moses took to wife, ^cZipporah, the daughter of Jethro. And he dwelt with him thirty and nine years.

11 ¶ And it came to pass after Moses had fled from the face of Pharaoh, and had left his brethren in the land of Goshen,

12 That Caleb, the son of Hezron, invented the bow : for he was a mighty man, and a man of renown.

13 He taught the children of Jacob to shoot with the bow : he learnt his brethren to prepare themselves for the battle.

14 ¶ And Moses was eighty years old : and it was told unto him, saying, Pharaoh who sought thy life is dead.

15 And Moses sent ^eGer-shom his son before his face : and Moses came, he and his wife, into the land of Goshen, even to his brethren did he come.

16 And Moses spake unto the children of Israel, and said, Whilst I sojourned in the land of Midian, I heard a voice saying unto me : Arise, go up unto thy brethren, for I will by thy hand bring back the children of Jacob, and they shall possess the land of Canaan from whence they came out.

17 And the elders of the children of Israel knew not Moses : neither regarded they the words of his mouth.

18 And they said unto Moses, Thou hast polluted the house of Jacob : for lo ! thou hast taken to wife one who is not an Israelite.

19 And Moses said : 'I have sinned.

20 And Moses put away Zipporah and her children :

A. M.
2488.

2512.

^eHeb. the peregrine.

^a Heb. judging.

^bHeb. the excellent.

^c Heb. the cause of contention.

2488.

^fOr, I have deviated.

A. M.
2513.

and they returned unto Jethro
in the land of Midian.

21 ¶ Then stood forth Caleb
and said, The Egyptians have
laid on us great weights, bur-
thens that we are not able to
bear, and the necks of the
people are sore through the
pressure thereof;

22 Let us therefore hearken
unto the words of Moses; per-
adventure salvation is on his
right hand.

23 For this fifty years have
we served with great toil the
Egyptians, with the sweat of
our brows we have borne hea-
vy burthens, and they have not
touched them with the little
finger.

24 And Moses said, Trust
in the Lord God of your fa-
thers, for he will bring you
up out of the affliction where-
with the Egyptians oppress
you, unto the land of our fa-
ther Jacob, unto a land flow-
ing with milk and honey.

25 A land whereon my feet
have stood, and mine eyes
have seen :

26 That ye may be a great
people, a people whose num-
ber may be as the stars in the
firmament, and as the sand
upon the sea-shore.

27 Wherefore I will go unto
Pharaoh, peradventure he will
let the children of Israel go up
out of the land of Egypt unto
the land of Canaan, even unto
the heritage of our fore-
fathers.

CHAP. VII.

A. M.
2513.

2 *Moses goes unto Pharaoh. 6 De-
sires that he might lead the He-
brews into the land of Canaan. 10
Pharaoh straightens the Hebrews.
16 They are angry with Moses
and Aaron.*

1 **AND** it came to pass, when
the people saw all the
signs and the wonders which
Moses wrought in the sight of
all Israel, in the presence of
the congregation, that they
believed.

2 And Moses said unto the
elders of Israel, Send also with
me ^aAaron, my brother, that he
may be a spokesman for me,
and for you.

3 And also Jasher, the son
of Caleb, that he may bear
the rod before us.

4 And the elders of Israel
said unto Aaron, and unto Ja-
sher, Go, and may ye, and all
the children of Jacob, find fa-
vour in the sight of Pharaoh,
king of Egypt.

5 Then went Moses unto
Pharaoh, and said, Fourscore
and one years have we served
thee, yea, with rigorous ser-
vitude have bowed down our
necks unto thee.

6 And behold the land of
Goshen is not able to bear us ;
the number of thy servants in-
crease daily, wherefore, let us
now pass through the land of
Egypt unto the wilderness, that
we may go and sojourn in the
land of Canaan, from whence
we came out.

^aHeb. the elo-
quent.

A. M. 7 For behold, O Pharaoh!
2513. thus hath said our forefathers,
Abraham, Isaac, and Jacob:
The land of Canaan shall be
thine inheritance, it shall be
the dwelling of your sons, your
sons' sons, and your posterity
for ever.

8 And Pharaoh said, Are
ye come hither to mock me?
I regard not the prophecies of
your fathers, neither will I let
the children of Israel go up
out of the land.

9 The house of Jacob are
the nurture of the Egyptians:
wherefore do ye, Moses and
Aaron, dissuade the people
from their duty.

10 ¶ Then Pharaoh called
unto him the task-masters,
whom he had set over the
children of Israel, and he said
unto them, Ye are negligent;
bring ye unto my treasure-ci-
ties, Pithom and Raamses, the
fifth of the increase of the land
of Goshen, by the sixth day,
ye shall bring it to the full tale
thereof.

11 And the task-masters did
as Pharaoh had commanded;
and they pressed sore the offi-
cers of the children of Israel.

12 And they were straight-
ened for time, because the
commandment of Pharaoh was
urgent.

13 And they cried unto Pha-
raoh, and said, Give unto thy
servants other six days, so shall
we be able to obey thy voice,
O Pharaoh!

14 But Pharaoh answered,
I will not, hasten therefore,
and bring of the increase of
your lands, your flocks, and
your herds, even the fifth part
of them shall ye bring unto
Pithom and Raamses.

15 And as they departed,
the officers of the children of
Israel met Moses and Aaron
in the way, and they said unto
them,

16 Pharaoh will not hear us,
neither regardeth he the words
of our forefathers, neither hath
the words of you, Moses and
Aaron, any power over him, it
had been better for us you had
never gone forth and spake
unto him.

17 And Moses was angry
because of the sayings of the
officers of the children of Is-
rael, and Moses said,

18 Wherefore should Pha-
raoh evil intreat the children of
Israel?

CHAP. VIII.

2 *Moses persuades the people to go
out of Egypt. 8 Goes again to
Pharaoh. 12 Moses's rod. 17
Becomes a serpent. 23 Turns the
river into blood. 25 The river
brings forth frogs. 30 Pharaoh
will not let the Hebrews go.*

1 **AND** it came to pass on
the morrow, that Moses
assembled together the sons of
^aReuben, ^bSimeon, ^cLevi,
^dGershon, ^eKohath, ^fMerari,
^gIzhar, ^hUzziel, and ⁱKorah,

A. M.
2513.

^aHeb. I have
seen my son.

^bHeb. the at-
tentive.

^cHeb. copuled.

^dHeb. the stran-
ger.

^eHeb. gath er-
ing.

^fbitter.

^gHeb. bright.

^hHeb. the
strength of God.

ⁱHeb. bald.

A. M.
2513. even the heads of the families
of the children of Israel.

2 And Moses said unto them,
The heart of Pharaoh is set
against us, and it cometh to
pass, when we speak unto him
to go three days' journey into
the wilderness, that he oppress-
eth us sore.

3 And now, O elders of Is-
rael, ye this day bear me wit-
ness, how that our fathers,
even Abraham, Isaac, and Jacob,
dwelt in the land of Canaan,
and possessed the same.

4 And they said unto us, It
is a land that floweth with milk
and honey.

5 And this we ourselves
know, that the compass of it
will receive us, our wives, our
children, and our flocks.

6 Remember also the words
which Jacob spake unto us,
when as yet he was with us:
Ye shall go up and dwell in the
land of your fathers.

7 And the heads of the fa-
milies of the children of Israel
said unto Moses: Go unto Pha-
raoh in our names, in the names
of the elders of the house of
Jacob.

8 ¶ And Moses went unto
Pharaoh: and Pharaoh was
walking in his garden, by the
river side, and his wise men
were with him.

9 And Moses said unto Pha-
raoh, Let us, we pray thee,
go through the land of Egypt
unto the wilderness, that we
may serve the Lord.

10 And Pharaoh answered
and said: Surely to make a
nation of thy people, that thou
mayest rule over them, art
thou come! From whence art
thou?

11 And Moses spake unto
Pharaoh, and said, The Lord
hath sent me: out of Midian
am I come.

12 And Pharaoh said unto
Moses, What meanest that rod
that is borne before you, Moses,
and before you, Aaron?

13 And Moses spake out
aloud unto Pharaoh, and said,
Thus saith the Lord: It is the
wand and token of my power,
whereby you, and all the
Egyptians shall know, that I
am sent unto you.

14 And Pharaoh was seated
under a pavilion, he and his
wise men: and Moses, Aaron,
and Jasher, stood there also.

15 And Pharaoh said, Is
that the rod of which I have
been told, that thou, Moses,
didst throw it upon the earth,
before the elders of Israel, and
it became as a serpent?

16 And Moses said, O Pha-
raoh! it came to pass as thou
hast spoken.

17 And the heart of Pha-
raoh was as salt: and Moses
took the rod, and he threw it
down before Pharaoh, and be-
fore his servants, and the rod
became as a serpent.

18 Then the wise men, the
magicians, and sorcerers of
Egypt, threw down their rods

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A. M. before Pharaoh : and their rods
2513. became as serpents.

19 But the rod of Moses was as a serpent, when the rods of the magicians and sorcerers were not so.

20 ¶ And it came to pass on the morning of the next day, as Pharaoh walked by the river side, Mosesspake unto Pharaoh, and said,

21 Lo! this will I do; I will smite this river, which thou seest, with this rod, and the water thereof shall become as blood, and all the moving creatures therein shall die, and the river shall stink.

22 And Pharaoh said unto Moses, If thou canst do this thing, thou art able to be a lawgiver to, and a ruler over thy people.

23 And Moses smote the river with his rod, and the river was as blood : and the magicians did so.

24 And Pharaoh laughed at Moses.

25 ¶ And it came to pass on the morrow, that Moses smote the river, and it brought forth frogs in abundance, so that they crawled upon the banks thereof.

26 And the magicians and sorcerers of Egypt with their rods smote the river, and it brought forth frogs.

27 And Pharaoh spake unto Moses, and said : Where are now thy wonders, seeing my servants do the like?

28 And Moses went out from before the face of Pharaoh.

29 ¶ And Moses returned into the land of Goshen, and he called for the elders of Israel : and he told them all that he had done in Egypt.

30 And that Pharaoh would not let them from their burthens to go through the land of Egypt into the land of Canaan, as our fathers had promised unto us, and unto our seed for ever.

CHAP. IX.

1 Caleb proposes to fight their way through Egypt, 9 which is told Pharaoh, 11 who is willing to let them go on certain conditions. 19 the Hebrews sell their possessions to the Egyptians, 23 whom they spoil. 26 the Hebrews go out armed.

1 **AND** in those days it came to pass, that Caleb, the son of Hezron, stood up before the assembly of the children of Israel, and he said unto them :

2 Now know ye, that Pharaoh and his servants will not let us go peaceably through Egypt unto the promised land.

3 Are the Egyptians to compare with us? Can they bend the bow? Can they set forth the battle?

4 Are not they backsliders? Are they not weak? Do not they delight in ease and in soft raiment?

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A. M. 5 Wherefore thus saith Caleb, the son of Hezron: Up, 2513. let us take the bow, and on the morrow let us enter the land of Egypt to pass through it to the land of our father Jacob.

6 And let no man do hurt unto the Egyptians, unless Pharaoh and his servants should seek to slay us.

7 And the counsel of Caleb was pleasing unto all the disciples of the bow, who were the followers of the son of Hezron.

8 And Moses said, Caleb, the son of Hezron, hath well spoken: By midnight on the morrow, will we and all the host of Israel assay to go up out of the land of Egypt.

9 ¶ And it came to pass on the morrow, that these things were told unto Pharaoh, and unto those that were with him.

10 And the wise men of Egypt said unto Pharaoh, Let the Hebrews go, lest peradventure they slay us, our wives, and our children, and take away the land from us.

11 Then Pharaoh called for Moses, and for all the elders of the children of Israel, and he said unto them, I will let you, your wives, and your children go: only your flocks and your herds, they you shall leave behind; so shall you go up out of the land.

12 And Moses said, How then shall the people be sustained as they pass through

Egypt, and when they come into the wilderness, if our flocks and our herds go not with us.

13 And Pharaoh said, As you pass through the land of Egypt, I will command my servants, and they shall lodge you by night, and provide food for you by day.

14 Wherefore shall ye leave your flocks, and your herds, and the increase of your lands, behind ye: then shall ye pass through the land of Egypt, and no one shall fight against you.

15 Seeing if you lead your flocks and your herds into the wilderness, there must they perish in the desert.

16 And Moses went forth from Pharaoh, and spake unto the children of Israel, saying, Pharaoh will let us go, our wives and our children, but our flocks and our herds, and the increase of our lands must we leave behind us in the land of Goshen. And the people were moved.

17 ¶ Then spake Moses and the elders of Israel unto Pharaoh, and said, Thy people shall buy our flocks, and our herds, and the increase of our lands with a price, that we may have wherewith to purchase necessities of thy servants, the Egyptians, as we pass through thy land.

18 And Pharaoh said, Now will I let the people go, only

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2513. this shall you observe, That my people shall give you for your flocks, and for your cattle, and for the increase of your lands, such pieces of money as they shall think proper, and you shall sell unto them all your possessions.

19 And Moses and the elders sold unto the Egyptians on a set-day, even all that they had, their cattle, their houses, the fruit of the ground, yea, all the worth of the children of Israel.

20 Only Miriam begged of the Egyptians a male and a female of every flock, and of every herd, and of every fowl, and of every beast.

21 ¶ And it came to pass, that the flocks, and the herds, and the possessions of the children of Israel were so great in number, that the Egyptians lacked money to make good the purchase thereof.

22 And the Egyptians said unto their wives, and unto their daughters, give unto us your ear-rings, your jewels of silver, and your jewels of gold, that we may pay unto the Hebrews that which we owe unto them.

23 And the price thereof spoiled the Egyptians.

24 ¶ And it came to pass, when the sale was over, that Moses hastened the children of Israel to go up out of the land of Egypt.

25 And the trumpet sounded about midnight, and the chil-

dren of Israel hastened with great haste to go up out of Egypt.

26 And Caleb spake in the ears of the people, and he said, Let every man take his bow in his hand; so shall Israel go up out of the land of bondage with an out-stretched arm.

27 And they did so: and great fear fell upon all the Egyptians.

CHAP. X.

1 *The Hebrews deceive the Egyptians.* 5 *Pharaoh pursues them.* 11 *The Israelites murmur against Moses.* 15 *The people send Jasher to Pharaoh.* 30 *Resolve to pass the Red Sea.*

1 NOW it came to pass on the morrow, that the Egyptians began to count the flocks, and the herds, and the possessions of the children of Israel, which they had sold unto the Egyptians, and behold there lacked in the tale thereof.

2 Then the people of Egypt cried unto Pharaoh, and said: We have done wrong in letting the children of Jacob our nurture go away from serving thee and thy people.

3 For lo! the Hebrews have sold unto us more in number of their flocks and their herds, and their possessions than they had.

4 And Pharaoh said, Arise, let us pursue after them, per-

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2513. adventure we shall overtake them before they have gotten into the wilderness.

5 And Pharaoh and the Egyptians pursued after the children of Israel : even unto ^aEthem in the wilderness, at the extremity of the Red Sea.

^a Heb. strong.

6 ¶ Now it came to pass, when Moses perceived that Pharaoh pursued after the Israelites by the way of the wilderness, that he turned off, and he and all Israel came unto ^bBaal-zephon, which is on this side of the Red Sea.

^b Heb. secreted.

7 And it was told unto Pharaoh, that Moses and the Hebrews had fled by the way of Baal-zephon.

8 Then said Pharaoh unto his captains, and unto the rulers of his host : Lo ! the host of Egypt waxeth slack, let us remain here for some time, and let us send forth spies ; for behold ! the deceivers cannot escape out of our hands.

9 And Moses sent messengers unto Pharaoh, saying, Wherefore follow ye after us ? Are not the tribes of Israel in number more than the people of Egypt ? Let us go and serve the Lord in the wilderness, we pray thee !

10 And Pharaoh answered those that were sent unto him, and said, Because ye have deceived Pharaoh and his servants : because ye have spoiled the Egyptians. And Pharaoh was exceeding wroth.

11 And the children of Israel cried unto Moses, and said, Wherefore hast thou attempted thus vainly to bring us up out of Egypt, Surely, as sheep appointed for the slaughter are we come !

12 ¶ Then stood forth Caleb and said, Let every man take his bow in his hand : for it is far better that a few of us die, than that we, our wives, our children, our gold, and our silver, should fall a sacrifice unto the uncircumcised.

13 Remember how the Egyptians evilly intreated us : let us not forget the burthens which we have borne.

14 And the people cried out with one voice, We will die here : or we will slay the Egyptians.

15 Then Moses, Aaron, and the elders of Israel, sent Jasher unto Pharaoh, saying :

16 Behold, thus saith Moses, Aaron, and all the elders of Israel, On the morrow, by the break of day, we will restore unto thy people, if so be it shall be found that we have done wrong unto the people of Egypt, thy servants.

17 And Pharaoh said unto Jasher, Say thou unto Moses, unto Aaron, and unto the elders of the children of Israel, that, I, Pharaoh, will abide in this place, and all the host of the Egyptians.

18 But if on the morrow, Moses, Aaron, and the elders

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A. M. of Israel shall delay to perform
2513. the covenant they have this day made, then will I and all the host of Egypt follow after them, and slay them: none shall escape; no, not one.

19 And when Jasher had heard all that Pharaoh spake unto him: then returned he unto Moses, unto Aaron, and unto the elders of Israel, and he said unto them;

20 Thus saith Pharaoh, I, Pharaoh, will abide in this place, and all the host of the Egyptians.

21 But if on the morrow, Moses, Aaron, and the elders of Israel shall delay to perform the covenant they have this day made, then will I and all the host of Egypt follow after them, and slay them: none shall escape; no, not one.

22 And the people feared greatly; because they had spoiled the Egyptians.

23 ¶ Then Moses called unto the people, and said, Behold! there is left unto us but one way, whereby we may escape the anger of Pharaoh: and of those that are with him.

24 It is now midnight, and by the time of the cock-crow the Red Sea will be dried up: and peradventure we may cross over dry-shod into the wilderness.

25 And it shall come to pass, that if Pharaoh and his host shall assay to come after

us, the waters shall return and overwhelm them.

26 Then Moses commanded Aaron, saying, About the mid of night, ye shall pass through the Red Sea, you and the people who lie on the bank thereof: ye shall pass through, until all have passed through.

27 And after that, I and the people that shall remain with me will pass through the Red Sea.

28 And Pharaoh and the Egyptians shall not know of our departure, until the hindermost have entered the Red Sea.

29 And the people were between two walls.

30 And they said one unto another: It is better for us to be drowned in the Red Sea than to be slain by the Egyptians.

CHAP XI.

1 The Israelites pass the Red Sea.
6 Pharaoh pursues them to the banks of the Red Sea. 10 Miriam and the virgins dance. 16 Pharaoh follows them into the Red Sea. 19 The sea returns and drowns the Egyptians. 23 Moses' song.

1 AND it came to pass about the seventh hour of that night, in which the children of Israel were encamped on the Red Sea, that Aaron with the people began to pass through the waters.

2 And there went into the Red Sea of the children of Israel, six hundred thousand men on foot, besides women and

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Heb. the fury.

A. M. children: and few fell by the
2513. way.

3 And the sun and the moon saw all that was done.

4 And it came to pass on the morrow, that it was told unto Pharaoh, and unto those that were with him, saying:

5 Behold the children of Israel are fled: behold even now they cross the Red Sea.

6 And Pharaoh and his host pursued after them, by the way of Baal-zephon: even to the banks of the Red Sea did they pursue them.

7 And the Egyptians said one to another, We cannot go in after the Hebrews, because of our chariots and our horsemen: for the way is not prepared for them.

8 And moreover should we pass through the sea: peradventure the Israelites shall slay us in the wilderness.

9 And Israel escaped that day out of the hands of the Egyptians: and Israel saw the Egyptians stay on the banks of the sea.

10 ¶ And Miriam said in the presence of Moses, and of Aaron, and of all the elders of Israel:

11 Behold! the waters are as a wall between us and the Egyptians: so that they cannot come nigh unto us, to destroy us.

12 And Miriam said, Sound the trumpet: bring forth the timbrel, lead up the dance.

13 And Miriam, the sister of Moses, with the virgins her companions, danced before the elders of Israel: and they leaped for joy, and they rejoiced exceedingly.

14 [¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

15 And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

16 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

17 ¶ And the Lord said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

18 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

19 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

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20 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

21 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

22 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

23 ¶ Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

24 The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

25 The Lord is a man of war: the Lord is his name.

26 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea.

27 The depths have covered them: they sank into the bottom as a stone.

28 Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.

29 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sendest forth thy wrath, which consumed them as stubble.

30 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

31 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

32 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

33 Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders.

34 Thou stretchedst out thy right hand, the earth swallowed them.

35 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

36 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

37 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling, shall take hold upon them; all the

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A. M. inhabitants of Canaan shall
2513. melt away.

38 Fear and dread shall fall upon them ; by the greatness of thine arm they shall be as still as a stone ; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

39 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in ; in the Sanctuary, O Lord, which thy hands have established.

40 The Lord shall reign for ever and ever.

41 For the horse of Pharaoh went in with his chariots, and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them ; but the children of Israel went on dry land in the midst of the sea.]

CHAP XII.

1 *The Israelites go three days' journey from the Red Sea. 4 They faint for want of water. 8 Are relieved by the observation of Miriam. 22 She excites them to till the ground. 34 The place is called Elyma.*

1 **A**ND it came to pass, after the children of Israel had rested for seven days, that Moses said unto the elders :

2 Let us go three days' journey into the wilderness, lest

we become an eye-sore unto the Egyptians.

3 And the children of Israel, even all the people, journeyed.

4 And it came to pass on the third day, on the evening thereof, that the people fainted for want of water.

5 And they cried unto Moses, and they said, Give us to drink, lest we die.

6 And Moses was vexed, because of the thirst of the children of Israel.

7 And Moses said unto Miriam, his sister, Lo ! what shall I do, lest the people faint for want of water.

8 And Miriam said unto Moses, Go thou with me, and I will shew unto thee a well of water, which lieth eastward of the camp of the children of Israel : a spring which oozeth under the shadow of a tree.

9 And Moses went with his sister ; and Aaron, and Jasher went also : and they came unto the tree.

10 And when Moses saw the oozing, he said unto Miriam, What is this to the people of Israel.

11 And Miriam said, Dig : and lo the oozing became as a rivulet.

12 And Moses, Aaron, and Jasher were astonished.

13 Then Miriam said, Follow the stream.

14 And they came unto a place, where there were twelve wells of water.

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15 And the people sojourneyed there : and the elders of Israel said unto Miriam,

16 Behold ! thou hast refreshed the tribes of Jacob, when they fainted for want of water ; thou hast led us into the valley of the palm-trees.

17 Say now unto us, that which shall be pleasing unto thee ; and that will we do.

18 And Miriam said, Remember now the words of Pharaoh when he spake unto us, Why covet ye to take with you your flocks, and your cattle, for they cannot be sustained in the wilderness.

19 Nevertheless, O my brethren, unto this day have I sustained the male and the female of every flock, and of every herd, and of every fowl, which I brought out of the land of Goshen.

20 And this day do I deliver them unto the children of Israel, them, and their young ones, that they may increase and multiply, and be food for this people.

21 For behold ! the place that we are in is barren, and how long we shall dwell therein is not known unto man.

22 Up then, and let us till the ground : let us cultivate the land, that we perish not.

23 Let us bend the bow, let us slay the wild beasts of the field : peradventure it shall come to pass, that the earth shall bring forth of its increase,

and the beasts of the field shall become food for us, and for our children.

24 Then answered the elders of the children of Israel, and said :

25 All that Miriam hath spoken, that will we do.

26 Only how shall be sustained, we, our wives, and our children, until the earth give of its increase.

27 And Miriam said, With the silver and gold ye brought out of Egypt, send and buy of the nations, on this side ^{• Heb.} Jordan, oxen, and cattle, and corn, for you, and your children.

the
stream.

28 Moreover, as I journeyed on to the eastward, lo, I saw trees bearing fruit, and an herb of the field, of which I took, and did eat.

29 ¶ And it came to pass on the morrow, that certain men of Israel arose, and went eastward, and found all things even as Miriam had spoken unto them.

30 And they brought of the fruit thereof, and the people did eat daily, and were satisfied.

31 And they sent chosen men into ^{• Heb.} Rephidim, and they bought oxen and sheep, and corn and oil, and wine.

the val-
ley.

32 Then arose Caleb, with all those who shot with the bow, and they slew the beasts of the field, even the wild beasts thereof, according as Miriam had commanded them.

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* Heb. invigorated.

33 And the place thereof was called 'Elyma, because the people were there refreshed with water, and because Miriam had chosen it for the sojourning of the children of Israel.

34 And in process of time the children of Israel spread themselves from Elyma, even to Dopkah, unto the borders of the valley of Rephidim, and unto the land of Nebaioth.

35 And they dug ditches, and they planted trees, and they sowed corn.

36 But they built them no houses; under tents in the open fields did they dwell.

CHAP. XIII.

1 *Moses sends spies into Rephidim.*

4 *Sends Caleb to fight against Rephidim.* 6 *Miriam her proposal to Moses.* 10 *Joshua pushes the Amalekites out of the land.*

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1 **N**OW it came to pass, that Moses spake unto the elders of Israel, and he said, Behold, I have sent out spies into Rephidim, to search out the land.

* Or, the lick.

2 And lo 'Amalek dwelleth there, and the children of Amalek have built them houses in Rephidim; they have gotten also flocks, and much cattle and possessions.

3 Up, let us drive them out of the land, that we may inherit it: for to drive out, and to take possession of the lands

of the Gentiles are we come up out of the land of Egypt, out of the house of bondage.

4 And Moses said unto Caleb, Go thou and ^bJoshua, with the chosen men of the bow, up unto Rephidim, and fight against Amalek.

5 Behold they are but as a handful of men; Israel shall swallow them up.

6 Then spake Miriam unto Moses, and said, Send messengers unto Amalek, peradventure, when he understandeth the intentions of the children of Israel, he will go quietly out of the land.

7 For it is now upwards of four hundred years since our fathers dwelt in Canaan: these people know us not, neither regard they the claim of us their children,

8 Say therefore unto the inhabitants of Rephidim: I will buy with a price all the flocks, the cattle, the herds, and possessions ye are possessed of.

9 That they may have silver and gold, to buy food and raiment in the lands wherein they shall be strangers.

10 And Moses sent Jasher unto Amalek, saying, Rephidim have I chosen for the habitation of the children of Israel; depart thou from thence, for to-morrow before the sun setteth will I possess it.

11 Only this thing will I do, if it shall come to pass, that you, and your people go

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^b Heb. the deliverer.

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2532. quietly out of the valley: then will I buy with a price all the flocks, the cattle, the herds and possessions ye are possessed of.

12 And Amalek said unto Jasher, What meaneth Moses the stranger! Have I done any wrong unto the descendants of Jacob? Will they take from me that which is my own, the land of the Amalekites?

13 And Jasher returned unto Moses, and unto the elders of Israel: and told them all that Amalek had spoken.

14 And Moses called unto Joshua, and he commanded him, saying: Go out, fight against Amalek, smite them with the edge of the sword.

15 For they have rebelled against us; they have not in the least hearkened unto the words of Jacob.

16 ¶ And Caleb and Joshua, with chosen men of the host of Israel, went up against Rephidim; and they pushed the Amalekites out of that land.

CHAP. XIV.

1 *Jethro brings Zipporah to Moses.*
4 *Who meets Jethro at mount Horeb.* 10 *Jethro advises Moses to appoint judges and rulers over the people, and* 32 *to give them laws and ordinances.*

1 **AND** it came to pass, when Jethro saw that Moses, his son-in-law, was be-

come a prince unto the Hebrews, that he had brought them up out of the land of Egypt into the wilderness, and that he had driven out the Amalekites, and possessed himself of their city, and all the country of Rephidim:

2 That he went out to meet Moses: and there went with him Zipporah and her two children whom Moses had sent back.

3 And Jethro came, and his daughter, and her two children: and they encamped at the foot of mount ^aHoreb.

^aHeb. drought.

4 And Moses departed from the wilderness of ^bZin: to meet his father-in-law at mount Horeb.

^bHeb. ebony.

5 And Jethro said unto Moses, Behold I am thy father-in-law: this, my daughter Zipporah, thou knowest is thy wife, and these are thy two children: take them unto thyself, as thou hast covenanted with me.

6 And Moses and Jethro were friends.

7 ¶ And it came to pass, that Moses told Jethro all that he had done in Egypt: that he had led the children of Israel through the Red Sea, and had brought them into the wilderness.

8 And this I say unto you, Behold, lift up your eyes, for the number of the children of Jacob exceed the number of thy people: and their dwell-

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ings are from Elyma, even until thou comest into the valley of Rephidim.

9 And Jethro said, Thou hast spoken truly: thy people are a great people, and their number are without tale.

10 Now therefore hearken thou unto the voice of Jethro thy father: Write thou with a pen all those things which I shall now say unto thee.

11 For lo at this time thou judgeth the people daily: which thing is too heavy for thee, thou art not able to perform it alone.

12 Set over all Israel, rulers of thousands, and rulers of hundreds, and rulers of fifties.

13 And let them judge the people at all seasons appointed to their charge: they shall judge of all the small matters; the great ones shall the people bring unto thee.

14 So shall the weight thereof sit easier on thy shoulders, and the people shall have thee and thy office in greater esteem.

15 For it will so fall out, that all those whom thou shalt make judges over the people, will hearken unto all things which thou shalt speak unto them.

16 And it shall come to pass, after thou hast done all this, that thou shalt teach them laws and ordinances, that thou mayest direct them in the way that thy people should walk, and in the duties that they must do.

24

17 Thou shalt say unto the children of Jacob, even before the elders thereof:

18 Ye shall set apart every seventh day, for a day of rest: ye shall not work therein, neither thou, nor thy wife, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle:

19 For on that day, ye shall rest from your labour: ye shall bring offerings of your cattle, your flocks, and your herds, and of your fowls.

20 And the priests shall slay them before the congregation: and the flesh thereof shall ye roast with fire, and the people shall eat thereof.

21 And on that day shall the priests rehearse in the ears of all Israel, all the wonders which ye have received from your forefathers: the mighty things which thou hast done in the land of Egypt: and all those laws and ordinances, thou shalt appoint unto this people to observe.

22 Thou shalt say unto the children of Israel:

23 Ye shall not use Tera-
phim, neither shall ye worship any one of the gods of the nations: the Lord, the maker of heaven and earth, shall ye only worship.

24 Ye shall not speak evil of the maker of all things.

25 Ye shall reverence the hoary head.

26 Ye shall not smite any

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2533. one man so that he die : he that does, shall die the death, and his name shall be forgotten.

27 Ye shall not evil speak of, nor slander any one of the children of Jacob.

28 Ye shall not covet that which appertaineth unto another.

29 Ye shall not do after the abominations of the Egyptians: your sons shall not uncover the nakedness of your daughters.

30 Ye shall not uncover the nakedness of a woman during her uncleanness.

31 Ye shall not uncover the nakedness of the virgin betrothed : neither shalt thou go in unto a woman who is the wife of another.

32 ¶ And Jethro said unto Moses : Moreover, thou shalt teach the children of Israel such other statutes and ordinances, which thou, and the judges thou shalt appoint, shall find needful.

33 And Jethro returned into Midian : and Moses departed for the valley of Rephidim.

CHAP. XV.

1 *Moses attempts to appoint judges ; 4 is opposed by Miriam. 7 He is angry with her. 8 Miriam is imprisoned ; 9 on which the people rise and demand her. 11 She is set at liberty, and the people rejoice. 15 Miriam dies, and the people mourn. 16 Her character.*

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1 AND it came to pass, that Moses assembled the el-

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ders and all the children of Israel together, nigh unto mount ^a Sinai.

2 And Moses said unto the people : Choose ye out from among you, seventy men, according to your tribes, that they may judge for you.

3 That there may be rulers of thousands, rulers of hundreds, and rulers of fifties.

4 And Miriam arose and said, Shall Jethro instruct the Hebrews? Are the children of Jacob without understanding?

5 Are the customs of the Midianites to be brought in among us? Are we to forsake the good old paths in which our fathers, even Abraham, Isaac, and Jacob, have trod.

6 And the voice of the tribes of the congregation were on the side of Miriam.

7 And the anger of Moses was greatly kindled against Miriam : and Moses sought to cut Miriam off from the congregation.

8 And Moses hid Miriam for seven days ; and the congregation wotted not what was come unto her.

9 And the people of Israel gathered themselves together unto Moses, and said :

10 Bring forth unto us Miriam, our counsellor, for according to all she hath spoken we will do.

11 Then Moses brought forth Miriam, and presented her before the congregation. E

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2534.

^a *Heb. watchful.*

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2534.

12 And when the people saw Miriam that she was well, they rejoiced greatly, with exceeding great joy.

13 And all the days of Miriam, the children of Israel did according to all the words of Abraham, of Isaac, and of Jacob.

14 ¶ And Miriam went and dwelt in Kadesh.

2539.

15 And Miriam died there. And the children of Israel mourned for Miriam forty days: neither did any man go forth of his dwelling.

16 ¶ And the lamentation was great; for after Miriam arose up no one like unto her of the daughters of Jacob: no, not even unto this day.

17 And the fame thereof went out into all the lands of the Gentiles; yea, throughout all Canaan. And the nations feared greatly.

CHAP. XVI.

2 *Moses takes Jethro's advice. 5 He builds an altar. 6 Twelve young men chosen; 7 who slay the offerings. 11 Seventy elders chosen. 13 Moses and the seventy elders go up mount Sinai.*

2540.

1 **A**ND it came to pass after the lamentation for Miriam was over, that Jethro came unto mount Sinai, and he spake unto Moses, saying:

2 Thus saith Jethro, the priest of Midian, Thou shalt appoint rulers of the people, according to all that which I

have spoken unto you at the foot of Horeb.

3 And Moses hearkened unto the words of Jethro, his father-in-law: and he obeyed his voice in all that he had commanded him.

4 ¶ And Moses said unto ^aNadab and ^bAbihu, the sons of Aaron: Go to now, and build ye an altar, even as Jethro hath dictated unto you.

^aHeb. popular.
^bHeb. willed.

5 And Nadab and Abihu builded an altar nigh unto mount Sinai, even as Jethro had dictated: and they set up twelve pillars, according to the number of the tribes of the children of Israel.

6 And Moses chose out from among the congregation, twelve young men; men of strength and renown.

7 And Moses commanded them, saying: Behold the people have brought oxen and sheep for a peace-offering, slay them before the altar, and roast the flesh thereof with fire, that the people may eat of the fat thereof, and be satisfied.

8 And the young men, the priests, did so: and the congregation did eat before Sinai, and the people were well pleased.

9 And Moses stood forth and said, The work is great, and the number of the children of Israel, the Lord, the God of our fathers, hath multiplied exceedingly: and he

A. M. will increase them daily, even
2540. until their number shall be as
the stars of the firmament.

10 It is meet therefore that
ye choose out from among you,
seventy elders, that they may
assist me, and Aaron, and Jo-
shua, and Nadab, and Abihu,
the servants of the Lord.

11 And the congregation did
as Moses had spoken.

12 ¶ And in those days it
came to pass, that Moses spake
unto Aaron, and unto ^c Hur,
saying :

13 Stay ye with the people
here, and judge them, for lo,
I shall go up on the mount
with Joshua, Nadab, and Abi-
hu, and the elders ; and we
shall stay there forty days and
forty nights.

14 ¶ And I, Jasher, the son
of Caleb, bare the rod before
Moses and Joshua, and the se-
venty elders of the people.

CHAP. XVII.

1 *Jethro meets Moses on mount Si-
nai. 5 Jethro's counsel, concern-
ing building the tabernacle.*
9 *Institution of the priesthood.*
10 *Aaron's family is chosen.*
11 *Holy vestments appointed.*
12 *The ark.* 14 *The people mur-
mur.* 21 *Moses, his proposal.*
22 *Nadab and Abihu only dis-
sent.* 24 *Moses descends from
the mount.* 28 *The tribe of Levi
made holy.*

1 NOW it came to pass on
the morrow, that Jethro
met Moses, Joshua, Nadab,

Abihu, and the seventy elders,
on the mount ; and the trumpet
sounded.

2 And Jethro said unto
Moses, Thou hast done well :
in that thou hast chosen out
wise men to be counsellors
unto thee.

3 And Jethro bowed him-
self before Moses, Joshua, Na-
dab, and Abihu, and before
the seventy elders.

4 ¶ And on the second
day, about the ninth hour
thereof, the trumpet sounded,
and Jethro, Moses' father-in-
law, stood forth and said :

5 Behold, thus saith Jethro,
the son of ^a Esau, the priest of
Midian : It is meet, O Israel !
that ye build a tabernacle for
the God, the maker of heaven
and of earth ; even for the
God of Abraham, the God
of Isaac, and the God of Ja-
cob, that ye may serve the
Lord, who hath delivered ye
out of the hands of the Egyp-
tians, and from the dangers of
the Red Sea.

6 Then Moses, Joshua, Na-
dab, and Abihu, and the se-
venty elders, answered Jethro,
and said :

7 The Lord, our God, hath
been merciful unto us : and
the light of his countenance
hath shone upon us.

8 Then Jethro instructed
Moses in what manner, and in
what form, and with what ma-
terials he should build the taber-
nacle of the Lord of Hosts.

A. M.
2543.

^c Heb. clothed
in white.

^a Heb. the hairy

A. M.
2543.

9 And thus saith Jethro: When ye have builded the tabernacle, ye shall appoint priests to minister before the Lord: according to the tribes of the children of Israel, shall ye appoint.

10 And Moses, Joshua, Nadab, and Abihu, and the seventy elders, said: Let Aaron and his sons be set apart as sanctified unto the Lord.

11 Then said Jethro unto Moses, Thou shalt put upon Aaron and his sons, the garments which thou hast seen, that they may be a holy priesthood unto the Lord, the God of Israel.

12 Moreover, ye shall build an ark unto the Lord, wherein ye shall lay up before the Lord the testimony; even the writings of the laws and ordinances which ye shall receive.

13 And it came to pass, when the forty days were fulfilled, wherein Jethro communed with Moses, Joshua, and the seventy elders, that all the statutes and the ordinances to be observed, were written in a book of remembrance.

14 ¶ And it came to pass, whilst Moses, Joshua, Nadab, and Abihu, and the seventy elders, tarried in the mount, that the people murmured, and they said one among another,

15 Whether is it better, that we be the subjects of the Egyptians whom we know:

Up, let us return thither, we, our wives, and our children: or become the slaves, and walk after the laws and customs of Jethro, the Midianite, whom we know not?

16 And the people spake unto Aaron, saying: Moses, who, by his cunning, hath brought us up out of the land of Egypt, now seeketh to make himself a king and a ruler over us.

17 And Aaron answered the people, and he said: On the morning of the third day, ye shall assemble according to your tribes, and I will do all that which ye shall then speak unto me.

18 ¶ Then Aaron sent messengers unto Moses, Joshua, Nadab, and Abihu, and the seventy elders, on the mount, and they spake before them, saying:

19 Thus saith Aaron, thy brother, because ye tarry on the mount, the people murmur, and say, Whether is it better, that we be the subjects of the Egyptians whom we know: Up, let us return thither, we, our wives, and our children; or become the slaves, and walk after the laws and customs of Jethro, the Midianite, whom we know not?

20 And when Moses had heard these things he was exceeding wroth.

21 ¶ Then Moses, after he had sent away the messengers,

A. M.
2543.

A. M. spake unto Joshua, Nadab,
2543. and Abihu, and the seventy
elders :

22 Behold, thus it behoveth us to say unto the people : We have seen the Lord in the mount, we have ate and drank in his presence, and the words which he hath spoken unto us, they are those which we now deliver unto you.

23 And the saying of Moses was pleasing unto Joshua, and unto the seventy elders : but unto Nadab and Abihu it was not pleasing.

24 And Nadab and Abihu were cut off from the assembly : and they hastened into the camp of the children of Israel, which lay at the foot of mount Sinai.

25 ¶ And it came to pass on the fortieth morning after Moses, Joshua, and the seventy elders had gone up on the mount, that the trumpet sounded : and Moses, Joshua, and the seventy elders, assayed to come down from the mount.

26 And as they descended, Joshua spake unto Moses, and said, Lo, Nadab and Abihu have joined themselves unto the people : and the voice of the people seemeth as the voice of rebellion.

27 And it was told unto Moses, and unto Joshua, saying, The voice of the people is the voice of shouting, and of great joy : lo, Aaron, Hur,

Nadab, and Abihu stand up before the people.

28 ¶ Then Moses called for Aaron, and he said unto him, The Lord hath chosen thee, and thy sons, to minister before the Lord, in the tabernacle which ye shall build.

29 Separate therefore yourselves, thou, and thy sons, even all the tribe of Levi, that ye may be a holy priesthood unto the Lord.

30 And Moses came down from the mount : he, and Joshua, and the seventy elders of the people.

CHAP. XVIII.

3 *Nadab and Abihu rebel.* 6 *The Levites slay three thousand of the people.* 8 *The people repent.* 12 *They build a tabernacle,* 18 *and an altar.* 19 *Aaron and his sons are to be clothed.*

1 **AND** it came to pass on the morrow, that Moses stood before the people, at the entrance into the camp, and he said :

2 Who is on the Lord's side ? Let him come forth of the camp.

3 And Aaron, and all the sons of the tribe of Levi, except Nadab and Abihu, came forth of the camp, and stood before Moses.

4 And Joshua said unto Moses : Lo, the people have spoken well of Nadab and Abihu ; and they have eaten, and they have drank, and be-

A. M.
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A. M. hold, now they are risen up to
2543. play.

5 ¶ Then said Moses unto the sons of Levi, even unto all the tribe thereof: Gird on each man his sword, and go ye through the camp, and slay ye the froward, even every man his friend.

6 And they did so: and they slew Nadab and Abihu, the sons of Aaron, with three thousand of the people.

7 But Aaron held his peace.

8 ¶ And it came to pass, when the slaughter was over, that the children of Israel humbled themselves, and they said :

9 All that the ^aLord shall say unto us, that will we do.

10 And the people sent messengers unto Moses, and unto Aaron, and unto Joshua, and unto the seventy elders, saying:

11 We have done wrong; we have sinned; intreat ye for us.

12 And Moses said, Thus saith the Lord, Ye shall build a tabernacle unto my name, wherein my honour shall dwell.

^b Heb. according to the pattern of the Lord.

^c Heb. the builder.

13 ^b Bezaliel and ^c Aholiab are endued with understanding, in all manner of workmanship, in cunning works, in works of gold, and in works of silver: lo, they shall build the tabernacle according to all that I shall say unto them.

14 And Bezaliel and Aholiab built the tabernacle for the congregation; with the offerings of the children of Israel, even of gold, of silver, of brass, and of fine linen.

15 ¶ This is my sanctuary: and I will dwell among my people from this day forth, for evermore.

16 ¶ And it came to pass, that Moses went into the tabernacle, in the sight of all the children of Israel.

17 And Moses came forth to the door of the tabernacle, and spake before the congregation, and said:

18 Thus saith the Lord, Ye shall build an altar before the door of the tabernacle: and ye shall offer thereon burnt-offerings, and lambs, and kids of a year old: and Aaron and his sons shall minister before me.

19 ¶ And thus shalt thou clothe Aaron: Thou shalt put upon Aaron, the coat, the ephod, the breast-plate, the mitre, and the crown.

20 And on his sons, even on all the males of the tribe of Levi, who are able to stand before the congregation, ye shall put on coats, girdles, and bonnets.

21 Thus shall ye consecrate Aaron and his sons: and they shall minister before me for ever.

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A. M.
2544.

CHAP. XIX.

1 Moses reads the law before the congregation. 17 They promise to observe the ordinances and statutes.

1 **AND** it came to pass on the morrow, that Moses read before the congregation, out of the book of the covenant, the statutes and ordinances which the Lord had appointed unto the children of Israel to observe.

2 And Moses said, Thus saith the Lord, the God of Abraham, the God of Isaac, and the God of Jacob: I am the Lord, thy God, with my outstretched arm have I delivered ye from the bondage of the Egyptians; ye shall worship no other god beside me.

3 The likeness of the Lord, thy God, thou shalt not make, either in gold, in silver, in brass, or in wood: thou shalt not use Teraphim in thy dwellings, saith the Lord.

4 Sacred and holy shall my name be, in the mouths of this congregation: and in the mouths of your sons, and your sons' sons, throughout all generations.

5 Ye shall set apart every seventh day, for a day of rest: thou shalt not work therein, neither thou, thy wife, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the

stranger that shall be within thy gate.

6 For on that day, thou shalt rest from thy labour: and on that day thou shalt bring offerings of thy cattle, of thy flocks, of thy herds, and of thy fowls.

7 And the priests shall slay them before the congregation: and the flesh thereof shall they roast with fire.

8 And on that day shall the priest rehearse in the ears of all Israel, all the wonders done in the land of Egypt, and in the Red Sea.

9 Thou shalt reverence the hoary head.

10 Thou shalt not smite any man, so that he die: if thou dost, thou shalt die the death, and thy name shall be forgotten.

11 Thou shalt not speak evil of, nor slander any of the children of Jacob.

12 Thou shalt not covet that which is the property of another.

13 Thou shalt not do after the abominations of the Egyptians: thou shalt not uncover the nakedness of thy sister, she is thy own flesh.

14 Thou shalt not uncover the nakedness of a woman during her uncleanness.

15 Thou shalt not uncover the nakedness of the virgin betrothed: neither shalt thou go in unto a woman who is the wife of another.

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A. M.
2544.

16 ¶ And when Moses had made an end of speaking, all the people cried out with one voice:

17 All these things which the Lord hath commanded, will we observe to do: we, and our sons, and our sons' sons, for ever.

CHAP XX.

2 *The ark is built.* 5 *The mercy-seat.* 6 *The table.* 7 *The vessels.* 8 *The incense-altar.* 11 *The hangings.* 16 *Priests to be without blemish.*

2545.

1 AND Moses said, Behold, thus saith the Lord, Ye shall build an ark unto the Lord, and he shall put the ark into the tabernacle of the congregation: and he shall lay up therein the words of the testimony, which I have read this day in the ears of all Israel, for a perpetual memorial of the covenant which the Lord hath made with the posterity of Jacob.

2 ¶ And Bezaliel and Aholiab made the ark according to the pattern they had received of the Lord, on mount Sinai.

3 And the ark was of Shittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and the height a cubit and a half.

4 And they made four rings of gold, two on each side, and they made two staves also:

that the priests might bear the ark of the testimony before the people.

5 Then made they the mercy-seat of pure gold, and the cherubims at each corner thereof: of pure gold did they make them.

6 The table of Shittim-wood made they, and they overlaid it with gold: and they cast four rings of gold, and they made staves to bear the table.

7 And the vessels of the table, the dishes, the spoons, the bowls, the covers, the candlesticks, the six branches thereof; and the seven lamps, the snuffers, and snuff-dishes, of beaten gold were they made.

8 The incense-altar of Shittim-wood was four-square, and the horns thereof of the same, overlaid with pure gold, with rings and with staves to bear it withal.

9 Of Shittim-wood also did they make the altar of the burnt-offering, and the horns thereof, and the staves thereof: and with brass did they overlay it.

10 The pots, the shovels, the basons, the fire-pans, the grates, the four rings, the laver, the twenty pillars with their sockets: all of brass did they make them.

11 And of fine linen were made the hangings of the tabernacle, and the hangings of the gate of the court were of

A. M.
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A. M.
2545.

blue, of scarlet, and of purple, wrought in needle-work, by the virgins of Israel: according to the pattern Moses had received of the Lord, on the mount.

12 For they brought unto Moses, day by day, all the work which they had done: and Moses looked on the same, that it might be done according to all that the Lord had commanded him.

13 ¶ And Moses said, Thus hath the Lord spoken, Thou shalt put the ark of the covenant, the table, the mercy-seat, with all the furniture thereof, into the tabernacle of the congregation.

14 Before the door of the tabernacle shalt thou build the altar, with the laver, and with the hangings thereof: and with oil shalt thou sanctify them.

15 Aaron, and his sons, shalt thou bring before the door of the tabernacle of the congregation: and thou shalt wash them with water, and thou shalt anoint them with oil.

16 Only this thing shalt thou observe, All the males of the tribe of Levi, without blemish, shalt thou consecrate, saith the Lord: the eunuch, whether he be born so, or made so, shalt thou not consecrate.

17 And the burnt-offerings, and the sacrifices, and the offerings of kids, and of goats, and of sheep, and of oxen,

and of purple, and of scarlet, and of fine linen, which the people offered, appertained unto the Levites, even as the Lord had commanded Moses.

18 ¶ Thus did Moses in the sight of all Israel: even according to the commandment of the Lord, did he.

CHAP. XXI.

1 *Korah, his rebellion.* 11 *He and his company destroyed by fire.*

13 *The people fear greatly.* 15 *The priesthood established.*

1 **AND** when Korah, ^a Dathan, ^b Abiram, and ^c On, with two hundred and fifty of the children of Israel, men famous in the congregation, and men of renown, saw all that was done,

2 They said one to the other: This thing which Moses and Aaron have done, is not of the Lord.

3 For behold, henceforward shall the tribe of Levi live on the fat of the land, they shall be clothed in soft raiment; they shall fare sumptuously every day; the plough and the axe shall they be strangers to: and lo! we, and our sons, and our sons' sons, shall they gall with the yoke that this day they have brought upon us.

4 And they gathered themselves together unto Moses, and they said unto him:

5 What thing is this that thou hast done? Are not all

A. M.
2545.

^a *Heb. the rites.*
^b *Heb. the father of deceit.*
^c *Heb. iniquity.*

A. M. the people holy? Wherefore
2545. hast thou separated the tribe of
Levi, to be sanctified unto the
Lord?

6 Hast thou not brought us
into the wilderness? Should
not all help to till the ground?
yea, the hands of the people
are not equal to the task: and
shalt thou take away every
tenth man from the labour.

7 And Moses said, To-
morrow shall the Lord answer
the blasphemies you now utter:
and shew who is holy, and
who is not holy.

8 ¶ And it came to pass
on the morrow, that Korah,
Dathan, and Abiram, with the
two hundred and fifty men of
the children of Israel, assembled
themselves together before the
door of the tabernacle of the
congregation.

9 And Moses spake unto
them, and said, Behold, O
Korah, Dathan, and Abiram,
thus saith the Lord, Ye fight
against me, even against the
God of your fathers, the God
of Abraham, the God of Isaac,
and the God of Jacob, who
hath brought you up out of the
land of Egypt, out of the house
of bondage.

10 And Moses said unto the
congregation: Separate your-
selves from Korah and his com-
pany, peradventure the Lord
will do a new thing.

11 And they did so: and
Korah and his company stood
before the tabernacle.

12 And Moses commanded
the Levites, saying: Up now,
slay Korah, Dathan, and Abi-
ram, with those that are with
them, with fire, even as the
Lord hath spoken unto me.

13 And Korah, Dathan, and
Abiram, with the two hundred
and fifty men of the children
of Israel, perished by fire be-
fore the door of the tabernacle
of the Lord.

14 And great fear fell on all
the congregation: and they
hastened every man to his tent.

15 ¶ Thus did Moses esta-
blish the priesthood in his bro-
ther's house, in the tribe of
Levi: and he committed unto
them, the keeping of the ta-
bernacle, of the ark, and of
the book of the testimony, ac-
cording to all that the Lord
had commanded him.

CHAP. XXII.

1 *Israel enjoys peace.* 4 *They defile
themselves with the women of Mi-
dian and Moab.*

1 **A**FTER these days it came
to pass, that the people
obeyed the voice of the Lord,
by the mouth of his servant
Moses.

2 And there was peace
throughout all the tribes of
the children of Israel.

3 For no man opened his
mouth against Zipporah: nor
against the women of Midian,
her companions, nor against
those of Moab.

A. M.
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A. M.
2546. 4 ¶ And in process of time, the women of Midian, and the women of Moab, became conversant with the sons of Israel.

5 During all the days of Jethro, Moses' father-in-law, and all the days of Zipporah, Moses' wife.

6 And the children of Israel defiled themselves with the women of Midian, and with the women of Moab: and they learned to walk after all their abominations.

CHAP. XXIII.

2 *Aaron reads out of the book of the covenant divers laws concerning trespasses, and their atonements. 18 The passover and feasts instituted; 23 Shelomite, his blasphemy. 26 He is stoned.*

2547. 1 **AND** it came to pass after many days, that Moses assembled the congregation of the children of Israel together; even all the tribes thereof, to the door of the tabernacle of the Lord.

2 And he brought forth the book of the covenant, and Aaron read it before the congregation, in the sight of all Israel.

3 And Aaron said, Thus saith the Lord, by his servant Moses: If any man bring an offering unto the Lord, he shall bring it voluntarily; it shall be a male without blemish, of his flock, of his cattle, and of the prime of his fowl.

4 He shall bring the male of his flock unto the priests, the sons of Aaron: and they shall slay it before the door of the tabernacle, and they shall cut it in pieces, and they shall lay it on the altar on the fire which they shall make; and they shall roast the flesh thereof, which is acceptable, and a sweet savour, as the Lord hath appointed.

5 And when any man shall bring a meal-offering unto the Lord, he shall offer of fine flour, unleavened, mixed with oil and frankincense; and the priests shall bake it on the altar, and they shall eat thereof; it is a thing done by fire, and is of a sweet savour.

6 And thou shalt bring an oblation of thy first fruits unto the Lord; and with all thy offerings, thou shalt offer salt.

7 The peace-offering, whether it be of the herd, of the flock, or of the field, it shall be the best; without blemish shalt thou bring it before the Lord.

8 If thou dost sin through ignorance, against any of the commandments of the Lord, thou shalt bring before the door of the tabernacle of the congregation, a young bullock, or a kid, or a lamb, without blemish; and the priest shall kill the bullock, or the kid, or the lamb, and he shall roast them with fire, on the altar, without the gate of the camp,

A. M.
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A. M. and thy sin shall be forgiven
2547. thee.

9 If thou shalt touch any unclean thing, whether it be of man, or of beast, thou shalt bring unto the priest, a lamb, or a kid of thy goats, or two turtle doves, or an ephah of fine flour: and he shall make an atonement for thee.

10 If thou shalt commit a trespass unwittingly, then shalt thou bring a ram, without blemish, with the estimation thereof, in shekels of silver; and when thou hast satisfied the trespass, thou shalt add the fifth part thereof, and thou shalt give it unto the priest, who shall make an atonement for thee, and thy trespass shall be forgiven.

11 If thou shalt trespass, wittingly, against thy neighbour, by taking that which is his, thou shalt restore it to the full estimation thereof; and thou shalt give him a fifth part more: and then thou shalt bring unto the priest, a ram, without blemish, with its value in shekels of silver; and the priest shall make an atonement for thee, and thou shalt be forgiven.

12 And the priests, the sons of Aaron, shall eat of the sin-offering, of the peace-offering, and of the trespass-offering; according to all which the Lord commanded Moses in mount Sinai.

13 ¶ Thus saith the Lord,

Aaron, or his sons, shall not drink wine nor strong drink, when they are to minister before the congregation, that they may discern between the clean and the unclean; and that they may teach the children of Israel my statutes.

14 Thus saith the Lord, When a woman hath borne a child, whether it be a male-child, or a maid-child, she shall be unclean thirty and three days; and she shall bring a lamb of the first year, or two turtle doves, or two young pigeons, and she shall bring them unto the priest, and he shall make an atonement for her, and she shall be clean.

15 ¶ Thus saith the Lord, When a man shall have in his flesh the plague of the leprosy, he shall be brought unto Aaron, or unto one of his sons, who shall look on him, and if he be unclean, he shall put him out of the camp, until he shall be healed of his sore; and then he shall bring unto the priest, two he-lambs, without blemish, and three tenth-deals of fine flour, mingled with oil, with one log of oil, and the priest shall wave them before the Lord, and shall make an atonement for him, and he shall be clean.

16 Thus saith the Lord, Whilst a woman is unclean in her flesh, she shall be put apart seven days, no man shall approach unto her during her

A. M.
2547.

A. M.
2547. uncleanness; and when she is cleansed of her issue, she shall take two turtle doves, or two young pigeons, and bring them unto the priest, to the door of the tabernacle; and he shall make an atonement for her, and she shall be clean.

17 ¶ And it shall come to pass, on the seventh month, in every year, when the congregation of the children of Israel hath sinned against the Lord, that every man shall bring an offering according to his estimation; and the priests shall wave every man's oblation before the Lord, at the door of the tabernacle of the congregation, and the priests shall make atonement for the sins of all the people of Israel, and they shall be forgiven their sins, which they have sinned against the Lord.

18 ¶ Moreover thus shall ye do, on the fourteenth day of the first month: at even shall be the feast of the passover unto the Lord.

19 And the next day shall be the feast of unleavened bread unto the Lord, for seven days.

20 And on the tenth, there shall be a day of atonement; wherein ye shall afflict your souls.

21 And on the fifteenth day shall be the feast of tabernacles; with boughs, and with branches of palm-trees, and with willows of the brook,

shall ye rejoice before the Lord, for seven days.

22 Thus did Moses establish the feasts of the Lord; even as he was commanded on mount Sinai.

23 ¶ Then came forth the son of Shelomith before the congregation, and spake unto Moses, at the door of the tabernacle, saying:

24 The Lord hath not spoken these things; peradventure they are imaginations of evil to this people.

25 And Moses commanded the Levites, saying, Lead him forth of the camp, and let the people stone him with stones, that he die, as the Lord hath spoken.

26 And they did so: and the people stoned him to death; because he had blasphemed before Moses, and because he had spoken evil in Israel.

CHAP. XXIV.

1 *Twelve spies sent into Canaan.* 10 *Ten bring an evil report.* 11 *Caleb and Joshua encourage the people.* 18 *The ten are stoned.* 20 *Jethro dies.* 22 *Zipporah dies.* 23 *Aaron dies.*

1 **AND** it came to pass, when the days of the sojourning of the children of Israel in the wilderness were multiplied, that Moses spake unto the elders, and unto all the congregation of Israel, saying:

A. M.
2547.

2548.

A. M. 2548. 2 Thus saith the Lord, Send chosen men to search out the land of Canaan, according to the number of the tribes, twelve men: men of wisdom, that ye may go in, and possess the land which I have given unto you.

3 And the men who were sent, were ^aShammua, ^bShaphat, Caleb, ^cIgal, Joshua, ^dPalti, ^eGaddiel, ^fGaddi, ^gAmmiel, ^hSethur, ⁱNahbi, and ^kGeuel.

^aHeb. obeying.
^bHeb. the judicious.
^cHeb. the re-deemed.
^dHeb. freed.
^eHeb. the expeditious.
^fHeb. girded.
^gHeb. God with me.
^hHeb. exploring.
ⁱHeb. the reserved.
^kHeb. the celebrated.

4 These are the names of the men whom Moses sent into Canaan, to spy out the land.

5 And Moses said unto them, Go into Canaan this way, and go up on yonder mountain; and from thence, see the land, and bring unto me, and the congregation of Israel, word, whether the people therein be strong or weak, or few or many.

6 Whether the land be a land flowing with milk and with honey: and what cities they have builded, their strong holds, their tents, and their houses, shall you note.

7 ¶ Then went forth the spies, and they did as Moses had commanded: and they brought with them of the fruit of the land, and they returned in forty days.

8 And the men who were sent, spake unto Moses, and Aaron, and unto the congregation, saying:

9 Surely the land of Canaan, whether ye sent us, is a land flowing with milk and with honey: and behold, this is the fruit thereof.

10 But as for the people, they be strong, and their cities be walled, and exceeding great: ¹Anak, and his sons, dwell there, with our enemies, the Amalekites, the Hittites, the Jebusites, and the Amorites.

¹Heb. huge.

11 And Caleb, even he who taught Israel to shoot with the bow, stood forth and said, Up, let us gird on the sword, and take the bow, peradventure we shall possess the land, for we are more mighty than the people of the nations; and the Lord is with us, and he will prosper us.

12 And Joshua said, Caleb hath spoken the truth.

13 Then said the other men who were sent with Caleb and Joshua unto Moses, and unto all the congregation, ten were they in number, We cannot stand before this people, for they are stronger, and in stature we appear unto them as dwarfs; the sons of Anak are giants: lo! we shall never be able to go in and possess the land.

14 And they sowed sedition among the people: and the children of Israel murmured, and said:

15 Wherefore hath Moses and Aaron brought us hither, that we, our wives, and our

A. M. 2548.

A. M. children, fall by the sword of
2548. the Gentiles.

16 And they said as one man: Shammua shall be our captain, and we will return into the land of Egypt.

^a Heb. regard-
ing.
^a Heb. the steady

17 ¶ Then spake Caleb, the son of ^mJephunneh, and Joshua, the son of ^aNun, These men, who went with us, have brought an evil report on the land: for the land is good, it floweth with milk and with honey: and the Lord, the God of our fathers, hath delivered the people thereof into our hand.

18 And Moses said, They have blasphemed; they have lied unto the Lord: and the Levites, and the congregation, stoned them with stones, before the door of the tabernacle.

19 Then dwelt Israel in peace, and listened unto the words of the Lord, which he spake by the mouth of Moses, his servant.

2550. 20 ¶ And it was told unto Moses, that Jethro, his father-in-law, was dead.

^a Heb. pulled
down.

21 And ^aBalak, the king of Moab, was king of Midian: now Balak was not the son of Jethro.

22 And Zipporah, Jethro's daughter, the wife of Moses, died also: but the children of Israel mourned not.

^r Heb. steep.

23 And Aaron went up into mount ^pHor, and died there, and was buried.

CHAP. XXV.

A. M.
2551.

1 *Moses exhorteth the people to go into Canaan.* 6 *Balak opposeth the designs of Moses.* 14 *The Midianites, the Moabites, and the Amorites, are smitten, except the women;* 18 *with whom the Israelites defile themselves.* 23 *The Levites hang up the chiefs.* 26 *The women of Midian are slain, save the virgins.* 30 *Moses divideth the spoil.* 40 *The Reubenites desire to have their inheritance on this side Jordan.* 47 *It is granted on condition.*

1 **AND** the trumpet sounded before Moses, and before ^aEleazer, the priest, and before the elders, at the door of the tabernacle: and all Israel assembled to hear the words of the Lord.

^a Heb. the porch
of the Lord.

2 And Moses said, The days of the accomplishment of the promise, which the Lord hath made unto our fathers, that their seed shall inherit the land of Canaan, is at hand.

3 Arm therefore to the war, so many of you, according to your tribes: one thousand out of every tribe, shall ye number.

4 And Joshua, and Caleb, and ^bPhinehas, the priest, with the holy trumpets, shall go before you, and lead you into the land whereof the Lord hath said: Thy seed shall possess the land of Canaan, as I swore unto thy fathers; a land flowing with milk and honey.

^b Heb. confiding

A. M.
2551.

5 The Amorites, the Moabites, the Midianites, the Jebusites, and all the nations of Canaan: they shall not stand before you, saith the Lord.

^c *Heb. incest.*

6 ¶ Now it came to pass, that when Balak, the king of ^cMoab, had heard all that had been spoken by Moses, that he assembled the princes of Moab and of Midian, with those of the Amorites, and he said unto them:

7 Behold! Moses, with the Hebrews who have followed him out of Egypt, draw nigh unto our land to dispossess us, and to drive us out from the heritage of our fathers.

^d *Heb. grave.*

^e *Or, Mediterranean.*

8 Now therefore send messengers unto ^dBalaam, the king of ^eMesopotamia, lest when they have destroyed us, they destroy him, and his people also.

9 And the messengers came unto Pethor, and spake unto Balaam: Lo! the Hebrews, who are come up out of Egypt, have set their faces against us, join thou with us, that neither we, nor thy servants, be slain.

10 Then Balaam assembled the princes of Mesopotamia together, and he said unto them: Lo! Balak, king of Moab and of Midian, hath sent unto us, that we fight with them against Moses and the Hebrews, who have now set their faces against the Midianites, the Moabites, and the Amorites, to dispossess and destroy them.

11 And the princes said, Why should we fight against Israel, seeing we dwell in the land between the two rivers?

12 And the messengers returned unto Balak: and Balak was disheartened.

13 ¶ Then went forth Joshua, Caleb, and Phinehas, the priest, with the holy instruments, and with the trumpets, and it was proclaimed, saying:

14 Smite the Midianites, even all the males thereof: but the females ye shall not touch.

15 And they did so: and there fell that day all the males of the children of Midian, of Moab, and of the nations.

16 Then returned Phinehas, Joshua, and Caleb, with all Israel, that went forth to the battle.

17 And they brought into the camp of Israel, all the wives of the Midianites, of the Moabites, and of the Amorites, with the virgins: even all the females.

18 And the elders, and all the children of Israel, defiled themselves with the women of Midian, with the women of Moab, and with the women of the nations.

19 And children of the women of Midian, Moab, and the nations, were born unto the elders of the people of Israel.

20 And the people did evil in the sight of the Lord.

A. M.
2551.

A. M.
2551. 21 ¶ Then Moses, with Eleazar, the priest, stood forth and said :

22 Ye have sinned, in that ye have saved the women of the nations when ye fought against them ; and the Lord delivered the people into your hands.

23 And Moses spake unto the Levites, and said, Thus saith the Lord : Take the heads of those who have sinned, and hang them up before the door of the tabernacle of the Lord, in the sight of all the congregation.

24 And they hung them up in the sun, in the sight of all Israel.

25 And there fell of the people, twenty and four thousand, and then the slaughter ceased.

2552. 26 Then Moses spake unto the children of Israel, and said, Thus saith the Lord : ye shall slay all the women of the nations with whom ye have defiled yourselves, and the males born unto them ; you shall save for yourselves only the virgin who hath not lain with man.

27 And the children of Israel did according to all that they were commanded.

28 And the number of the women-children, virgins, were thirty and two thousand, who knew not man.

29 ¶ And it came to pass, after these things, that Moses

said, Bring forth the spoil of the Moabites, the Midianites, and of the nations.

30 For thus saith the Lord, The prey shall ye divide ; the one half thereof shall be for those who took the war upon them, and the other half shall ye give unto the congregation of the Lord.

31 Now the half that pertained unto the men, even unto those of each tribe who came from the war, were of sheep, three hundred and seven and thirty thousand and five hundred : of beeves, thirty and six thousand : of asses, thirty thousand and five hundred : and of virgins, sixteen thousand.

32 But of these, the tribute unto the Lord, were of the sheep, six hundred and seventy and five : of the beeves, seventy and two : of the asses, sixty and one : and of the virgins, thirty and two.

33 And Moses delivered the tribute unto Eleazar, the priest, as an offering unto the Lord.

34 And Moses gave unto the congregation their portion : of the sheep, three hundred and seven and thirty thousand : of beeves, thirty and six thousand : of asses, thirty thousand and five hundred : and of virgins, sixteen thousand.

35 But of these the tribute unto the Lord, were of the sheep, six hundred and seventy and five : of the beeves, seventy

A. M.
2552.

A. M. and two: of the asses, sixty
2552. and one: and of the virgins,
thirty and two.

36 And Moses delivered the
tribute unto Eleazar, the priest,
as an offering unto the Lord.

37 So the Lord's portion of
the spoil delivered unto the Le-
vites, were of the sheep, one
thousand three hundred and
fifty: of the beeves, one hun-
dred and forty and two: of
the asses, one hundred twenty
and two: and of virgins, sixty
and four: besides their part as
one of the tribes of Israel.

38 But of the gold, and of
the silver, and of the jewels,
and of the chains, and of the
bracelets, and of the ear-rings,
which the men of war had ta-
ken, brought they unto Moses,
and unto Eleazar: and Elea-
zar offered them up as an ob-
lation unto the Lord.

39 And the sum thereof,
was sixteen thousand and se-
ven hundred and fifty shekels.

40 ¶ And it came to pass
on the morrow, that the chil-
dren of the tribe of Gad, and
of the tribe of Reuben, drew
near unto Moses, and unto
Eleazar, the priest, and unto the
elders of Israel, and said:

41 Behold our inheritance
is fallen unto us on this side
Jordan.

42 And we, our wives, our
children, and the virgins, the
Lord hath given us, are many
in number, and our cattle are
a great multitude.

43 ^sAtaroth, ^hDibon, ⁱJa-
zer, with all the cites and vil-
lages on this side Jordan, in the
land of Gilead, permit us to
possess, that we may build
sheep-folds for our cattle, and
dwellings for our wives, and
for our children.

44 And Moses said unto the
rulers of the tribes of Reuben,
and of Gad, Surely, to excuse
yourselves from the war, from
driving out the Canaanites, do
ye ask of me this thing!

45 And they answered Mo-
ses and said, We, ourselves, will
go armed unto the war, and
we will pass over Jordan: nei-
ther will we return again unto
our wives, and our children,
until Israel hath possessed the
land of Canaan.

46 And Moses said, Be it
unto you even as you have
said:

47 Only observe you this
thing, that ye be ready to pass
over Jordan armed before the
Lord, and before Joshua, his
servant, until he hath driven
out your enemies: then shall
ye return, and ye shall be
guiltless before the Lord.

48 But if ye turn your backs
on the covenant ye have this
day made, behold the sin, which
ye shall sin before the Lord,
will avenge you.

49 And they said unto Mo-
ses: We, thy servants, will do
as thou, our lord, hast com-
manded.

50 And they departed.

A. M.
2552.

^s Heb. the
horn of plenty.
^h Heb. intelli-
gent.
ⁱ Heb. helping.

ⁱ Heb. water
of judgment.

A. M.
2553.

CHAP. XXVI.

1 *Joshua is appointed to succeed Moses.* 2 *Moses' charge to Joshua.* 15 *Moses blesses the tribes of Israel.* 27 *Takes the rod from Jasher.* 29 *He goes up Pisgah.* 30 *Views the promised land.* 32 *Moses dies.*

1 **AND** the Lord said unto Moses, Call Joshua, the son of Nun, unto you, before the door of the tabernacle of the congregation, and give unto him a charge; for behold the days draw nigh wherein thou shalt die.

2 And Moses did as the Lord commanded, and Moses said unto Joshua in the sight of all Israel, Thus saith the Lord, Be strong, and of great courage, for thee have I chosen to lead my people into the land of which I swear unto them, that they should possess it; and I will be with thee.

3 ¶ And the Lord spake unto Moses, and said, Write now a song, even the song I shall teach thee, that the children of Israel may learn the words thereof; that they may not hereafter forsake my laws, nor disregard the statutes which they have received.

4 And Moses spake before the congregation all the words of the song, until they were ended.

5 And Moses spake unto Joshua, and unto Eleazar, the priest, saying, Lay up before

the Lord, in the ark of the covenant, the words which this day I have taught the children of Israel, that your sons, and your sons' sons, and your daughters, may learn them.

6 And Moses, and the children of Israel, sojourned in the plains of Moab, by Jordan, over against Jericho.

7 ¶ And Moses assembled together Joshua, and all the children of Israel, and he said unto them:

8 Behold the days draw nigh wherein I shall be gathered unto my fathers.

9 And thus saith the Lord, When ye shall pass over Jordan into the land of Canaan, that ye shall drive out the inhabitants: and ye shall divide by lot, their land among your families: according to the number of each tribe, shall ye divide it.

10 Ye shall surely drive out the inhabitants, none shall remain, lest Israel be corrupted through their abominations, and they be as thorns in your sides.

11 And these are the men who shall divide the land: even Eleazar, the priest, and Joshua, the son of Nun.

12 And of the princes of the people, Caleb, ^aShemuel, ^bElidad, ^cBukki, ^dHanniel, ^eKemuel, ^fElizaphan, ^gPaltiel, ^hAhihud, and ⁱPedahel.

13 And thus saith the Lord, Command the children of Is-

A. M.
2553.

^aHeb. established.
^bHeb. beloved of the Lord.
^cHeb. dispersed
^dHeb. grace of God.
^eHeb. the raised of God.
^fHeb. the inspector.
^gHeb. liberty.
^hHeb. brother of praise.
ⁱHeb. popular.

A. M. 2553. rael, that they give unto the Levites, forty and eight cities, for them to dwell therein.

14 And the suburbs thereof shall measure two thousand cubits on the north, on the south, on the east, and on the west, of every city: and every city shall be in the midst thereof.

15 ¶ Then Moses blessed the tribes of Israel, and he said:

16 O that Reuben may live, and become a great people!

^{*} Heb. thanks-giving.

17 That ^{*} Judah may be sufficient, that his enemies do not spoil him.

18 Of Levi, he shall possess Urim and Thummim; the Lord shall smite through the loins of them that rise up against him: for they shall teach Jacob the statutes of the Lord, and they shall offer burnt-offerings and incense before the Lord, for ever.

¹ Heb. dexterous

19 ¹ Benjamin shall be the beloved of the Lord: under the shadow of the Almighty shall be his safety.

20 Joseph shall receive of the precious things of the firmament, he shall eat of the fat of the land, and shall be satisfied: his glory shall be the strength as of a unicorn; he shall push the people together unto the ends of the earth.

⁻ Heb. inhabiting.

² Heb. commerce

21 ^m Zebulun and ⁿ Issachar shall rejoice: they shall suck

of the plenty of the seas, and of the hidden things of the sand.

22 ^o Gad shall dwell as a lion: he shall judge among the people, and the people shall bless him.

^o Heb. a host.

23 Dan shall thrive as a lion's whelp: his habitation shall be from Bashan.

24 ^p Naphtali shall be highly favoured; and shall be filled with the blessings of the Lord.

^p Heb. wrestled.

25 ^q Ashur shall be blessed with his children: his foot shall he dip in oil, his shoes shall be iron and brass, and as his days, so shall his strength be.

^q Heb. subtle.

26 ^r Simeon shall be many for number: and his bread shall be fatness.

^r Heb. hearing.

27 ¶ And Moses called for Eleazar, the priest, and he said unto him: Take now from Jasher, the rod, and do thou lay it up before the Lord in the tabernacle of the congregation, on the side of the mercy-seat shall it be laid up.

28 And I, Jasher, the son of Caleb, delivered unto Eleazar, the priest, the rod: and Eleazar put it up in the tabernacle, on the side of the mercy-seat before the ark: and it remaineth there even unto this day.

29 ¶ And when Moses had made an end of blessing the children of Israel, he went up out of the plains of Moab, unto mount ^s Nebo, even unto the top of ^t Pisgah.

^s Heb. fruitful.
^t Heb. lofty.

A. M.

2553.

^a Heb. testify-
ing.

^a Heb. forgetting

^y Heb. moon-
shine.

30 And from thence he saw all the land of ^u Gilead, even unto Dan and ^x Manasseh, and the land of Judah, even unto the sea, the plain of the valley of ^y Jericho, and the city of the palm-trees, even unto Zoar.

31 And he said, Now behold I with my eyes the land, concerning which the Lord sware unto Abraham, Isaac, and Jacob, saying, I will give it unto thy seed.

32 And Moses died in the land of Moab.

33 And Moses was an hundred and twenty years old when he died.

34 And the children of Israel wept for Moses thirty days.

CHAP. XXVII.

1 *Joshua exhorts the people to pass over Jordan.* 8 *He sends messengers to Rahab, a princess of Jericho.* 14 *Rahab, her advice to the king of Jericho.* 19 *It is rejected.*

2554.

1 **NOW** it came to pass, after the days of weeping for Moses were ended, on the morrow thereof, that Joshua assembled Eleazar, the priest, and all the elders of the people, with the captains over thousands, over hundreds, over fifties, and over twenties, before the door of the tabernacle of the congregation.

2 And Joshua said, Moses, the servant of the Lord, said

unto me: When I am gathered unto my fathers, then shalt thou lead the people over Jordan into the land of Canaan: and the Lord will be with thee, and will fight for thee.

3 Prepare therefore for your journey; arm yourselves for the battle: for lo! the trumpet shall sound on the third day, and the ark of the Lord shall go over Jordan before the people.

4 ¶ Then spake unto Joshua the chief of the tribes of Reuben, Gad, and Manasseh, We remember the covenant we made with Moses, the servant of the Lord; we will go over Jordan armed, and we will not return until our brethren have found rest.

5 And all the elders with one voice cried out and said, All things wherein we obeyed Moses, the servant of the Lord, and listened unto his voice, will we now do.

6 And whosoever shall turn his back on whatsoever thou commandest, he shall surely die.

7 ¶ And it came to pass on the third day, on the morning thereof, that Joshua rose up early, and the trumpet sounded, and the people gathered themselves together, and they removed from ^a Shittim, and they came unto Jordan, and they pitched there.

8 And Joshua sent messengers unto ^b Rahab, one of

A. M.

2554.

^a Heb. lodged.

^b Heb. gene-
rous.

A. M. the princesses of Jericho, say-
2554. ing :

9 Behold, on the morrow we shall pass over Jordan, and the Lord will deliver Jericho into our hands.

10 And Rahab said unto those who were sent, Speak unto Joshua and say: The Lord, the God of Jacob, prosper you, inasmuch as I also am the daughter of an Israelite, by a woman of Midian.

11 And it was told unto the king of Jericho all the words which Rahab had spoken.

12 Then the king of Jericho assembled together all his princes and his nobles, and Rahab was there also, for she was a woman renowned for wisdom.

13 And the king said unto Rahab, How is this that you confederate with the avowed enemy of the nations?

14 And Rahab answered, and said, Let not the king be angry, and thy servant will speak:

15 Behold thus saith Rahab, I was born among the Israelites, and they are as the locusts for number, and the Lord, the maker of heaven and earth, ^{c Or, whom} whom thou knowest not, he fighteth for them, even for Joshua, for Caleb, and for all Israel.

16 And this, O king, thou knowest, that Moses, with a few chosen men, smote all the

people of Midian, all the people of Moab, all the Jebusites, all the Hittites, all the Hivites, and all the Amorites on the other side Jordan, with the edge of the sword, save only the females, from whom Israel do and will hereafter multiply exceedingly:

17 And hath given their land unto the tribe of Reuben, unto the tribe of Gad, and unto the half-tribe of Manasseh:

18 Send messengers therefore unto Joshua, and say, Thus saith Jericho, Spare us, we beseech thee, you shall go quietly through our lands, you, your wives, your children, your flocks, and your herds, and ye shall eat of our bread, and drink of our vintage.

19 Peradventure the wrath of Joshua will be turned away from destroying thee, and thy people.

20 And the king of Jericho said, It is the counsel of an harlot; and Rahab was shut up in her own house, and spies were set, that they might watch her.

CHAP. XXVIII.

1 *The ark passeth over Jordan.* 8 *All Israel pass over Jordan in six days.* 15 *Rahab sends messengers to Joshua.* 17 *She dwells in Israel.* 18 *Jericho is taken.* 20 *Achan, his rebellion.*

1 **AND** it came to pass on the morrow, that Joshua spake unto Eleazar, the priest,

A. M.
2554.

^{c Or, whom}
thou dost not
worship.

A. M. and unto the Levites, saying,
2554. 2 Let the ark of the covenant of the Lord be borne before the people by the priests, as they pass over Jordan.

3 Only this I command, that the tribe of Reuben, the tribe of Gad, and the half-tribe of Manasseh, shall pass over armed first; even as Moses hath commanded.

4 Moreover, no one shall come nigh unto the ark: fifty cubits shall the children of Israel, except the priests, leave between them and the ark.

5 And the trumpet sounded, and the tribe of Reuben, the tribe of Gad, and the half-tribe of Manasseh, even all the males thereof, from sixteen years of age, and upwards, passed over Jordan, armed.

6 Then followed the ark of the covenant of the Lord, borne by the priests, and they passed over in the midst thereof.

7 And there followed the tribe of Benjamin, even all the armed men thereof, their wives, their children, their flocks, and their herds.

8 And in six days the whole congregation of the children of Israel passed over Jordan, they, their wives, their children, their cattle, even all their possessions.

9 And they encamped on the west of Jordan, in the plains of Jericho.

10 And the wood whereon the children of Israel passed over Jordan, stayed upon the face of the waters six days and six nights.

11 And when the people of Jericho, and the kings of the land of Canaan, had heard that Joshua, and all the children of Israel, had passed over Jordan, and were encamped in the plains of Jericho, great fear fell upon them.

12 ¶ Now after the people had rested seven days, Joshua commanded the captains of thousands, the captains of hundreds, and the captains of fifties, saying:

13 Prepare ye for the war, that we go up and smite Jericho, and the king thereof, and all the inhabitants, with the edge of the sword.

14 And there came forth of all Israel, forty thousand men armed for the battle: and Joshua was magnified in the sight of the Amorites, in the sight of the Canaanites, and in the sight of all the nations.

15 Then Rahab sent unto Joshua, saying: Let me intreat with thee for my nation, that they may live.

16 And Joshua answered, and said, As many as save themselves by flight, may live: but whosoever shall be found in Jericho, shall surely die the death.

17 Then came Rahab, with her kindred, and with all her

A. M.
2554.

A. M. household, unto Joshua ; and she
2554. dwelleth with the children of Israel unto this day.

18 And the people of Jericho fled from the city, every one to the mountains.

19 And Joshua took the gold and the silver, even all the spoil of Jericho; and he brought it into the treasury of the Lord, and it was holy.

^a Heb. wine-bibber.

20 ¶ And ^aAchan spake aloud, and said, Wherefore hath Joshua taken from the congregation, all the gold, all the silver, and all the brass; even all the spoil of the city of Jericho, and given it to the tribe of Levi.

21 Moses, the servant of the Lord, when we slew the Midianites, the Moabites, and the people of the nations, on the other side Jordan, gave the half of the spoil unto the armed men, who went forth to the battle, and the other half he gave unto the congregation, according to their tribes.

22 And the sayings of Achan were told unto Joshua, and Joshua said to the Levites:

23 Bring forth Achan, and let him be stoned, for he hath blasphemed.

^a Heb. tumult.

24 And they stoned Achan in the valley of ^bAchor, in the presence of Joshua, and of the elders, until he was dead.

25 And thus did Joshua punish the rebellion of Achan, even as the Lord had commanded.

CHAP. XXIX.

A. M.
2555.

1 Joshua goeth up to Ai. 5 Five thousand Israelites lie in ambush.

11 Ai is taken. 13 The king of Ai hanged. 17 The Gibeonites become the servants of Joshua.

1 **AND** it came to pass on the morrow, that Joshua arose, with the men of war, even thirty thousand men of valour.

2 And Joshua said, Go up against ^aAi, and smite the inhabitants thereof with the edge of the sword: let none escape alive.

^a Heb. woe.

3 And they went forth, and they abode between ^bBethel and Ai: and Joshua lodged among the people that night.

^b Heb. the house of God.

4 And Joshua arose up early, he, and the elders, and they went up to Ai.

5 And Joshua took about five thousand men, and he commanded them to lie in ambush on the west side of Ai.

6 And when the captains had set the people, even all the host of Israel, Joshua went that night into the midst of the valley.

7 And when the king of Ai saw all that was done, but he knew not of the men who lay in ambush, he sent messengers unto Joshua, saying:

8 On the morrow, about noon, I, and the men that are with me, will give you, and thy people, battle in the plain.

A. M.
2555.

9 Then said Joshua unto the captains, and unto the people: Behold, when the king of Ai, and his people, come forth to the battle, seem ye as if ye fled before them for fear: and flee ye by the way of the wilderness.

10 So shall it come to pass, that the men of Ai shall come forth of their city, and when the trumpet shall sound, then shall ye turn upon the men of Ai, and destroy them. And they did so.

11 And those five thousand men who lay in ambush, arose and entered Ai, and took it, and all the spoil thereof.

12 And when the men of Ai saw all that was done, and that they had no power to flee this way or that way, they were sore troubled.

13 And Joshua, and the people, smote the men of Ai, and chased them in the field, and pursued them into the wilderness, until there remained none of them, save the king of Ai, whom Joshua hanged on a tree.

14 And Joshua went up to Ai, and smote it with the edge of the sword, all the men, the women, and all the children thereof, save the virgin who knew not man.

15 Then Joshua took all their cattle, and the spoil of their city, as a prey for Israel, as the Lord had commanded Moses.

16 ¶ Now it came to pass, after Joshua had smote Jericho and Ai, two great cities of Canaan, that great fear fell upon the Gibeonites.

17 And they sent messengers unto Joshua to ^cGilgal, saying: We are thy servants; whatsoever thou shalt command us, that will we do. ^c Heb. round.

18 Only this we pray thee, do not unto us as thou hast done unto the men of Jericho, and unto the men of Ai.

19 Then said Joshua unto the messengers, This shall ye do, ye shall live, and ye shall fight for us, and we will fight for you: so shall it come to pass, that ye shall live quietly in the land.

20 ¶ And the Gibeonites dwelt in ^dGibeon, which is a great city, and a royal city, and much greater than Ai: and the men thereof, were more mighty. ^d Heb. my town.

CHAP. XXX.

1 *Five kings war against Gibeon. 5 Joshua fighteth for Gibeon; 9 and overcometh the five kings; 14 and afterwards destroyeth their cities. 18 Other kings war against Joshua. 25 Joshua putteth them to flight.*

1 NOW when all the kings which dwell on this side Jordan, and on the coasts of the great sea, with ^aAdonizedek, king of Jerusalem, had heard all the mighty works which Joshua had done, and

A. M.
2556.

2557.

^a Heb. the just lord.

A. M. that the men of Gibeon had
2557. made a league with him, that they were moved.

^b Heb. woe to them.

^c Heb. fierce.

^d Heb. haughtiness.

^e Heb. resplendent.

^f Heb. walking place.

^g Heb. oracle.

^h Heb. rotund.

2 Wherefore Adonizedek sent unto ^bHoham, king of Hebron, and unto ^cPiram, king of ^dJarmuth, and unto ^eJaphia, king of ^fLachish, and unto ^gDebir, king of ^hEglon, saying,

3 Come up unto me, that we, and the kings which dwell on this side Jordan, and the kings of the sea-coast, may fight against Gibeon, and destroy it, because the men thereof have made peace with Joshua, and with all Israel.

4 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon, gathered themselves together, and went up; they, and all their hosts: and they encamped before Gibeon, and they made war against it.

5 ¶ Now Joshua was at this time at Gilgal, with all the armed men of Israel.

6 And the men of Gibeon sent unto Joshua, saying, Because we are thy servants, behold all the nations on this side Jordan have waged war against us.

7 Come up therefore quickly unto us, and help us, and save us, thy servants, that we perish not.

8 And Joshua hasted from Gilgal, with all the men of

war, and the mighty men of valour.

9 And he came suddenly upon them before the break of day, and he discomfited them, and they fled: and he slew them with a great slaughter before Gibeon, and he chased them along the way that goeth up to ⁱBeth-horon, and he smote them even unto ^kAzekah, and unto ^lMakkedah.

10 And Joshua pursued them with great slaughter until the evening.

11 And Joshua said, Sun, be thou silent upon Gibeon: and thou, moon, shine thou on the valley of ^mAjalon.

12 And Joshua returned; and all the men of war with him, to Gilgal.

13 And the Gibeonites returned to their city: and they rejoiced greatly.

14 ¶ And it came to pass, after Joshua, and the men of Israel, had rested themselves at Gilgal, that he sent chosen men up against Makkedah, against Lachish, against Debir, against Jarmuth, against ⁿLibnah, and against ^oGezer.

15 And they fought against them, and they took them, even all the cities; and he did unto them, even as he had done unto Jericho, and unto Ai: and he slew the kings thereof, and all the inhabitants thereof, with the edge of the sword: even all the men, the women, and the children, save the virgin

A. M.
2557.

ⁱ Heb. house of the sun.

^k Heb. walled.

^l Heb. burnt.

^m Heb. strong as an oak.

ⁿ Heb. bright as the moon.

^o Heb. cut off.

A. M. 2557. who knew not man, by lying with him.

16 And the fame thereof went out throughout all the land of Canaan, and the kings of the mountains, and the kings of the valleys, and the kings of the sea-shore, assembled themselves together, and said,

17 Surely as dead men are we before Joshua, and before the men of Israel.

^p Heb. knowing
^q Heb. the granary.
^r Heb. howling.
^s Heb. reproof.

18 And ^pJabin, king of ^qHazor, said unto ^rJobab, king of ^sMadon, and unto the kings of the sea-shore: Up, let us gather together our hosts, our armies, and our chariots, and let us assemble together at the waters of ^tMerom, and fight against Israel, and destroy them, lest they slay us, our wives, and our sons, and take from us our daughters, and our heritages.

^t Heb. high-minded.

19 And the words of Jabin were acceptable unto all who heard them.

20 And they gathered themselves together at the waters of Merom, and they were much people; even as the sand upon the sea-shore for multitude: and they defied the armies of Israel.

21 And Jabin stood forth and said, Know ye this, if it should come to pass, that the Israelites prevail this day, then shall all the nations be slain: or we, and our sons, shall become the vassals and slaves of the Hebrews.

22 For this cause came they out of Egypt, to slay, and dispossess, according to all that the lawgiver, even Moses, hath commanded them.

23 To take from us our cities, our lands, our vineyards, our cattle, our gold, our silver, our brass, and also our pure virgins.

24 And lo! now Joshua, and the people of war that are with him, come forth to the battle.

25 And Joshua, with forty and two thousand men, with the men of Gibeon, came suddenly upon them, and slew them, and chased them to Zidon, and he smote them until there were none remaining.

26 And Joshua burnt Hazor, because of Jabin, the king thereof; for he it was who led the nations to battle.

27 And all the rest of the cities saved Joshua, but the spoil thereof reserved he as a prey for the children of Israel.

28 Then Joshua wared against the Anakims; and he left none of them, save in ^uGaza, in ^xGath, and ^yAshdod.

^u Heb. strong as a goat.
^x Heb. rest.
^y Heb. fire of the beloved.

29 And the land rested from war.

CHAP. XXXI.

1 Joshua is stricken in years. 4 He divides Canaan. 12 The borders of the several tribes 24 Israel enjoys peace and plenty.

1 AND it came to pass after many days, that Joshua spake unto Eleazar, the

A. M. 2557.

2559.

A. M. priest, unto Caleb, and unto
2559. all the elders, and unto the congregation of the children of Israel, saying:

2 Behold I am grown old, and am stricken in years: and peradventure the days draw nigh wherein I shall be gathered unto my fathers.

3 And all that Moses, the servant of the Lord, hath said unto me, that hath the Lord done by me.

4 Unto the tribe of Reuben, the tribe of Gad, and the half-tribe of Manasseh, did Moses, whilst he was yet with us, give all the land on the west of Jordan, the land of the Amorites, the land of Moab, the land of Midian, all Bashan, and half of Gilead; even all the nations which the Lord delivered into his hands.

5 And at that time, Moses spake unto me and said, When ye shall pass over Jordan, and the Lord shall deliver into your hands all the land of Canaan, to possess it, that ye shall divide the land by lot unto the nine tribes, and unto the half-tribe of Manasseh.

6 And Caleb stood forth, and said unto Joshua: Lo! Caleb, thy servant, is now fourscore and nine years old.

7 And these fifty and eight years have I gone forth to the battle, with the bow, with the spear, and with the javelin.

8 The tribe of Judah is a great tribe, and Moses, the ser-

vant of the Lord, hath said, when he sent me to spy out the land, Surely the land on which thy feet have trodden, shall be thine inheritance, and thy children's, for ever.

9 And behold I am as strong this day as I was on that day in which Moses sent me: as was my strength then, so is it now for war, both to go out, and to come in.

10 And behold, though the Anakims dwell in the land, give it unto me, that I may possess it: then shall I be able to drive them out.

11 And Joshua said, Be it unto you, even as thou hast said: and he blessed him.

12 ¶ So the border of the lot of Judah encompassed the salt sea at the end of Jordan, and fetched a compass by Kadesh Barnea: even by Karkaa, unto Hazor, even unto the river of Egypt.

13 And from Gaza, even to Ashdod, were its borders on the great sea.

14 And from Ashdod it fetched a compass: and its borders went out by Gath, even unto Makkedah.

15 And from thence the border went out by Bethshemosh, unto the south side of the Jebusite, even unto Debir, did it go.

16 This is the coast of the children of the tribe of Judah round about, according to their lot.

A. M.
2559.

A. M. 17 ¶ Then spake Joshua and
2559. said, The lot of the children of Joseph shall be from Jordan by Jericho, to Bethel, and Luz, and Ataroth, and Gezer, and all the cities, and plains, and the lands thereof.

18 But the elders of the tribe of Joseph, said unto Joshua, Give, we pray thee, the land thou hast allotted for us unto ^a Ephraim: for we be many.

^a Heb. fruitful.

19 Let us go up to the wood-country, and cut down the trees thereof, that we may drive out the Perizzites, that we may have cities and houses to dwell in, and lands whereon to feed our flocks and our herds.

20 And Joshua said, Go, and do as ye have spoken: and he blessed them.

21 ¶ And Joshua divided all the land of Canaan, to every tribe, according to its number, even as Moses had commanded him.

22 Only to the tribe of Levi did he give no inheritance: for the priesthood is their portion, save the forty and eight cities for them to dwell in.

23 Joshua appointed also cities of refuge for the slayer, throughout all the tribes of Israel.

24 And the children of Israel had peace: and they were filled with plenty, with riches, and with virgins.

CHAP. XXXII.

A. M.
2560.

1 *Circumcision renewed.* 13 *Joshua dismisses the tribes of Reuben, Gad, and Manasseh.* 18 *They return, and repass Jordan.*

1 **N**OW it came to pass in those days, that Joshua assembled together Eleazar, the priest, the Levites, and all the congregation at Shiloh, and he set up the tabernacle of the Lord there.

2 And Joshua stood before the door of the tabernacle of the congregation: and he spake in the presence of all Israel, and he said,

3 Now behold the Lord hath given you rest in the land concerning which he sware unto your fathers, saying, Thy seed shall inherit the land of Canaan.

4 Abraham, our father, heard a voice, when he dwelt in this land, which said unto him: Circumcise the flesh of thy foreskin, for therefore art thou barren.

5 When your fathers were in bondage in Egypt, because of the Egyptians from the time of the birth of Moses, they were uncircumcised.

6 But Moses, the servant of the Lord, commanded me, saying, When ye be come into the land of Canaan, to possess it, speak unto the Levites, and say:

7 Make unto yourselves razors, and let the priests circum-

A. M. 2560. cise one the other: and circumcise ye all the males of the children of Israel.

8 And the Levites did so: and all the people abode in their tents in the camp till they were whole.

9 And Joshua said, This shall be a law and an ordinance unto you, to be observed in all your tribes, and in all your families.

10 Ye shall bring every male on the eighth day after he openeth the womb, unto the priest, to be circumcised: ye shall do this, both ye, your sons, and your sons' sons, for ever.

11 And it came to pass after seven days, that the people were whole.

12 Then Joshua commanded Eleazar, the priest, and he read out of the book of the covenant, all the laws, and the ordinances which Moses commanded to be observed, concerning the servant, whether he be an Hebrew, or a stranger, and the statutes concerning the virgins of the nations, and the children born unto them.

13 And Joshua blessed the tribe of Reuben, the tribe of Gad, and the half-tribe of Manasseh, and he said unto them:

14 Return ye by the way ye came, and go over Jordan, unto you wives, unto your sons, unto your daughters, and unto your flocks, and unto your possessions.

15 For ye have done all that Moses hath commanded you: ye have obeyed me also.

16 But take ye diligent heed to do the commandments and the laws of the Lord; to cleave unto him; and to serve him with all your heart; and with all your soul.

17 Then the tribe of Reuben, the tribe of Gad, and the half-tribe of Manasseh, even all the armed men thereof, departed from Joshua, at ^aShiloh.

18 And they passed over Jordan, to the land of Gilead, whereof they were possessed, as Moses had spoken.

19 And the tribe of Reuben, the tribe of Gad, and the half-tribe of Manasseh, returned into the land of Gilead, with their shares of the spoil they had taken from the Canaanites, with much cattle, with gold, with silver, with iron, and with brass, and with very much raiment: and with their portion of pure virgins; as the Lord had commanded Moses.

CHAP. XXXIII.

1 *The Reubenites, the Gadites, and the Manassites build a tabernacle and an altar.* 5 *Joshua is angry with them.* 8 *Joshua sends Phinehas to them.* 15 *Their reasons.* 22 *Joshua is pacified.* 29 *Joshua and Eleazar die.*

1 NOW it came to pass that the elders of the

A. M. 2560.

^aHeb. disbanding.

2561.

A. M.
2561. Reubenites, the elders of the Gadites, and the elders of the half-tribe of Manasseh, said one among another.

2 Behold Joshua, and our brethren, have set up the tabernacle in Shiloh ; let us likewise build a tabernacle and an altar, as testimonies unto the Lord ; for Jordan is a border between them and us.

3 That the Levites, who dwell among us, may offer up our burnt-offerings, our sacrifices, and our peace-offerings, unto the Lord.

4 And they built a tabernacle, and they sat up an altar on this side Jordan, in the land of their possession, even in Gilead.

5 ¶ And it came to pass, when Joshua and the children of Israel heard thereof, that they assembled themselves together at Shiloh.

6 And Phinehas said, Lo ! the people of Reuben, the people of Gad, with the Manassites, seek to make themselves a separate people ; even as Korah, have they sinned.

7 For they have built a tabernacle, and they have set up an altar, on the other side Jordan ; unto Shiloh will they not come, at the place which the Lord hath appointed will they not appear, to offer sacrifices, and burnt-offerings.

8 And Joshua said, Send Phinehas, Caleb, and Jasher, with the princes of Israel ; and

let them pass over Jordan, and enquire at their hands the cause thereof.

9 And they went, and they passed over Jordan : and they saw the tabernacle and the altar which the children of Reuben, the children of Gad, and the children of Manasseh, had built, and behold they were well to look unto.

10 And they said unto the Reubenites, the Gadites, and the Manassites, Wherefore have ye thus trespassed in making yourselves a people to rebel against the Lord ?

11 Tell us, we pray ye, Wherefore have ye built a tabernacle and an altar, besides the tabernacle and the altar which are in Shiloh ?

12 And the men of Reuben, the men of Gad, and the men of Manasseh, answered, and said, The Lord, the God of our fathers, knoweth, that as a testimony have we built the tabernacle and the altar.

13 For Jordan is between us and Shiloh ; wherefore that we, our wives, our sons, and our daughters, might worship the Lord, surely have we done this thing.

14 And speak unto Joshua, and unto our brethren on the other side of the river of Jordan, and say,

15 Thus say the men of Reuben, the men of Gad, and the men of Manasseh, As the Lord liveth, we, and our sons,

A. M.
2561.

A. M. from sixteen years of age, shall
2561. appear once in every year before the Lord, in Shiloh.

16 Moreover, whatsoever ye shall command us, that will we do.

17 And the words of the Reubenites, of the Gadites, and of the Manassites, were pleasing unto Phinehas, and unto all those who were with him.

18 ¶ Then Caleb, Phinehas, Jasher, with the princes, returned unto Joshua, and unto the children of Israel, in Shiloh.

19 And they said, Thus say our brethren, the men of Reuben, the men of Gad, and the men of Manasseh, We are the people of the Lord: and as a testimony thereof have we built for us, our wives, our sons, and our daughters, a tabernacle, and have set up an altar.

20 And behold once in every year will we, and our sons, from sixteen years, and upwards, appear before the Lord, in Shiloh.

21 And whatsoever ye shall command us, that will we do.

22 And the thing pleased Joshua, and all Israel; and they said, We will not destroy the land wherein the children of Reuben, of Gad, and of Manasseh, dwell.

23 And they said, Their chosen men shall bear testimony also among the elders of Israel, at Shiloh.

24 Now had Israel rest from all their enemies round about: for the people of the nations feared greatly.

25 ¶ And Joshua waxed old, and he called for all Israel, and he said: Behold, I have divided unto you, by lot, all the land of Canaan, as an inheritance for your tribes, possess ye the land, as the Lord hath promised unto you.

26 Now, therefore, fear ye the Lord: and serve him in sincerity, and in truth.

27 And the people said unto Joshua, We will serve the Lord.

28 And when Joshua had made an end of speaking, the people departed, each man to his dwelling.

29 And Joshua died, being one hundred and ten years of age.

30 And Eleazar, the son of Aaron, died.

CHAP. XXXIV.

1 *Judah and Simeon take possession of their lots. 4 Othniel smiteth Kirjaeth-sepher. 7 The Israelites suffer the Canaanites to dwell among them. 15 Phinehas reproves the Israelites for so doing. 21 The people weep. 24 Caleb dies.*

1 **NOW** after the death of Joshua, Judah said to Simeon, Come thou, and let us drive out the Canaanite out of my lot: and I will go with thee up into thy lot.

A. M.
2561.

2564.

2565.

A. M.
2565.

2 And they did so : and they slew of the Canaanites, ten thousand men.

3 ¶ And Caleb said, He that smiteth Kirjaeth-sepher : to him will I give ^a Achsah, my daughter, to wife.

^a Heb. the enchanter.

^b Heb. hour of the Lord.

4 And ^bOthniel, the younger brother of Caleb, took it : then gave he unto him Achsah, his daughter.

5 And the children of Judah said unto the Kenites, Ye are the children of Jethro, who was father-in-law to Moses, ye shall dwell in the land, and ye shall fight for us, and we will fight for you.

6 Then Judah went up with Simeon into his lot : and he took Gaza, ^cAskalon, ^dEkron, and the mountains.

^c Heb. the balance.

^d Heb. enervated.

7 But the inhabitants of the valleys he could not drive out, nor the Jebusites that dwell in Jerusalem : wherefore they dwell among them even to this day.

8 Joseph also in his lot did not drive out the Canaanites : but the Canaanites still dwell among them.

9 Manasseh in his lot did not utterly drive them out : for the Canaanites would dwell in Megiddo, Dor, Taanach, and Bethshean.

10 Neither did Ephraim drive out the Canaanites : but they dwelt with them in Gazer.

11 The children of Zebulun made the inhabitants of

Kitron and Nahaleel their tributaries.

A. M.
2565.

12 The children of Ashur also dwell among the Canaanites, the inhabitants of the land : in Accho, Zidon, Ahlab, Achzib, Helbah, Aphik, and Rehob.

13 Neither did Napthali drive out the Canaanites : nevertheless made they the inhabitants of Bethshemosh and of Beth-anath tributaries.

14 So also the tribe of Dan dwelt among the Canaanites.

15 ¶ And it came to pass, when the tribes of the children of Israel had gone up each unto his lot, that Phinehas, the priest, spake unto the elders of the people, and said :

2568.

16 What is this that you have done ? Moses, the servant of the Lord, said unto you, Ye shall surely drive out all the inhabitants of the land.

17 And behold ye have made a league with the Canaanites, with the Jebusites, with the Perrizzites, and with the Amorites : and ye dwell among them.

18 And the elders of the people said, They were too strong for us : peradventure if we had not made a league with them, we had all perished, we, our wives, and our children, and all our flocks, and our herds, and our gold, and our silver, and our virgins ; even all our possessions, had been a prey unto them.

A. M. 19 For who are they, now
2568. Moses and Joshua are dead,
who can lead forth all the
people to battle!

20 Then answered Phinehas, and said, The Canaanites will henceforth be as thorns in your side, and their customs will be as snares unto you: and the Lord, the God of our fathers, will not go forth with our armies.

21 And the elders of the people, lifted up their voice, and wept: because of those things, which should befall all Israel.

22 ¶ Now Caleb ruled in Israel after Joshua was dead, twelve years.

23 And the people dwelt in peace, all his days.

2575.

24 And Caleb died, and was buried: and the children of Israel mourned until the thirtieth day.

CHAP. XXXV.

1 *Jasher succeeds Caleb, his father.*

7 *Jezer obtains leave to build a city.* 11 *Azuba, her complaint.*

14 *Ehud advises to slay the Canaanites.* 16 *The Israelites separate themselves from them.* 28 *Deborah, her request is granted.*

2576.

1 **A**ND it came to pass after these things were fulfilled, that Phinehas, and the elders of the tribes of Israel, assembled themselves together at Shiloh.

2 And they said, Who shall judge Israel? for behold, now

Moses, Joshua, and Caleb, are dead, the people of the Lord are without a leader.

3 And they named Jasher, the son of Caleb, by Azuba: seeing he is an upright man.

4 And, moreover, this we know, that he hath seen all the wonders, wrought in Egypt, in the wilderness: even all the mighty works, that have been done.

5 And the people shouted for joy.

6 And Jasher judged Israel, in Shiloh.

7 ¶ And it came to pass, that ^aJezer, his younger son, said unto Jasher: Behold, I pray thee, the land of Canaan, how the people of the nations mix with thy people.

2577.
^aHeb. dutiful.

8 Wherefore let thy son, even thy son Jezer, build him a city, after his name: that the people of the land may be shut out from among us.

9 And Jasher said: Be it even as thou hast spoken.

10 And Jezer builded him a city, in the tribe of Judah: the same is the habitation of the Jasherites, unto this day.

11 ¶ Now it came to pass, when the elders of the children of Israel were assembled together at Shiloh, that Azuba, the mother of Jasher, spake, and said,

2579.

12 Lo! the nations will swallow us up: the name of our fathers will surely be forgotten.

A. M.
2579. 13 For the sons of Israel defile themselves with the women of the nations: they have forsaken the daughters of Jacob.

• *Heb. unity.* 14 And ^bEhud said, Up, let us slay the people of the nations: let us utterly drive them out of the land of Canaan.

15 For so long as they be among us, they will be a snare unto us: and Israel shall be defiled.

16 Then spake Jezer, and said, Separate yourselves from among them: let the Canaanites inhabit their cities, and let us possess our cities.

17 So that they may not come nigh unto us: nor that we, nor our sons, draw nigh to the people of the nations.

18 And Othniel stood forth, and said, Would to God, it was now with us, as it was in the days of Moses, and Joshua, when all Israel went forth to the war: then might we drive out the nations!

19 For behold! now the armed men of each tribe are for themselves, and for the lot of their inheritance.

20 Moreover, it will henceforth behove us, that we permit not all the males of Israel at one time to appear before the Lord in Shiloh, lest the enemy noteth it.

21 Who shall lead Reuben over Jordan: will Gad with Manasseh now fight for us?

22 Then spake Jasher and

said: Hear, O my people, hearken unto the words, of the son of Caleb, by Azuba.

23 Peradventure, the people of the nations, are too strong for us: and who is there now, of the sons of Jacob, that shall conquer.

24 Reject not, therefore the counsels of Othniel, and of Jezer. Suffer ye the Canaanites, the Perrizzites, the Hittites, the Hivites, and the Amorites, to dwell in their cities: and besides the cities we possess of the nations taken in the war, let us build cities for our increase; for our sons, and our daughters, and their children, that they dwell therein, and serve the Lord, the God of Abraham, the God of Isaac, and the God of Jacob, who hath brought us out, from under the bondage of Egypt, unto the promised land: a land flowing with milk, and with honey.

25 So shall we, and those who come after us, be a separate people: sanctified unto the Lord.

26 Moreover, thus hath said the Lord, by the mouth of his servant Moses, Your sons shall not take to wife the daughters of the children of Canaan; lest they be cut off from the congregation.

27 And all the elders of Israel cried out, and said, As Jasher, our judge, hath spoken, so shall it be.

28 ¶ Then came ^aDeborah,

A. M.
2580.

2581.

• *Heb. the word; truth.*

A. M. 2581. the daughter of Jasher, and said unto her father: Behold my husband was slain before Makkedah, when Israel went out to fight for the people of Gibeon.

28 Wherefore that I, and my sons, and my daughters, may serve the Lord, let us build us a city, that we may dwell therein.

30 And Jasher said, Thou hast said it: and call thou its name Debir.

CHAP. XXXVI.

1 *Jasher sends messengers unto the kings of Canaan. 6 He assembles them nigh Bethel. 8 Jasher and the kings make a league. 15 The Israelites serve the Lord, all the days of Jasher.*

2582. 1 **A**ND it came to pass in those days, that Jasher sent messengers unto all the kings, and unto all the nations of Canaan: and he wrote unto them, saying:

2 Jasher, the judge of all Israel, unto the kings of the sea-coasts, the kings of the mountains, and the kings of the valleys, greeting: Know ye, that Moses, the servant of the Lord, hath commanded us, that we should not dwell with you in your cities, nor follow after your customs: and that we should not suffer you to dwell with us in our cities.

3 Seeing we worship the Lord, who made heaven, and

earth, and all things therein: and ye fall down, and worship, Baalim, and the gods of your own imaginations.

4 That we shall not give our daughters unto your sons, nor take your daughters for our sons.

5 Wherefore thus saith Jasher, It behoveth, that ye assemble yourselves together, at Bethel: that I, and all the elders of Israel, may covenant with you.

6 ¶ And in those days, the kings and princes of the sea-coasts, the kings of the mountains, and the kings of the valleys, assembled themselves together, nigh unto Bethel, in the way as thou goest up to Beth-horon.

7 And Jasher, and all the elders of the tribes of Israel, came there also.

8 And Jasher stood forth, and he spake unto all the kings of the sea-coasts, the kings of the mountains, and the kings of the valleys, and said: To live in peace surely, that there be no more war between us, our sons, and our sons' sons, are we now come.

6 Behold, now, O, ye nations! chuse you out in every tribe, the cities ye are willing to dwell in, and all those lands, and possessions, which shall be yours: and be ye unto yourselves.

10 That your families remain inhabitants of the land,

A. M. 2582.

2583.

A. M. and that ye eat the fruit of
2583. your increase.

11 Then answered all the kings of the sea-coasts, the kings of the mountains, and the kings of the valleys, and they said : What thou, O Jasher, judge of all Israel, hath spoken, seemeth unto us good : and all that thou commandest, that will we do.

12 And they bowed down before Jasher ; and before all the elders of Israel.

13 And they did all that Jasher had spoken, and they took them cities, lands, and possessions, in every tribe : even such as Jasher, and the elders of Israel, had appointed for them.

14 And the people of Israel dwelt in their cities, and had their lands, and their possessions ; and the people of the nations dwelt in their cities, and had their lands, and possessions : and they are separated even unto this day.

15 ¶ And the children of Israel served the Lord all the days of Jasher, who had seen all the great works done for Israel, in Egypt, and in the wilderness.

16 And Israel rested from war, all the days of Jasher : observing all things written in the book of the covenant, and Israel did not defile themselves with the women of the nations.

CHAP. XXXVII.

A. M
2594

1 *The Israelites build them synagogues in every city.* 3 *The priests read the covenant therein.* 3 *They build no altar.* 6 *Jasher appoints rulers of cities.* 8 *Various habits to be worn.* 10 *Jasher assembles the elders.* 13 *He reminds them of former things.* 21 *His charge to the elders.* 23 *Othniel is to succeed Jasher.* 24 *Jasher blesses Israel.* 26 *Jasher builds an ark ;* 28 *in which Jasher lays up the book which he had wrote.*

1 NOW it came to pass in process of time, when the children of Israel had built them cities, and had gotten them possessions, in the land of Canaan, that they grew mighty ; and for number, they were as the sand on the sea-shore.

2 And they built little tabernacles in every city ; and in every town.

3 And the priests and Levites, on every sabbath-day, read before the people of every city, and of every town, the law, and the statutes : and they rehearsed, in the ears of all the people, the mighty works that were done in Egypt, and in the wilderness.

4 But they sat up no altar, neither did they offer burnt-offerings, or peace-offerings, save only at Shiloh.

5 But the children of Israel, throughout all their tribes, kept the passover, and the feasts ; as Moses had appointed.

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6 ¶ And Jasher appointed rulers of cities; and rulers of towns.

7 And the people dwelt in peace; and they walked uprightly.

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8 ¶ And it came to pass, that Jasher spake unto all the children of Israel, before the door of the tabernacle of the congregation, and he said, The garments of the virgin, of the virgin betrothed, of the married woman, and of the widow, shall from henceforth note them as such, that ye may be chaste before the Lord, your God.

9 Likewise the garments of the young man, of the married man, and of the widower, shall note them as such, that ye may be blameless.

10 And they said, All these things will we, our wives, our sons, and our daughters, observe to do.

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11 ¶ Now it came to pass, that Jasher assembled together Phinehas, the priest, and Othniel, and all the elders of Israel:

12 And Jasher spake unto them, and he said: Lo! the days of my life are many, and the time is at hand that I shall return to the place of my fathers;

13 Hear therefore the words of Jasher:

14 Call to mind the days of old; remember the times that are past.

15 Our father Jacob dwelt in Hebron in this land.

16 And there was a sore famine in Canaan.

17 Now Pharaoh, king of Egypt, had advanced Joseph, one of the sons of Jacob.

18 Wherefore went he into Egypt, and he dwelt in the land of Goshen; and he died there.

19 After the death of Jacob, the Egyptians oppressed your brethren.

20 Then came Moses from Midian, and delivered us out of bondage; and led us through the Red Sea into the wilderness.

21 And now behold this day, is fulfilled the prophecy of Abraham: Unto thy seed will I give this land.

22 Ye are for multitude a great people: and it shall come to pass, that if you observe the statutes, and ordinances, of the Lord, and walk uprightly, ye shall drive out the remnant of the Gentiles.

23 Wherefore I charge ye this day, that ye command your sons, that they do not take them wives of the nations: it is an abomination, it bringeth destruction.

24 And lo, Othniel! peradventure he shall judge Israel after I am no more.

25 And Jasher blessed Israel, and he said, The Lord, the God of Abraham, the God of Isaac, and the God of Ja-

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and your coming-in.

26 ¶ And it came to pass on the morrow, that Jasher called unto him, his sons, and his daughters; and he blessed them, and he said,

27 The days of my life are one hundred and twelve years: these are the days of my pilgrimage.

28 And Jasher said, This book which I have written, ye shall neither add to, nor diminish from: it is thine, and thy sons, to possess for ever.

29 That the elders of Israel, and the children not yet

born, may read and praise the Lord.

30 ¶ And when Jasher had made an end of speaking, he called unto him Jazer, his eldest son, and he said unto him, Build now an ark, that I may put therein this testimony: and do thou lay it up in the city of Jezer.

31 And Jazer builded an ark of Gopher-wood, and he brought it unto his father, and Jasher put therein the book, which he had written.

32 And Jazer laid it up in the city of Jezer.

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NOTES.

IT cannot be conceived that the author who so admirably describes the most High by his name JEHOVAH, could intend to exclude his divine agency in the work of Creation; and therefore, when he says, 'The ether moved upon the surface of the chaos, we must understand the ether as a subordinate agent, under the direction and influence of the first great cause. The term Ruach, signifies spirit, breath, or wind, but when the Elohim is added, it signifies the energetic power and influence of JEHOVAH, and frequently the Holy Spirit. This all-pervading energy first gave motion to the ether, this communicated it to the dull insensible matter of the chaos, put life and motion into it, and produced the separation of the elements of air and fire, from earth and water, so that the abyss fled before the face of the light, and divided between the light, and the darkness. The ether, or firmament above, and the earth below, at first, only a mass of matter, but, by the agency of the Divine Being, using subordinate means, at length, subsided by its various stratas, so as to form the terraqueous globe, the waters subsiding to their proper channels.

The opinions of the numerous theorists, such as Burnet, Whiston, and others, widely differ on the nature of the abyss. The one insisting that there was no visible sea, but that the waters formed the abyss in the centre of the earth; the other, that the waters from the beginning, formed their own channels. The sacred historian, Moses, and the author of this

Chronicle, leave these matters without explanation, only in general terms, declaring the separation of the grosser matter, the earth, from the finer matter of air and water.

It appears, both from Moses and Jasher, that the creation of the sun and moon is a glorious display of the divine power, and that their utility in the system is of the first importance, the one to rule the light, and the other to rule the darkness.

The formation of the earth was followed by the production of vegetable and animal substances; the latter not being created until a provision was made for their subsistence, the beast and every creeping thing from the earth, the fishes from the waters, and the fowl from the ether; each after their kind, with the power of propagating their species, so as to continue their various orders, in perpetual succession, without any new act of creation. Herein the divine power and energy are displayed in a most excellent manner, and may induce a due obedience to that command, Let every thing that hath breath, praise the Lord.

When all these things were finished, although the distinct work of each day is not mentioned, it is evident that Jasher attributes all things to God, as their author. Then having formed this noble theatre of nature, he beheld it with approbation, and having prepared it as the habitation of some superior being to what hitherto existed, he created man. This act, from the expression used, intimates design and coun-

sel; and Moses beautifully expresses it by the important words, "Let us make man in our own image." And again, after his creation, "So God made man in his own image." Both in his spiritual and corporal state, he was made a resemblance of the moral and political image of God, as well as of his immortality and eternity.

It is evident that man knew his Creator, and was impressed with awe of his Majesty, and reverence of his power and glory; but especially of the highest admiration of his bounty and goodness, of his favour and love. The impressions of Deity upon his mind, were those which produced confidence, love, joy, and delight; and rendered obedience, not only rational, but grateful and pleasing; no reluctance, no hesitation, no delay; all was harmony, peace, and love; creation smiled in all its richest productions, man enjoyed them with innocence, and returned his homage, devotion, and obedience.

Editor.

Notes on Chap. I.

ADAM was perfect in his generation, complete in his stature; of the most extensive knowledge, walking uprightly, and eschewing evil. Eve was perfect in her generation, amiable, and lovely to look unto; of modest behaviour, of consummate chastity; beautiful, walking uprightly, and hating iniquity. Between these two, there was no superiority, they were both made at one time, and they both had the same powers of knowledge.

Hur, out of the book of Aaron.

Notes on Chap. II.

NOAH was the first who builded up a ship, a floating house, an ark, to remain upon the surface of the waters. With this he visited the opposite land, and improved fishing; and his sons after him transplanted themselves to distant lands.

Hur.

At this time all the people of the earth spake one language, and lived in common; were of one mode, of one form, and of one way of life.

Hur.

And it came to pass when the sons of Japhet saw that the land was burthened with people, by reason of the longevity of men at this time, and the number of children born unto them, and having now built themselves floating habitations, and invented the sail, they sought distant lands.

Hur.

The sons of Japhet settled in that part of Asia the less, which lieth upon the Mediterranean.

Ben Zaddi.

In the days of Peleg it came to pass, that men first began to inclose lands. He enacted the laws of property. He settled the bounds of families; he first gave particular inheritances; he grew an arbitrator; lands were given by him for cultivation; infringers hence became culpable of his displeasure; punishments, riches, pride, government, poverty, idleness, and rebellion, ensued. Thus, at this time, people, friends, were dispersed; different interests destroyed union; avarice arose. One, from distance of place, became stranger and enemy to the other; contests and local vices sprung up. Leaders, rulers, teachers, arose; new words and ideas took place; so that, in process of time, people who understood one another heretofore, could not converse; hence misunderstandings, misrepresentations, enmities, evil-speaking, war, &c.

On.

Nimrod arose and opposed himself to Peleg. Now Nimrod was a man whose way of life was opponent to inclosures, for he was a hunter; he ranged the lands, and slew the beasts of the field, with an arrow from the bow. He spake against the sayings of Peleg; but it came to pass, that Peleg was mightier than Nimrod. Wherefore Nimrod said unto those that were with him: Let us also build us cities to dwell in, lest Peleg and those that are with him be too many for us. This was the beginning of the kingdom of Babylon, and Nimrod was the first king thereof.

Phinehas.

Notes on Chap. III.

NOW had the world subsisted about two thousand years, and from their dispersion and different views and interests, different modes of worship had arisen; men had forsaken the precepts of the patriarchs, the natural worship of the Deity; set up symbols of the Deity; worshipped in groves, estranged themselves concerning the truth; their ideas became, through vice, circumscribed; the discerning few now got rule; irregularity and punishment stalked. Abraham, seeing the defection of his brethren, counselled them to return to the ways of old; but they had gone so far astray, and had so bewildered themselves, that they could not return

to their primitive way of worship and life. This obliged Abraham to leave their society, that he, and his family, might serve the Lord, persuaded, that if he, and his, walked uprightly, that from him would arise a great people, by whose example the nations would be led to serve the Lord. *Hur.*

Tradition saith, That the patriarch Abraham heard a voice as from heaven, commanding him to slay his son Isaac, as he was in the field alone by himself. Abraham returns to his wife Sarah disconsolate. Sarah enquires the cause, and Abraham tells her, that a voice from heaven had said unto him, Take thy son, and slay him, and offer him up a burnt-offering in the land wherein he was born. Upon this, Sarah, who was a woman of great wisdom and discernment, expostulated with Abraham, and convinced him that it could not be the voice of God; and her argument was very conclusive: If the holy voice has said, Of thee I will make a great nation, the holy voice cannot say *this*, because if thou slayest thy son, how can the former be fulfilled? *Hur.*

Notes on Chap. IV.

JASHER takes no notice why Joseph was advanced in the court of Pharaoh; and therefore it may be presumed, that so many stories were extant, that he could not with certainty adopt one. However, the most probable I will here set down, as a remark on that part of Jasher which concerns Joseph. Joseph was the beloved of Jacob, and obtained leave of his father, to travel into Egypt; for, says he, there will be a famine in the land of Canaan, and I will go and provide corn for you and my brethren at Zoan, that ye perish not. Accordingly, Joseph had not been long at Zoan before there happened to be a great increase of corn in that land; but in the land of Canaan, the earth brought not forth. Now Pharaoh sent and gathered together all the wise men of his kingdom, and he said unto them: Behold, the earth giveth of its increase, thrice told, and there is as much more food for the people than they want, and moreover the hands are not equal to the harvest! what shall we do? And the wise men knew not. And it was proclaimed, saying, Whosoever shall resolve the thing, he shall stand before Pharaoh. And it was told unto Pharaoh, that

Joseph, the stranger, the son of Jacob, who dwelt at Hebron, in the land of Canaan, could unfold the secret. Then Pharaoh called for Joseph, and Pharaoh said unto him, Speak. Then Joseph bowed himself before Pharaoh, and said, The Lord God of his fathers had revealed it unto him, that there should be great plenty in Egypt, and that there would be great dearth in the land of Canaan, which dearth was then actually begun; wherefore, O king, build storehouses in every city, and buy ye of the Egyptians the surplus of their abundance; peradventure this time of plenty will be succeeded by a time of want and scarcity. Then Pharaoh advanced Joseph. *Phinehas.*

There is but one expression in Jasher which points at all the evils which the administration of Joseph brought on the Egyptians, it is this; And he was a stranger in the land of Egypt: and he bought Egypt with a price. The Egyptians, before the advancement of Joseph, was a free people; they paid no tax towards the support of the government, nor of the priesthood. As Joseph had prophesied, so it came to pass: the time of plenty was succeeded by a time of want and scarcity. And then it was, that he sold unto the people at a great price, the increase he had before bought for a very low price. When he had exhausted the money, and the jewels of the people, and brought the wealth of Egypt into the king's coffers, and the people still wanted food, he then bargains with them that they should pawn their lands. And when the dearth was over, then it came to pass, that all Egypt by a perpetual decree rendered the fifth of its increase unto Pharaoh. *Phinehas.*

The Hebrews were oppressed by the Egyptians by a taxation, and which was as a brick for hardness. When Pharaoh saw that they were become a great people for number, he sent unto them, that they should bear some part of the public burthen, towards the maintenance and dignity of the state; he alledged, that when the famine was in the land of Canaan, the corn of Egypt saved their lives; and therefore they should give them the tenth of their increase, of their flocks, of their herds, and of their grounds. The children of Israel, who had lived free from the least demand of any kind, for three hundred years and upwards, regarded this imposition, as

a brick, that is, as a hard thing, and were uneasy under it. *Hur.*

Notes on Chap. V.

MIRIAM was born fifteen years before Moses. She was the daughter of Amram, by Jochebed, his wife; one who to great natural parts added that of great thought and foresight. The decree coming forth, that the Hebrew males should all be slain as they were born, and she having heard how good-natured the daughter of Pharaoh was, proposed to her parents, that she would carry her brother Moses, and meet the princess as she walked by the river side, which was the custom of the princess every morning to do, and seem as though she was going to drown the infant. By which means, says Miriam, when the princess beholdeth the child, peradventure she may enquire what I am about to do with the infant. Then will I answer, and say, I am going to drown it, it being an infant male of the children of Jacob, according to the decree of Pharaoh, thy father, which says, Every male that openeth the womb, among the children of Jacob, shall ye drown in the river. O, says Jochebed, thou art as a sea of bitterness unto me! O my daughter, thou hast ingulphed me in an ocean of perplexity! Be not afraid, says Miriam, whether is it not all one, that he perish by the hands and command of the daughter of Pharaoh, or by the slayers of infants; we cannot always hide him from knowledge. The morn arose, the sun rejoiced to run his course, and all nature smiled, when Miriam, almost by force, takes up the lovely infant, whose innocent looks were enough to engage every eye, and away she carries him to the banks of the river, to meet the princess. Jochebed and Amram follow at some distance, waiting the event. The princess was taking her morning walk, attended by her women. Now Miriam had placed herself under a tree, where she knew the princess would pass by, and was there kissing, and taking, as it were, her last farewell of her brother, and as the princess approached, was swaddling it up, that with the greater convenience she might throw it into the river, and then she kisses it again, and the tears flowed from her eyes. The princess and the ladies stood at some distance, viewing and thinking what the meaning of this

thing could be; and seeing that the young woman looked at the water, and then at the child, imagined that she was going to drown it. Upon this, the princess calls earnestly to Miriam, and asks her, what she was going to do with the infant? Miriam advances, and says, I am about to drown it, even as Pharaoh has commanded. How! says the princess, sure Pharaoh has not said it. Then answered Miriam, Thy father hath said, Every male that openeth the womb, among the children of Jacob, shall ye drown in the river. And this is the first which hath opened the womb since the decree hath been made. And the princess said, Give me the child. Miriam having delivered the child, the princess enquires for one to nurse it. Here Miriam produces his mother, Jochebed, to be a nurse for her brother. And the princess said, He shall be my son, and his name shall be called Moses, because I have taken him from the water, wherein he was to be drowned. Then Jochebed took Moses, and returned unto her house, and she said to her daughter, Behold, now thou art unto me as an uplifting. Aaron, at this time, was three years old. The princess that very day went unto Pharaoh, and got the decree revoked. Thus did Miriam, when fifteen years of age, contrive the revoking of the decree of Pharaoh, concerning the murder of the infant males of the children of Israel.

Hur, out of the book of Aaron.

Miriam from hence became the admired of the Hebrews: every tongue sang of her praise. She taught Israel; she tutored the children of Jacob; and the people called her, by way of eminence, The Teacher. She studied the good of the nation, and Aaron and the people hearkened unto her. To her the people bowed; to her the afflicted came. Israel enjoyed peace all the time of the days of the princess, who succoured Moses. Miriam was ninety-five years of age, when Moses came from Midian. And Aaron was eighty and three. And Moses was eighty years of age. *Hur, out of the Book of Aaron.*

It was a tradition in my time, that the princess carried Moses to her father, and by shewing him the infant, and expostulating with him concerning the barbarity of those who had counselled the decree, prevailed on the king to revoke it. *Hur.*

Notes on Chap. VI.

MOSES, who till now, had lived altogether in the court of Pharaoh, leaves Zoan, and goes into Goshen to visit his brethren, the Hebrews: when there, he encourages them to revolt from the Egyptians. Pharaoh hearing of this, Moses thought it best to fly into Midian, being then forty years of age. There he marries Zipporah, the daughter of Jethro, who was the son of Esau, who was the son of Isaac. Jethro was a great man; one who had given laws to his people, and was both a king and a priest. He was a worshipper of the true God, but did not use circumcision among his people; yet he ordained a priesthood, and appointed the observation of sabbaths, and of feasts, and kept holy days. There was a particular enmity notwithstanding, betwixt the descendants of Jacob and those of Esau; and Jacob had particularly cautioned his children not to marry among the uncircumcised. Jethro, finding that Moses was a man of great policy, and versed in all the learning and magic of the Egyptians, gives him his eldest daughter, Zipporah, to wife; by whom Moses had two sons, Gershom and Eliezar. At the expiration of forty years afterwards, Moses is told by Jethro, that Pharaoh, who sought his life, was dead; is advised to go up into Egypt, to endeavour to bring his brethren from under the yoke of Pharaoh into the wilderness, and there to make them a separate people, under a particular government of their own. Moses, flushed with the thoughts of success, brings out of Midian, Zipporah and her two sons, and comes into Goshen: but the elders knew him not, and tell him, that he had transgressed the precepts of Jacob, in marrying Zipporah. Upon which disgust of the Hebrews, Moses sends Zipporah, and her two sons, back to Jethro.

Hur.

And it came to pass, during the time Moses was in Midian, which was the space of forty years, that Caleb, who was a ruler among the sons of Jacob, and a mighty man, invented the arrow, and the bow, and trained up the males to the use of it, and he, and his followers, became expert in it. This was a contrivance that was more excellent than the javelin: he found he could kill the enemy hereby at a great distance; wherefore the Hebrews in this respect became too mighty for the Egyptians.

Othniel.

Notes on Chap. VII. VIII. IX. X. XI.

MOSES persuades the Hebrews to leave Goshen, and go into the wilderness. They ask of him a sign: he gives them many, which they believe. But Pharaoh, when Moses went to him, would not believe. After many persuasions, with the advice of all his princes, Pharaoh lets them go upon certain conditions, which the Egyptians told him the Hebrews had not performed; at which Pharaoh was provoked, and pursues Moses and the people. Of which Moses having intelligence, he changes his course, and (when at the extremity of the Red Sea, purposing to lead the Hebrews to the foot of mount Sinai, and put them under the protection of the Midianites, lest Pharaoh should pursue him, and in his rage slay the Hebrews,) turns off towards Baal-zephon, in which neighbourhood Moses encamped. When Pharaoh and his host came to Etham, seven days after Moses had left the place, he was informed, that Moses, instead of going straight forward into the wilderness, was gone to Baal-zephon. Here Pharaoh stops, his troops being fatigued with a sudden and hasty march, and sends to demand of Moses satisfaction for what injury the Hebrews had done the Egyptians. Upon this, Moses sends Jasher to tell Pharaoh, that he would search out the offenders, and deliver them up, and such restitution should be made as should be satisfactory to them, and that this should be done by the fourth day. To this Pharaoh agreed, indeed he was necessitated to stay, for his troops were so harassed and faint, that they wanted rest. Moses, having thus gained time, disposes the march of his people over the sands of the Red Sea, in the manner following: He ordered Aaron to lead the van into the sea, at the recess of the water; they went in, a man and a woman; the women carrying and leading the infants, and the men carrying the baggage. Thus did they march; the tribe of Levi and the tribe of Joseph got over that reflux; the next, the tribe of Judah and the tribe of Simeon; the next, the tribe of Benjamin and the tribe of Ephraim; the next, the tribe of Zebulun and the tribe of Issachar; the next, the tribe of Dan and the half-tribe of Manasseh; the next, the half-tribe of Manasseh, and all the women and children of the tribe of Reuben and the tribe of Gad, with their bag-

gage. Moses having thus dismissed all, except the men of Reuben and Gad, about midnight blew the trumpet, and he led the people through the sea with a hasty march, for which he had prepared them by sending away their wives, children, and baggage. Moses had so well contrived to cut off all intercourse between the Hebrews and the Egyptians, that the latter knew not that the former had fled. On the fourth day, in the morning, Pharaoh sends to demand restitution, but behold Moses with the tribes of Reuben and Gad had crossed the Red Sea, in the preceding night. They hastened unto Pharaoh, and told him, that the Hebrews fled by the way of the Red Sea; (for there was a road which led through there, at the reflux, for foot-passengers, but was not at all commodious for horses and chariots.) Now during the time that Moses and the tribes passed through the sea, by night the moon shone; but afterwards, the dark nights came on and the rains fell. Pharaoh pursued Moses to Baal-zephon, and there he was told in what manner the Hebrews passed the sands of the Red Sea. At this, Pharaoh was greatly disheartened, and he said, Let us return from whence we came, for we cannot go over the sands with our horses and chariots; and could we cross with part of the host of Egypt, for all cannot pass at one reflux, the Hebrews will slay us. Wherefore Pharaoh cursed the people of Jacob, he and all the host of Egypt, and returned to Zoan. *Hur.*

Every one knows the famous miracle of the passage over the Red Sea, when the Lord opened this sea, dried it up, and made the Israelites pass through it, dry-shod, to the number of 600,000, without reckoning old men, women, or children. Some ancient authors have advanced, that Moses, having lived long near the Red Sea, in the country of Midian, had observed that it kept its regular ebbing and flowing, like the ocean; so that taking the advantage of the time of the ebb, he led the Hebrews over; but the Egyptians, not knowing the nature of the sea, and rashly entering into it just before the return of the tide, were all swallowed up, and drowned, as Moses relates. Thus the priests of Memphis explained it; and this opinion has been adopted by a great number of moderns.

In the queries of Michælis sent to Niebuhr, when in Egypt, it was proposed to him to enquire upon the spot, "Whether there were not some ridges of rocks where the water was shallow, so that an army at particular times may pass over?" Secondly, "Whether the Etesian winds, which blow strongly all the summer from the North West, could not blow so violently against the sea, as to keep it back on a heap, so that the Israelites might have passed without a miracle?"

A copy of these queries was left also for Mr. Bruce, the traveller, who justly observed as follows: "I must confess, however learned the gentlemen were who proposed these doubts, I did not think they merited any attention to solve them."

This passage is told us by Scripture to be a miraculous one; and, if so, we have nothing to do with natural causes.

If we do not believe Moses, we need not believe the transaction at all, seeing that it is from his authority alone we derive it. If we believe in God, that he made the sea, we must believe he can divide it when he sees a proper reason; and of that he must be the only judge. It is no greater miracle to divide the Red Sea, than to divide the river Jordan.

If the Eastern wind, blowing from the North West in summer, could keep up the sea, as a wall on the right, or to the South, of fifty feet high, still the difficulty would remain of building the wall on the left hand, or to the North; besides, water standing in that position for a day, must have lost the nature of fluid.

Whence came that cohesion of particles which hindered that wall to escape at the sides? This is as great a miracle as that of Moses. If the Etesian winds had done this once, they must have repeated it many a time before and since, from the same causes. It appears however, from the accurate observations of Niebuhr and Bruce, that there is no ledge of rocks running across the gulph anywhere, to afford a shallow passage.

The second query, about the Etesian, or Northerly wind, is refuted by the express mention of a strong Easterly wind blowing across, and scooping out a dry passage; not that it was necessary for Omnipotence to employ it there

as an instrument, any more than at Jordan ; but it seems to be introduced in the sacred history by way of anticipation, to exclude the natural agency that might in after times be employed for solving the miracle. It is remarkable, that the monsoon in the Red Sea blows the summer half of the year from the North, the winter half, from the South ; neither of which would produce the miracle in question.

The tides in this sea are moderate. At Suez the difference between high and low waters did not exceed from three to four feet, according to Niebuhr's observations on the tides in that gulph, during the years 1762, and 1763. It is evident from the text of Moses, and other sacred authors, who have mentioned this miraculous passage, that no other account is supportable, than that which supposes the Hebrews to cross over the sea from shore to shore, in a vast space of dry ground, which was left void by the waters at their retiring. (Exod. xiv. 16, 17, &c.)

In the canticle that Moses sang at their coming out of the Red Sea, he says (Exod. xv. 8.) "With the blast of thy nostrils (or, with the wind of thy fury,) the waters were gathered together ; the flood stood upright as an heap ; and the depths were congealed in the heart of the sea." The Psalmist says (Psalm, lxxviii. 13.) "He divided the sea, and caused them to pass through, and he made the waters to stand as on a heap." He says in another place, "That the sea fled at the sight of God." (Psalm, cxiv. 3, 5.) "That the Lord made himself a path in the sea, that He walked in the midst of the waters." (Psalm, lxxvii. 19.) Isaiah, lxiii. 11, &c. says, "That the Lord divided the waves before his people ; that He conducted them through the bottom of the abyss, as a horse is led through the midst of a field." Habbakuk, iii. 15, says, "That the Lord made himself a road to drive his chariot and horses across the sea, across the mud of great waters." Lastly, the author of the book of Wisdom, xix. 7, 8, 10, 17, 18, says, "That the dry land appeared all on a sudden in a place where water was before ; that a free passage was opened in a moment through the midst of the Red Sea ; and that a green field was seen in the midst of the abyss, &c. : " It is thought the place where the Hebrews passed

by the Red Sea, is two or three leagues below its Northern point, at the place called Kolsum, or Clysma.

Dr. Hales observes, that "It sufficiently appears, even from Niebuhr's own statement, that the passage of the Israelites could not have taken place near Suez : For, first, he evidently confounded the town of Kolsum, the ruins of which he places near Suez, and where he supposed the passage to be made, with the Bay of Kolsum, which began about forty-five miles lower down, as Bryant has satisfactorily proved, from the astronomical observations of Ptolemy and Ulug Beigh, made at Heroum, the ancient head of the gulph. 2ndly, Instead of crossing the sea at or near Etham, their second station, the Israelites "turned southwards, along the western shore ; and their third station at Pihahiroth or Bedea, was at least a full day's journey below Etham ; as Bryant has satisfactorily proved from Scripture. (Exod. xiv. 2.) Hales' New Analysis of Chronology, vol. i. page 388, to 394. : Wells's Geography of the Old and New Testament, vol. i. page 240. *Editor.*

It was at this time, and on the account of the fraud Moses and his people had put on the Egyptians, that they were called יַעֲקֹבִי or יַעֲקֹבִים that is, Jacobites. *Ehud.*

Miriam first stepped into the Red Sea, amidst the thousands of Israel, who thereupon cried out, Behold the queen of the sea. When all her people were safe in the wilderness, she proclaimed a feast, at which Miriam and the women of Israel leaped for joy. *Hur.*

The people of Israel, soon after they had left the borders of the Red Sea, and had journeyed for three days into the wilderness, had exhausted their water, and thereupon was in great distress, and they said, Where shall we now have water to drink ? Moses, in this emergency, assembles the elders. Miriam was one of the assembly, for she being the admired of the people, they proceeded to no business till she was present ; nay, so deep was her penetration, and so exquisite her judgment, that her word was final. She advised that they should dig for water. *Hur.*

The great wisdom and policy of Moses is here very conspicuous, in his selling to the Egyptians, for their gold and silver, all the possessions of the Hebrews. By this means, they

had wherewithal, when they had gotten into the wilderness, to purchase oxen, sheep, and all the necessities of life, of the Amalekites, the Hivites, &c. and also all utensils of husbandry, and horses, &c. for their immediate use. *Othniel.*

The riches the Hebrews carried with them procured them the friendship, at least, the indulgence, of the people of the nations, for the trade of gold for the fruits of their land made them rich. This Miriam perceived would in time impoverish her own people, wherefore she advised them to till the ground, and to tame the beasts of the field. *Jazer.*

It seemeth plain, that the Egyptians intended to buy the possessions of the Hebrews for a very small sum, and thereby to oppress them grievously; but this scheme of Moses and the elders to sell more in number of every thing than they had, outwitted them, and flung their iniquity upon their own heads. Besides, Moses by this means brought his own people the more readily into his designs of shaking off the power of Egypt. *Zadock.*

Miriam might justly be stiled, the mother of the Hebrew nation, in a proper sense, for she taught them first to dig for water. She likewise stimulated them to till the ground, and cultivate the tree. She brought a grain out of Egypt, and sowed the field. The male and female of the flock and herd did she bring. *Tobias.*

Notes on Chap. XV.

THE contest between Moses and Miriam was concerning the establishment of the laws and customs prescribed by Jethro. She argued and reasoned very wisely. Are not the laws and customs of the children of Jacob sufficient to govern the people, seeing they have done so for four hundred years? Surely the wisdom of our forefathers is greater than that of the Midianites. The people took the side of Miriam. *Hur.*

Miriam opposed the introduction of the laws given by Jethro. She well knew, that if Zipporah was suffered to dwell among the children of Israel, of consequence, the customs of Midian would take place, that intermarriages would happen, and that such practices would tend to the engulfing them in the nations. *Jezer.*

All the days of the life of Miriam were one hundred and twenty years. In her time the

Israelites received no other laws and customs, save those from Abraham, Isaac, and Jacob. The patriarchs in every family ruled. *Jazer.*

When the people of the nations, the Moabites, the Perrizzites, the Hivites, the Amorites, the Jebusites, and the Hittites, heard that Miriam was dead, they were moved; and the reason was, because she restrained Moses from destroying them. *Othniel.*

Notes on Chap. XVI. XVII. XVIII.

MOSES, soon after the death of Miriam, orders Nadab and Abihu to build an altar nigh unto mount Sinai, and to raise twelve tables or pillars for each tribe to come unto. When this was done, he appoints twelve young men, of great strength, to slay oxen, and sheep, and lambs, and roast them on the altar: and Moses blew the trumpet, and he proclaimed a feast, and every tribe assembled each to his pillar or station, and they sat down, and they did eat. And this was the first public feast of the Israelites. And now it was, that they chose out seventy elders for to be with Moses, and to judge the people. *Hur.*

Moses, after the contest with Miriam, never attempted to establish the laws of Jethro till some time after her death. He had a design to secrete her, imagining, if it had not been for her humane disposition, he should have been able to have settled the people in Canaan during his life, which would have been for the good of the commonweal: but the policy of Moses was for killing and destroying all before him: the policy of Miriam was the reverse. Miriam dying, they remained for a short time in the method she left them; but as the people could not now apply unto her for wisdom, they were at a great loss, and that loss grew daily more and more perceptible.

At length, the complaints reached the ear of Moses. In order to redress the grievance, Moses advises the people to elect such persons as they should think capable of judging the people. That the people should elect, was pleasing to the multitude; by which means Moses had seventy to assist him in the administration. The first thing Moses proposed, and which they agreed to, was the admission and adoption of Zipporah and her sons. Moses soon after assu-

med the title of king ; and having brought Nadab and Abihu, and the seventy elders who spake for the people, into his plan of forming the Hebrew monarchy, they assembled on mount Sinai, and, together with Jethro, fixed on the rule of government. *Phinehas.*

In the following chapters nothing occurs, but what fully accords with the statements of Moses, the Jewish Lawgiver, only with relation to Miriam, who seems from the statements of Jasher, to have held a very high place in the councils of the elders of Israel, so that no important step was taken without her concurrence. In one instance, she appears to have resisted Moses, on which account she was struck with leprosy, but again restored at his successful prayer ; and although she resisted the adoption of Zipporah into the commonwealth of Israel, she did it from a conscientious motive, dreading the influence of the Midianitish women, and the pollution of the Jews by intermarriages with them, which soon was the case.

The laws and customs proposed by Jethro, she also rejected, arguing, that the statutes and ordinances of Jacob were preferable to them, and that as they had hitherto prospered under the ancient government, by the fathers and heads of the tribes, there could be no sufficient cause for their departure from them. However, at length, the whole of the ceremonial law took effect ; Moses by miracles and signs, and mighty wonders, proving that he acted by divine authority, so that all opposition ceased, and the

government was fully established in a Sanhedrim of seventy elders, Moses being king in Jeshurun.

It appears that Jasher was eminent in his days, not only for the integrity, but for the prosperity of his government ; that his conduct, in every relation and capacity, was unexceptionable ; and that he died in a good old age, full of honour, and much lamented by the nation, being one hundred and twelve years old. The book written by him, was kept with religious veneration, and though not of equal authority with the books of Moses, yet was appealed to both in the times of Joshua, and the great king of Israel, David.

Thus, then, it appears, that as far as such a work can be authenticated, this possesses every proof of being a transcript of the original manuscript ; and, consequently, that it is worthy to be preserved as a collateral evidence of the facts detailed more fully in the writings of Moses, the book of Joshua, and the book of Judges. Let us therefore make a due improvement hereof, by imitating the uprightness of Jasher, obeying the precepts delivered by him, and yielding an unreserved obedience to that better covenant under which we live, knowing that the whole economy of the Jews, adumbrated and typified the better covenant of grace, in the person of our glorious Redeemer, who hath obtained for us a better inheritance than Canaan, even an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us.

Editor.

EXPLANATORY

The Rosicrucian Order

Anticipating questions which may be asked by the readers of this book, the publishers wish to announce that there is but one universal Rosicrucian Order existing in the world today, united in its various jurisdictions, and having one Supreme Council in accordance with the original plan of the ancient Rosicrucian manifestos. The Rosicrucian Order is not a religious or a sectarian society.

This international organization retains the ancient traditions, teachings, principles, and practical helpfulness of the Brotherhood as founded centuries ago. It is known as the *Ancient Mystical Order Rosae Crucis*, which name is abbreviated for popular use into AMORC. The worldwide headquarters is located at San Jose, California. Those interested in knowing more of the history and present-day offerings of the Rosicrucians may have a *free* copy of the book entitled *The Mastery of Life*, by sending a definite request to Scribe B. O. J., Rosicrucian Park, San Jose, California 95191.

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The Technique of the Disciple



by Raymund Andrea, F.R.C.

THE TECHNIQUE OF THE DISCIPLE



by Raymund Andrea

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Dedicated with Gratitude to
Harvey Spencer Lewis
Imperator of the Rosicrucian Order
for North and South
America



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INTRODUCTION

IN MY BOOK *The Technique of the Master* I outlined certain basic principles of thought and action, and methods of esoteric discipline, which appear to characterize the Master during the training of a disciple. These principles and this discipline constitute the necessary foundation upon which a disciple has to build through graduated development a comprehensive structure of technical equipment in order to attain to high initiation. I tried to sketch the subject from the Master's point of view. I took it for granted that readers accepted the fact of the existence of the Masters as living personalities, actually operative on this material plane as well as on the cosmic plane, having full knowledge of the activities of the Order to which we as members are attached, and inspiring certain advanced initiates in carrying on those activities.

Obviously, for those who do not accept this fact of the existence of such Masters, the technique of the Master and of his disciple can have little significance. Rosicrucianism, in its esoteric aspect, is grounded upon the fact of Cosmic Attunement, a personal alignment with cosmic forces, by means of which its disciple enters the state of superconsciousness. The technique of the Rosicrucians has its origin in the superconscious realm. Therefore its laws and principles must emanate from perfected technicians who are conversant with that realm. We say there exists a Rosicrucian Hierarchy, a section of the Great White Lodge, consisting of Masters specially deputed to promulgate a technique in which these laws and principles in here. In its outer aspect, the Rosicrucian Order is an organization disseminating a systematic teaching, thoroughly practical and of approved utility in the world; and, in its inner aspect, of a deeply mystical and esoteric character. It is in this latter aspect that the operative force resides and indeed gives direction and stability to the manifold applications and

THE TECHNIQUE OF THE DISCIPLE

uses in the everyday world. It is herein also that the technique silently acts and reacts through its chosen channels and is brought to bear with knowledge and understanding upon the lives of those who enter and work in the Order. Without this technique, working silently and understandingly from the inner fraternity of the Order in and through the outer organization, the latter would cease to be; and the technique, wanting this field for its action and use would remain an isolated and unapplied possession of its proficient.

In this work I have endeavored to treat the subject from the point of view of the neophyte as he seeks to qualify from the outset of his studies, knowing little of the path before him, or how his new departure in life will react upon himself and his environment. It is not an easy task to embark upon; but I propose to write from my own experience of the path and take the young aspirant step by step along with me, until light and knowledge dispel doubt and hesitancy and he finds the technique unfolding in his mind and soul and expressing skillfully in his hands in the one great service to which we have dedicated ourselves, the service of the Master.



Chapter 1

THE NEOPHYTE ENTERING ON THE PATH

A MASTER SAID to his pupil: "But you have to remember that you are at a hard school and dealing now with a world entirely distinct from your own." No better admonition could be given to the neophyte entering upon his studies. It is an admonition of warning and encouragement. He is invited to remember that he is entering upon a condition of pupillage in which thought and action are to receive a new direction and intention; that he is taking a path totally different from the worldly path he has trodden hitherto and must be prepared to conform to new principles none too easy to accept perhaps at the threshold, because some of them will oppose firmly rooted personal beliefs and opinions. But there is great encouragement in the fact that he is placing himself under the tuition of teachers who know the path experimentally which he proposes to take. They know the difficult stages of it. Just where he will falter they have perfect confidence and can lift him up.

The admonition reminds one of the impressions experienced in school days when we were warned of the difficulties awaiting us on passing from the junior to the senior classrooms, and we were encouraged to persevere in them. It was truly the entering into an entirely different world, and the first steps in it were difficult. Promotion to it came in the natural course of events; it was inevitable if we were to attain to intellectual manhood. But in the case of the neophyte, entering upon the path is a matter of personal choice. He elects to advance from intellectual to psychic and spiritual manhood. He may

do this as unconcernedly as he changed classrooms, in which case the admonition will have far more warning in it, but no less encouragement than in the case of the man who passes on with the strong resolution to make the most of a great opportunity to equip himself with a fine and useful culture. Whatever happens to the former type of neophyte, the latter will find in himself the patience and perseverance which the higher school of life will demand of him.

Entering upon the path means a new departure in life; in a sense, a parting of the ways. If it is regarded by the neophyte as just another interest, desirable because others have taken the step, that attitude of mind may soon fail him. It cannot be taken as a pastime with others and with indifferent purpose. He can only make headway on his own native strength. Exceptional strength is not required in the beginning, but there must be courage and initiative to use that which he has. His studies will soon demonstrate to him what measure of strength is his. And if he wills to advance, he will apply it confidently to the new task of soul culture and find it developing and preparing him for the higher grades.

The first thing the neophyte has to realize is that his studies will initiate him into a different world from the one he knows. The failure to recognize this fact has caused many a neophyte to cast aside impatiently the very knowledge and discipline he most needed. If the studies offered him had in view only the extended information of a senior classroom, they would obviously be a superfluous institution. But this is not so. They comprise well-tried systems of scientific teaching and technical instruction designed to turn the neophyte's attention inward upon himself, his complex constitution and innate possibilities as a spiritual and psychic being, and they necessarily explore avenues of mental procedure excelling in promise anything he knows and accepts in everyday life. Observe then, that the more firmly adjusted, the more confirmed he is in his adherence to the worldly standard of knowledge and achievement, the greater may be the initial difficulty he will experience on his first encounter with the new scale of values the studies will disclose to him.

Let the neophyte assure himself of this fact that the studies he enters upon hold the key to a new world of progress. No matter what his sympathies may be with accepted standards of thought and action, or what his achievements in any field are, he is circumscribed within the relatively limited frontiers of those sympathies, nor can he extend his achievements beyond those frontiers until he consciously concerns himself with the soul factors that remain latent but unrecognized in the background of his activities. There awaits him a new world of thought, emotion, and action which can only be possessed by giving his well-known factors of expression a subordinate position and looking to the soul for the unfoldment of those super-faculties which in time will enlarge the whole mental horizon for him.

The neophyte may be a student of literature, art, or science. All the accepted canons of his branch of study may be familiar and comprise the main portion of his mental content and be applicable by him in commendable demonstration, of the highest pleasure to himself and of much utility to others. Nevertheless, through his training on the path he will find it possible to raise all these activities into a new dimension of added power and influence. Art may become more expressive, enshrining itself in more beautiful and diviner types; literature may become a sublime pageant of the biography of the soul, invested with secret meanings hitherto undreamed of; and science, instead of being the dull record of irreconcilable facts, may disclose an illumined avenue of approach to contact with invisible and magical forces.

This is a wonderful truth for the neophyte to ponder at the threshold. The adumbrations of a unique career on the path may fall silently upon the mind like a celestial vision. Let him hold it fast and resolve to demonstrate the possibilities of it. Whatever he has and prizes dearly can be re-created, clarified, and oriented in spiritual vision, and become a thing of sheer beauty in the light of the soul. Nothing of value which he brings with him on to the path will be taken away. No ideal he has striven for, no work he has fostered through the years, need be renounced. These mental possessions are his present strength, and on that he will make his way. Now, for the first time, all his acquirements of mind and soul are to be rightly understood and

assessed and their range of service and use in all probability increased through an understanding of the laws of transmutation.

It will be interesting to ask, what is it that causes the neophyte to gravitate towards and take up the studies of the path? The answer of many will be that it is entirely for the purpose of spiritual evolution. In a large percentage of cases this is not so. There is undoubtedly no small percentage who have no such object in view. A careful observation of the lives of various neophytes and their subsequent work and progress proves this conclusively. If every neophyte taking the path were bent solely upon spiritual evolution, the world would probably lose in no long time some of its most promising and able workers and pioneers in the realms of practical activities. At first sight this may appear an unwarranted statement. But experience is stronger than prejudice.

Many a neophyte - and observe, the neophyte is not necessarily a young person, but may be and often is of mature age - enters upon occult and mystical studies for the sole purpose that his chosen profession or life activity may be further advanced by relating it more intimately and forcefully with the secret source of power and revelation which those studies unfold. The purpose is a wise one and fully justified; and if there were more in the occult ranks with the same purpose in view, the world would be richer for their presence.

The purpose is justified for this reason: such a neophyte will find that the creations of art and the discoveries of science originate in the minds of exceptional men and are the offspring of high inspiration. It is the super element in them which attracts the neophyte and makes him a lifelong devotee of these master minds. And if he ever hopes to emulate them, or indeed to understand their work rightly, he must approach them from a higher level than that of the everyday world.

These creators work from the world of mystical and occult forces, whether they know and acknowledge it or not, and to that world the neophyte must look for a full understanding and appreciation of them. The finest things in life are wrought out in a hard school whose laws are entirely distinct from those operative in the school of the world. These laws await the neophyte's discovery and application in the studies of

the path; and he is as fully justified in seeking their assistance to make him a greater artist or scientist, or professional man, at the point of evolution where he stands, as for the purpose of the highest mystical and spiritual research and demonstration.

I have known clever students in many lines of activity whose complete outlook and grasp of the truth and principles relating to their profession have been widened and reorganized through a period of mystical training. The discipline was strange to them and appeared to promise little at the outset; but their keenness and conscientiousness, and the desire to be of practical use in the world, enabled them quickly to surmount the initial difficulties. The soul began to awaken to its possibilities, and an influx of strength from a larger consciousness soon extended over the whole life.

There is nothing mysterious about the process of such an unfoldment. It is as natural as the opening of a flower. The neophyte enters upon the work with a feeling of curiosity as to where it will lead him, and in a little while it often happens that he finds himself upon strangely familiar ground. The seed has been sown in a former life, and in contacting others seriously bent upon the studies, the strong vibration of their concerted efforts, working silently upon his life and thought, does as much as the work itself in his hands in quickening latent growth and bringing him to a feeling of security as a unit in the group to which he belongs.

That is a factor he must keep firmly in mind. Although the early stages of his study may present him with principles foreign to his habit of thought, the neophyte does not progress on his own unaided strength. Directly he links himself with others on the path, he comes more and more to feel the reactive influence of these students upon himself. The law of mental attraction at once comes to his assistance, and a process of attunement with many working to the same end augments his forces and proves to him the great value of cooperative evolution as a guarantee of future advancement. In this way he finds his place on the path, and those who supervise his training will see that he receives encouragement and assistance commensurate with his need.

Chapter 2

THE INITIAL TEST

WHATEVER THE PARTICULAR reason may be that attracts the neophyte to the discipline of the path, the real objective should be that of service. His aim may be new creative ability and increased influence in his profession or other activities, or it may be, as said, entirely for mystical and occult purposes. In any case his power for service will undoubtedly be extended and, when all is said and done, world service of some kind should come to influence his researches on the path. Some, we know, enter upon occultism out of mere curiosity, and they usually quickly fall away. My concern is not with them. I have in mind primarily the neophyte who behaves in the existence of undiscovered powers and abilities in himself and is resolved to awaken the sleeping self within and follow in the footsteps of the great teachers who stand in the forefront of evolution. Nothing less than that will satisfy the aspiring soul who is aware of the perplexing conditions of modern life, the peremptory challenges and unique opportunities which evolution is forcing upon us, and the great need for able men to meet and use them.

The neophyte who recognizes this need will regard himself as a volunteer to a life of discipline, the object of which is to give him skill in service. As a preliminary in this discipline he is to cultivate a responsiveness of the personal self to the soul which is to ultimately dominate all his activities. He will seek to transfer the emphasis he has placed so completely upon the objective self, to that informing entity within which will gradually assert its control and initiate him into new areas of consciousness through a growing responsiveness to subtle vibrational measures hitherto unrecognized. That is really the whole

problem: the centering of attention upon the indwelling self and the expression of its powers in service, as distinct from the emphasis, relatively selfish, hitherto placed upon the objective personal self.

Terms should not confuse the neophyte here. Whether through previous study he has come to think of himself as soul and body, ego and personality, or the master within and his vehicles of expression, the problem is the same. The divine fire is within, and it acts and vibrates throughout its own subtle apparatus; and the mortal self seeks through all experience and self-imposed discipline to unveil the hidden glory that it may shine forth and illumine the temple. The conscious ascension from the objective plane to that of the divine self is the path of discipline which the volunteer elects to tread in order to qualify for service which is the first step in the evolution of the superman. This should be the objective of the neophyte.

But even if all neophytes recognize it, there is, as in other spheres, a diversity of types; and while a few of them will settle down quickly and knowingly, with a clear conception of the work to be done and make that kind of progress which compels recognition, the other types, worthy of all acceptance, will have to ponder every step and proceed with anxious questionings and partial assurance. The few take the path boldly, with a feeling of intimacy, and with the objective clearly outlined in mind. The others take it hesitantly, because they are on unfamiliar ground.

This marked difference between the types of neophytes is a fact of much importance for those who supervise their work and progress. There is nothing in this discrimination to deter or discourage those who are new to the path. It should rather inspire them to the necessary effort to grasp a great opportunity. But the swift advance of the few over the preliminary stages of discipline is a happy indication that they are rapidly unfolding latent occult capacity. Among these we expect to find those to whom the Master referred when he said: "We will always find volunteers to replace the tired sentries."

That is why a powerful occult organization is the most wonderful institution and the most promising in the world today, far exceeding in reality and technical equipment the universities of miscellaneous

knowledge and influence. To such we have to look for the flower of our present humanity. Souls who have passed through the fires of crucial experience, who know the strong vibration of life and now stand at a remove from it, not because they have renounced it but because they understand and can impose their will upon it, who find peace and inspiration in the silent high places of the soul within and draw secret strength thence, as a charge and responsibility not as a mere personal satisfaction, and give them back in manifold forms of service - these souls stand and serve in solid and mindful cooperation, and from them the neophyte is sure of a ready response. To feel themselves destined at no distant time, but possibly within their present incarnation, to take their place among these teachers, with the ability to exercise an evolved technique in the lives of incoming neophytes, should be sufficient to inspire the promising few, if not the others, with strong purpose and levelheadedness to pursue their studies with unusual seriousness and a sense of increasing responsibility both to themselves and to their fellow students.

At this point of a preliminary recognition of his value as an awakening soul, with an expansive vista of attainment ahead, it is as necessary for the neophyte to exercise a reasonable restraint so as to foster the eager aspiration for advancement. In one form or another fanaticism usually besets this type. On coming into his own on the path everything in the economy of life calls for a new valuation. He is thrown a little out of focus with things as they are. He has to adjust himself to many subtle changes transpiring within.

Life expression in the personality does not like to be diverted from its wonted course. Psychology furnishes a reason for this. The mentation and action of years have fashioned the mind and molded the texture of brain and body to able response and the requirements of environment, and a growing attunement with the soul can have but one result. The old rhythm must give place to the new; and the more rapid the attunement and the released force and knowledge of latent growth into the conscious field, the greater will be the need for alertness and flexibility in adjusting to the personal life.

Many neophytes are acutely tried just here. They ask for advancement and compel it, and straightway the law of attraction brings them

into the midst of the battlefield with a host of opposing influences confronting them. Some immediately recognize the situation and welcome it. Others display weakness and cry for deliverance from that which their own efforts have invoked. But there is the test for the volunteer. The right man will stand his ground however circumstances turn round upon him. He knows that this revolution in the personal life is precisely the point at issue and will risk anything to master it. He knows he cannot pass up to the higher levels of consciousness without meeting the exigencies of the ascent. Even the senior classroom has a new master and a tough curriculum and punishment of a sterner quality. But they mold youth into capable manhood.

It is the same all through life. We cannot gain the greater things on the same terms as the lesser. Yet that is what so many students expect to do. They have to learn that the soft inducements which enabled them to assimilate the alphabet do not accompany the mathematics of life. I confess that sometimes when I have seen a neophyte grappling with the initial difficulties incident to the swift recovery of latent faculty stimulated by the forceful demand for progress, I have momentarily doubted the kindness, but not the wisdom, of pressing him forward. This reflection arises from the indelible memory of one's own experiences and a solicitude as to whether the neophyte will have the strength to meet what awaits him.

Hitherto he understood himself tolerably well: he was at peace with himself. His strength he knew, because no unknown elements had tested it. Confined views directed to personal ends have a gratifying strength of their own, self-sufficient and intolerant of interference; and when the narrow barriers, which alone support him, are suddenly removed through the neophyte's own efforts, the resulting experience is often a humiliating one. He does not altogether welcome the process of disillusionment. Yet this is what his discipline has in view. It teaches a true self-awareness which leads to attunement with higher forces; and from that time onward the personal life must adjust as best it can to the potencies which gradually unfold into consciousness the biography of the spiritual man.

The neophyte can never hope to know himself until his strength

has been sharply tried as to what sort it is. It will be well for him if the days that are gone have held their full portion of aspiration, struggle, and suffering on the plane of purely personal forces. For a weak and timid spirit, nursed in the soft lap of the good things of life, unexercised in the cardinal virtues of patience and compassion, and knowing nothing of the healthy antagonism that measures itself against opposing forces, will have much to overcome and much to build in that personality which has now to exert itself. This is the crisis which quickly segregates the different types.

Once again let it be said, there is no cause for discouragement in awakening to the truth of things. The awakening must come. Why not let it come now and use the opportunity it gives? The neophyte who is ready for it, and can bear the revelation of himself as he is, will not falter when the Karma of the past projects itself into the present in many mysterious shapes and challenges his initiative and courage to deal with it.

A word must be said about the type of neophyte who fails the great opportunity. He certainly does exist and is well known. One sometimes wonders how he came to venture upon a new path in life at all. The fact is, he is bound hand and foot to his past. On no account must a single strand of that sweet bondage to what he knows and can do be snapped in the name of mental freedom and spiritual orientation. No assurance or promise can endow this type with the eagle instinct. I have known him to drop preliminary occult study as if stung by a scorpion. The fundamental cause of this is fear of the future. It strangles the very life out of all advancement and great work and makes a man a slave to the end of his days.

Others stand ready to help him, from their knowledge and experience fully understanding the problem that besets and hinders him, but they can do nothing. They cannot drag a man along the path; neither will they attempt to coerce him. The law works here perhaps more rigorously than anywhere else in life. The neophyte must leave the home of the personality from free choice if he is to traverse the kingdom of the soul. Until he is ready to make the choice, he is safer where he is for this incarnation.

Chapter 3

THE NEOPHYTE AND SERVICE

ONE OF THE reasons why the discipline of the path has been termed a “hard school” is because the ordinary motives for action have to be reversed and given more impersonal direction. The neophyte has to think in terms of others as well as of himself. He finds it difficult to accept the condition wholeheartedly of pledging himself to service as soon as he enters thoroughly upon self-development. This is not the case with the neophyte only; it is often so with those who have sought advancement for many years on the path. When it is suggested that they should throw their influence into other lives, think wisely for them, and extend to them their knowledge, they fail to see any connection between self-development and interest in the development of others.

I believe this arises largely from the fact that, although they know the Masters are spoken of as the servants of men, they imagine the law of service does not apply until they themselves are well advanced on the path. They are scarcely to be blamed for this, because many schools and systems of occult education do not particularly stress the importance of service, but concentrate almost exclusively upon methods of self-development or self-importance, with personal power as the sole objective. Within certain limits this objective is quite possible. It is also legitimate and free from objection if one is thinking only in terms of the material plane. It is possible to make some occult progress without any special consideration of service to others, but only within very narrow limits.

The time comes in the progress of a man of any commendable quality when this kind of exclusive program proves to be a most unsatisfactory affair. Psychic development is quite compatible with the selfish attitude towards life and in some instances has been carried so far as to enter well within the confines of black magic. The modern press has furnished many instances of this in the publication of authenticated cases - some even extending to the hellish practice of compelling money and property from weak minded persons through hypnotic influence. Soul development is impossible on these terms. Study well the two paths. They run very close to each other up to a critical point, where they separate widely forever. Then it is seen that the true path resolves itself into the narrow and flaming way of service.

Why must the neophyte learn to serve? Because the Master whom he aspires to know is perfected in service, and there can be no intimate association with him in world work until the neophyte has learned through long probation to likewise serve, and serve efficiently. Service is not however necessarily of an occult character. We have a corroborative hint of this from the Master when he says: "Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty?" That is characteristic of the teaching of the Master. He points the neophyte back to first principles, to the place where he now stands, and bids him be productive in that place. That does not appear very inviting to the neophyte. He looks for something important at the beginning, something different from the occupation of the average man, if only to have himself remarked as a notable character.

How typical of this age is that attitude of mind in occultism as in other directions! It merits the harsh criticism often dealt out to it. Our noble-minded ancestors, of only a generation ago, were not possessed with this provincial spirit to any the like degree that is common around us today. And to go further back, the Masters who figure in my mind as belonging to an old and classic humanity, to whom the masks and mummeries and triumphs of our day pass for nothing, stand as an inspiring example of reality and durableness and self-effacement which makes our little ambitions and desire for effect unworthy of serious notice.

Small wonder is it that the Master has to wait, even through incarnations, for us to awaken from this sleep of the senses. Small wonder that the neophyte is compelled to open his own eyes just where he is and shake off the hypnotic sleep of unreality and false values that hang heavy about him. I believe one's affection for the Master grows most as he realizes more and more the infinite patience exercised with the children of the path during this awakening process. It can only be a patience grounded upon supernal wisdom and perfect compassion. Nothing less could exercise it.

Neophytes are sometimes of that turn of mind that they lust for power over their fellow men. Their objective in this study is to win the reputation of being notable characters. This attitude slays the soul for real achievement. It is forbidden ground, and the man who treads it is soon lost in the swamp of illusion. He has a long way to go before he can hope to lord it over the souls of men. But when he can really do that on the path, the sense of lordship loses its worldly attributes. He then has a new definition for it - ascendancy over others through having given himself in service for their sakes. He will then be as careful in imposing that supremacy abroad as in surrendering his own personality to foreign influence.

The neophyte can lord it over others to his heart's content on the physical and mental planes if he has cultivated force to that end, but not on the spiritual plane. He requires a greater and purified force there, and this he will gain only when the objectionable voice of personal superiority has been made dumb through probation. So long as this speaks he is on the mental plane, and his service will be vitiated because of its initiation from that plane. It will be service actuated largely by self-interest and will pass with others for what it is worth.

Service on the path means service because one wants to and must serve. If that ideal carries with it too strong a note of self-effacement, it is not the ideal that is wrong, but the conception of the neophyte of the work before him. There is one aspect of life on the path which is exactly similar to what obtains in the world: there is a price for everything worth having. Strangely enough, many believe this law has no place in occultism. But the law is more exacting there than anywhere

else. The occult path is an individual one, and every step thereon has to be cut by the neophyte's own hands and trodden by his own feet.

This is not an arbitrary law made by his teachers. It is an unalterable condition in the sphere of the Masters that to receive he must give. It is a severe and mortifying condition for the personality that loves to grasp and live for itself; but because there is no other way for one to gain even a preliminary measure of true self-knowledge, to advance himself only to the minor initiations of the path, service must be recognized by the neophyte as synonymous with development. From the Master's point of view development is service, and service means swift advancement in understanding of the technique of the path.

The neophyte's service is not necessarily occult in character. One might say it is not necessarily occult in character in the case of the advanced man. Pause for a moment on that statement. St. Paul's comment upon the diversities of gifts applies here. The recognition in their fullness of his innate gifts will determine the neophyte's mission in life. Years may pass in different spheres before those gifts are recognized. And one of the most striking results of service is the peculiar power of its discipline in initiating him into the sphere of the soul and unfolding faculties hitherto unperceived, or but dimly recognized and partially expressed.

The process is in nature occult: the awakening of the soul resulting from it may lead him to minister to the sick, inspire him to some mechanical invention of practical utility to the people, or take him into church or city to assist youth or foster schemes of child culture. This idea is strongly marked when the neophyte is bidden to remember that the disciples of the Masters are just as likely to be found engaged in political, social, and economic fields, as in spiritual and religious.

There are perhaps no examples so powerfully indicative of this as are to be found in the history of the Rosicrucian fraternity. Their influence can be traced throughout the civilized world in literature, art, and science; in church and state; in mystical illumination and occult achievements. That being so, the neophyte should enter upon his training with an open mind in the matter of what line of service his studies will eventually disclose as fittest for him. As the training

goes forward, one thing is certain, - that which he can best do will be brought into prominence and matured, and it will not be long before he finds ways and means of applying his abilities along lines satisfactory to himself and of value to the world.

I fully sympathize with the neophyte who may pause here as a shadow of disappointment settles upon him on meeting with so emphatic an insistence upon service as the key to high development. I know well that he enters upon his studies with hopeful ambition for personal conquest; and the idea of service savors too much of the religious observance inculcated in youthful days. But he has to remember that he is passing now within the domain of an exact science, the technique of which consists of inexorable laws of thought and principles of action which cannot be abrogated with impunity.

The act of service on the path releases the power of the soul. Unfoldment is not contingent only upon the absorption of material gained from the studies. The athlete is not made by the most comprehensive study of anatomy and reflection upon works of physical culture. He has to translate these into the terms of muscular training and scientific body building, combined with manifold mental adjustments relative to the feats he desires to accomplish. So with the neophyte. The forces he seeks to know and manipulate are resident within and existing around him. What he needs is the key to enable him to tap these infinite sources that await the call of the will to bring them into active combination and use.

Faith plays a far more active part in the neophyte's unfoldment and use of power than he is inclined to believe. He may obtain many hints of this in times of emergency and stress if he is observant of his deeper nature. The steady and continuous effort to use himself in service, in any way that circumstances suggest or afford the least opportunity, will teach the neophyte far more than extended reading in occultism. He has no idea of what he is capable until he rises confidently in the face of human need and compels the response of the soul's innate power in meeting it. If he can force the issue with himself and act with this confidence, the soul aspect will be brought powerfully into prominence without loss of time. Everything will depend upon the type of mind

the neophyte brings to the task; but if he can summon that force of will and clear the ground early in his novitiate for strong and decisive effort, and make the necessary adjustments in his life, perhaps at some personal cost to himself, the future years will applaud his courage and resolution and justify the past.

There is no room for the lukewarm neophyte on the path, nor have the exigencies of life any room for him. On the path men of action are needed. There are enough cults, societies, and circles in existence which will afford the lackadaisical ample hospitality to dream life away. But the man we have in mind must leave these things to those who need them, or use them himself as a diversion or relaxation from hard personal effort to make himself a first-class technician. Then he will be of some use in the world and others will emulate his example.



Chapter 4

THE NEOPHYTE AND INITIATIVE

THERE IS ONE quality imperatively demanded in the neophyte who essays to make good his position on the path. That quality is initiative. It is that quality in the character which, in itself, is almost a guarantee of success in whatever direction it is judiciously exercised. There is one neophyte who has it - it is a part of his natural equipment, and he will show it in everything he handles. There is another who has it not - it is not a part of his natural equipment, and he will have to labor assiduously for it. The first will quickly make the studies his own and apply them in a personal and ingenious way. The other will find even the rudiments of the science strange and revolutionary, and every line and precept will have to be hammered into the mind and ruminated upon again and again before there is full acceptance and understanding. But it should mean much to him that he is on the path and started upon the conquest of difficulties which cannot be encountered elsewhere and which will ultimately have such momentous consequences for him. But I pass on to consider the neophyte with initiative.

A peculiar interest attaches to the neophyte who displays marked initiative in his occult work. He is not new to the path and is therefore a potential character which cannot be fully anticipated and must be allowed a certain margin of freedom. This does not mean that he is at liberty to override his teachers or ignore the rules of discipline. Nor do we expect this attitude in him, but the reverse. Nevertheless, the failing often observable in this type of aspirant is an impatience for advanced

work and a shortcut to it. A little more advancement in self-knowledge will rectify this. It is as necessary for him to be scrupulously exact in making sound the foundation for future work as for the veriest tyro, although he may dispute this point. But those who offer him their assistance know, and ripe experience is not to be discounted.

In the schools of painting an implicit obedience to the rules of the art is enjoined upon the young student. Possessed, as he usually is, with a vivid imagination and fired by the contemplation of the works of the great masters, his mind runs far ahead of his hand. The fluent execution of the perfect model inclines him to overlook the painstaking novitiate during which the master in the making compelled untutored nature to follow with slavish exactness the ancient rules which his matured work reveals to the seeing eye in every line. Here is a hint for the neophyte. No matter what his power of instant appreciation may be of the work and service of the finished occultist, he must apply himself humbly and with deep sincerity to the rudiments of the science. No matter what his inborn initiative may be, it is not for him to criticize, but to obey. A margin of freedom is permissible to him, but not before a reasonable period of personality culture, in the occult sense, and of strict obedience to the rules of discipline has been passed.

This first cycle of basic preparation is of importance, if only to teach him patience and humility. His first contemplation of the Masters, and their easy ascendancy and manipulation of force, is something of a revelation and not a little staggering to the ambitious mind. Consequently there is a tendency to lose a sense of perspective and a resolution to reach this level at a bound. There is also sometimes a tendency to indulge a natural slothfulness and neglect some of the stages of early discipline. The labor required to attain exactness is unacceptable, and the neophyte is opposed to conquest by slow approaches to the goal. The vivid imagination, so valuable in its place, is responsible for this mistaken attitude. It is imposed upon by the vision of perfection and forgets the tedious process of becoming that precedes it.

Those who lead have most faithfully followed. Nothing is lost by bending the will to take the preliminary stages of discipline with

crucial attention. This may appear to leave little scope for initiative, but even initiative is subject to the law of growth. The failure to realize this is the reason that students of occultism, with multifarious reading to their credit, are unproductive in the way of service. One can only teach and assist others by knowing theoretically and practically every step of the way in his own living experience.

I have known many instances of both types of students. The one has been encyclopedic in occult knowledge, yet pessimistic and doubtful, with a pathetic helplessness in the direction of throwing his influence into other lives for unfoldment. The other has demonstrated his painfully assimilated lesser knowledge step by step and compelled recognition by a well-directed application of it. That is the beginning of real initiative, and the more advanced stages will be taken by that student with a facility and power in demonstration which the other never knew.

Through obedience the neophyte develops and accumulates force for original work. From a solicitousness that he shall not fail in applying any detail of discipline, definite qualifications are gained. Perhaps the most important is that he learns to *trust himself*. Above all things the Master requires that quality in a technician. The Master will never trust the man who has no confidence in himself. That self-trust fully established, the work before him assumes a different aspect to the neophyte. He is no longer only a copyist; he begins to initiate. With a sure eye for progress, cultured by a diligent survey of the studies at his disposal, he will now have a well-filled background of the worthy examples of his teachers upon which to reflect. He will appreciate more truly the value of these examples through an understanding of the discipline which raised them to eminence.

It is but a step further when, through a critical examination of the master minds, he will unconsciously express somewhat of their virtue and skill in action in his own life. Still heedful, even to a greater degree, of the accredited rules of discipline which have brought him so far, he will come to exercise a kind of authority over the rules themselves. He will use them with a freedom and extended application suitable to his own individual need. Obeying the rules now unconsciously, he

will lose the sense of restraint imposed by them and feel free to press on upon his own initiative. He is a faithful neophyte still, but also an aspirant who has passed successfully through the preliminary cycle of development, aware of his weaknesses, yet feeling his strength and able to serve.

It must not be thought that this transition from a careful and conscientious dependence upon the rules of discipline to a conscious elevation above and partial independence of them is to be easily and swiftly made. The stage of progress I have concisely depicted admits of amplification. A familiarity with the rules of occult procedure is the first period, and it necessarily comprises a thorough understanding of the occult doctrine which it is the object of the rules to demonstrate. It is to be remarked that a deep and discursive reading in occultism is not absolutely necessary for the neophyte. This, I do not hesitate to say, may exercise a peculiarly hindering influence upon some types of students.

There is, for instance, the very practical type who quickly tires of doctrine, but has a marked facility for putting every theory to the test. It is not that he is ignorant of the value of and the necessity for understanding thoroughly the theoretical groundwork which must precede experimentation and application, but it is naturally difficult for him to divorce action from study and find satisfaction and repose in omniscient tirades on the possibilities of man. He believes in the demonstration of possibilities, instead of endless and stupefying visualization of them. The principles and practice of the technique grow apace in the mind and soul of that kind of neophyte. Initiative with him is a daily development. He is one who approves himself in the eyes of his teachers, because he has that in him which is much sought for by them: the ability and eagerness to work himself into life and circumstances at every step of the way. A hint will prove more prolific in him of results than a library to the type lacking initiative.

Another type, no less commendable than the above, will have a fine aptitude for combining extensive study with a versatile use of it. Discursive reading is a necessity to him. He feels the need of ranging widely over a number of presentations of doctrine. He has a definite

line of application in view which the basic rules reveal, and he brings all his varied knowledge to bear positively to that end. But this is contingent upon the possession of a well-balanced mind, a power of keen discrimination, and an ability to grasp intellectually many varieties of occult doctrine without being perplexed by the different angles of vision of their authors, or weakening in the main line of advance in a practical objective. In this matter the neophyte will therefore wisely consult his peculiar mental disposition and the guidance of his intuition. Whichever line he adopts, let him hold fast to the central aim of applying the rules of discipline and experimentation continuously and exactly to the unfoldment of his personal powers and the alert and energetic projection of these into some field of labor to justify his presence on the path.

Under this procedure he will enter upon the second cycle of the novitiate. Through the strenuous application of his present knowledge and personal influence in his vocation and in service, his interest in the science will bring within his purview the work and achievements of many Masters of varying degrees of technique who have trodden the path. His aim will be to gain a right perspective of himself in relation to these Masters. Their superiority and excellence will fire his imagination to greater effort as the ideal man comes more and more to possess it. Those perfections which he observes in each will gradually take shape in one dominating idea of the Master life, and narrow and one-sided conceptions will be displaced by a full and rounded impression of the character he emulates.

The master minds of occultism have their individual peculiarities and mental predilections and, as we have seen, in their statements of doctrine and personal methods of demonstration there is a great deal of apparent contrariety which has led to much useless controversy among those of narrow outlook and limited sympathies. The path is one; the master minds who have taken it are many. Truth is one; but can we conceive the truth of the great cosmos being capable of expression through one illumined soul? That is a thought for the neophyte to ponder and allow to influence his entire attitude of research. His objective is to become a representative of the Brotherhood of Masters. He will find that the members of it are exponents of a technique which

is as diverse in its tenor and application as the individual minds and personalities of the Masters themselves.

As I am writing primarily for the Rosicrucian neophyte, we are thinking specifically of the Rosicrucian technique; but let him not, for that reason, shut out the allied rays of the technique that shine down beneficently upon his path from the one great center of illumination. The path is one; truth is one; the Masters are one in the Cosmic in perception and illumination, yet each with a perfected technique peculiarly adapted to the mental, psychic, and spiritual constitutions of the several authentic schools of discipline and initiates who seek their aid for the purpose of accomplishing their work. That is what I mean by the elimination of a narrow, one-sided conception of the truth of divine science and the comprehensive technique expressing through its perfected Masters, and the substitution of an expansive and growing mind that aspires to take all knowledge for its province and use it to the end of a full and balanced development for the salvage of human lives.

The third cycle of the novitiate is a culminating one and should find the neophyte well along the path with well defined mental qualities indicating that the groundwork of the technique has been laid and is operative in his life. I say nothing specifically here of his particular studies; those are of his own choice and persuasion. I am concerned with the technique of the path and have indicated that phase of it which I consider of vital importance in the accomplishment of practical works in the world and which is preeminently needed today.

During the third cycle the neophyte has presumably prosecuted a discriminating study of many exponents of the technique. He will have observed their individual peculiarities and their diverse applications of the technique in original departmental work; and from these examples he will have gathered to himself and combined into one composite conception a compelling individual technique which allows his constitution full expression in personal initiative. He will put himself to the trial by a powerful endeavor to act from the altitude of vision and achievement of those master minds who have for so long been the object of his study and emulation until through a sympathetic attunement their dignity and strength become his by participation and

enable him to command increasing recognition from cosmic sources through fulfilling the law which is pledged to gratify the deepest aspirations of the dedicated soul.

Some of my readers may think that I am demanding a measure of efficiency not to be expected during the comparatively brief term of the novitiate. I can only say that I am constrained to this view of the task because I have worked it out steadfastly and unfailingly in my own case, and I impart my experience for their encouragement. Moreover, I have always regarded the task with the utmost seriousness and spared no pains to fulfill in the spirit and the letter the austere demands which confront every aspirant who essays the great adventure. Therefore I am assuming in the neophyte all those basic qualities of character which, when once he is launched upon the path, will urge him to bring his whole life into line with cosmic purposes, undeterred by any personal weaknesses or temporary failures, holding ever steadily in mind that conception of masterhood which he has built up in the interludes of study and contemplation, and compelling every power and faculty to respond obediently to that grand conception.



Chapter 5

THE WILL OF THE NEOPHYTE

IF THE NEOPHYTE complies with the rules of discipline over the required period he will come to recognize in himself the development of distinct qualities in the personality. He has brought an inventive mind to his work and sought new ways in which to apply it. He has initiative; and at the back of initiative is always found the developing will. The central power to be and do drives him on to exploit himself; then we have the neophyte alive to his task and already working on the side of evolution. His service has grown purposeful and effective, and the reactions upon himself from near and far are carrying his unfoldment steadily forward.

The responsible factor in this cycle of advancement has been the awakening will. This is the key to all his future progress. Every faculty is related to it; self-expression upon every plane revolves around it. Observe how pregnantly the will is referred to in the writings of the Masters. From one aspect the life of the Master may be regarded as organized will. From whatever aspect of his work we regard the Master, we cannot ignore this finely tempered cosmic attribute expressing with mathematical precision the resourceful technique to which we aspire. Wisdom, compassion, knowledge, they would lose their name without that irresistible, directive force which gives them form and potency. The neophyte may be assured that, in the last analysis, it is according to his will that he is known and valued. His development is a spiral ascension in will consciousness.

In early years I was much impressed by the peculiar phenomenon of genius. I quickly set apart the favored few who possessed it from the brilliant and clever who did not. I paid deep homage to these characters, although I did not understand the source and meaning of the precious gifts they displayed. I believed simply in inspiration and knew they were the recipients of it. Now I regard genius as a phase of discipleship, in most cases, of unconscious discipleship, and rooted in the occult world of force. And I suggest that if the neophyte wishes for some idea of the technician's will in action, he should study the world's great characters, in whatever sphere they have moved.

I am not concerned with their virtues, or vices, or eccentricities. Let him study the awakened man in action and driving his influence across the world; because when he becomes a disciple, he will have to demonstrate just that quality of the concentrated will, forced into avenues of unique activity, which compels recognition by virtue of its inspirational content and value in evolution. Thus, in an indirect way and through examples of imperfect because unconscious discipleship, he will realize vividly what he may expect to find coming to fruition in the technician on the path. Through the contemplation of these characters he will gradually acquire the flavor and ultimately touch the essence of that divine inspiration which is the secret of their ascendancy. His contemplation will be of the vital, energizing force in genius which has that appealing quality in it of a new creation, untiring, initiating, and inspiring others to reach up to it and surpass themselves in the effort.

True, there are diversities of genius, and not all manifest the energizing and masterful quality of action. But genius is always new, always original, and touches with apparent ease some level of achievement and expresses almost unconsciously that kind of faculty which is the despair of the merely clever and assiduous. How often it baffles and depresses the ambitious! That is an incident of its nature, not its aim. Its mission is to carry the world on and lead humanity up from the sordid and commonplace to the beautiful and noble in nature and man. It leaves in the hearts of men a disquieting dissatisfaction and pathetic longing for that which in their best moments they claim as their own but cannot reach.

Observing the effect of the magnetism of the will of genius impressing itself irresistibly and indifferently upon the learned and illiterate alike, it is not difficult to understand and give complete assent to those forceful words of the Master: "He who gets knowledge by certain intuition lays hands upon its various forms with supreme rapidity, by fierce effort of will." Let us revolve that statement a little in its application to the genius, apart from any particular occult significance, since it is so truly representative of him; for in considering this worldly phenomenon of the will in commanding and original action, the impression I seek to convey to the neophyte will be enhanced.

The genius by certain intuition seizes upon the hidden secrets of mind and nature, and by fierce effort of will drags them forth to the light of day, giving them uncommon application and enriching some department of life in his singular handling of them. There is a divine extravagance in the way he does this, an autocratic procedure which fools criticize and wise men rejoice at. For the thing is good and ravishes the appreciative eye and heart. Indeed, there is nothing that so truly apprises us of the presence of divinity in human life. We may recall what was said by a scholar of his reading of Homer: his whole form appeared to himself to be enlarged and all nature which surrounded him diminished to atoms. Such is the effect upon men of a divine faculty informing a perfected and responsive personality resigning itself with perfect abandon to the overshadowing afflatus.

So is it with the disciple who stands near to the Master. He may not possess the fiery quality of notable achievement. He may walk in humble paths and remain unknown. His will may not have that direction which attracts public attention; but awakened it must be and demonstrated actively in its sphere. To call a man of weak will a disciple is a misnomer. If this is questioned, why do the Masters lay such emphasis upon the highest development of the will? It is the indispensable pivot of the structure of technical training they inculcate. And remembering how important is the will in the achievement of anything of value in the world, the necessity is at once seen for its superior education when a man begins to work upon himself in an interior way. The will must be brought to that tension and glow at the heart of life which nothing on any plane can damp or hinder.

I said that compliance with the prescribed rules of discipline will bring to the neophyte a sense of awareness of a forward tendency throughout the personal economy. He has acquired the habit of self-direction, of imposing the will upon the activities of his vehicles. He will not make the mistake of thinking he thus creates will, but that through strong intention in study and meditation he gradually organizes his faculties, coordinates his activities, and so affords the omnipresent cosmic force resident in the soul an opportunity of expression.

It is the organization of the outer personification which affords an avenue of release of the divinity within, the energizing, creative force underlying all manifestation and which, the more powerfully and purely we see it informing a personality, the more we feel that here is great will in calm possession and ensuring unobstructed expression. And looking beyond genius to the perfect example of the Master using his many-sided technique with freedom and exactitude, the effect upon the neophyte will be one of profound veneration and the desire to take with all possible and legitimate speed the stages of discipleship.

He will not overlook the need of perspective in this self dedication and resolve. The genius, we know, disdains to look abroad for help from others. He is powerfully developed, usually overdeveloped, from the occult point of view, in one specific area of consciousness and its use. Supremacy in his chosen field is sufficient compensation for him for ignorance, eccentricity, or want of balance in other departments of his constitution. The world thinks so, too.

But the neophyte cannot afford to think so. He will quickly realize this if he studies both intellectually and intuitionally the fine and gentle poise, the illumined and gracious speech, and the exquisite application of spiritual technique of the Master in human evolution. As with the reader of Homer, he will find his entire nature enlarged by the contemplation, but nature around him will not be diminished to atoms. It will acquire a new significance in his eyes of beauty, rhythm, and law; and he will strive unceasingly to express these attributes in his own personal life.

Is it necessary to add that this fine discrimination and balanced conception of the neophyte is contingent upon his having made the third period of the novitiate a full and productive one? This period of study and of coordinating his knowledge must be characterized by all the ardor and enthusiasm of the true artist. A strong incentive of the will does not emerge from a mere desire for it. Genius is indefatigable in ranging over the world of knowledge pertaining to its personal exercise. It has that reach of mind which draws into its sphere everything good and useful accomplished by its predecessors.

From the queerest and most hidden sources it brings to its hands the secret signatures of power and wisdom with which to measure its technique against the greatest achievements of men. It collects material with an avidity known only to those possessed of a boundless passion towards a fixed aim. It is not a copyist; it scorns imitations. It does not collect for the purpose of imitation. It discerns in its material a unique possibility and evolves a combination of sterling value consistent with and only possible to its individual technical foresight. What is it that works this miracle of a new creation that sometimes suddenly surpasses all the plodding labor of generations of men? It is the vision of an aroused soul and the commanding will, polarized steadfastly to its aim, congregating with dynamic intensity all the ingredients necessary to the objectivation of that vision.

Let the neophyte not be deterred by the magnitude of the ideal held before him. I give it this shape with deep intent to bring him to that enlarged and masterful view of his calling, whereby the powers of the soul will be incited to express themselves and ensure the needed cosmic contacts essential in developing his technique. He builds upon the finished works of his predecessors on the path. During the third period of novitiate he makes these works his own through sympathetic understanding, not the sympathy of fact but of spiritual atmosphere. He rises imperceptibly into the thought sphere of these regal minds; if it be so, nature has qualified him for this classic appreciation. His life becomes saturated with the genius of the path, permeating him with will impulses divine and irresistible in character, and tutoring him to that conception of beauty and simplicity which is ever the appanage of genius and super-eminent in the disciple of the Master.

Chapter 6

THE DEMANDS OF DISCIPLESHIP

PART 1

IN BRIEF COMPASS the stages of novitiate have been outlined. In the majority of cases it is a long and exacting period of study and preparation during which the fundamentals of the technique have to be thoroughly understood by the neophyte and find practical expression in his daily life. When this objective has been reached, he will have the assurance within himself, through signs clear and unmistakable in character, that he has entered upon the stage of discipleship. He will have brought himself to that point of development where the Master will be interested in his value as a factor in evolution, and the Master will, unperceived and unknown perhaps to the disciple, afford him means of knowledge and progress, through recognized teachers on the objective plane, whereby he may qualify for accepted pupillage in time under that Master.

Many disciples there are in the various schools of occultism who are engaged in this task of qualification for personal acceptance; but comparatively few have undeniable proof of such acceptance. Why is this - especially in view of the fact that thousands of earnest aspirants of every conceivable type of occult persuasion, some of large and commendable mentality and equipment, are on the path? It is because they lack certain immensely important elements of technical skill in the light of the Master's judgment and need for specialized work. Some who have read *The Technique of the Master* have said that the book at

once inspired and discouraged because, whilst their deepest intuition responded to its teaching which probed to the heart of their individual problems and gave them new strength for advancement, there was a note of austerity in the requirements demanded by the Masters in those who were admitted to their confidence. I do not think this can be denied. But let us look at the matter from the everyday point of view, since if we are to have a sound and sober conception of ourselves as occultists, we must constantly seek for analogies among the forces and circumstances of the outer world to rightly interpret the laws and conditions of the world of the soul.

I consider it desirable that the neophyte should be a man before he is an occultist. I will explain what I mean. The hallmark of men of light and learning, in whatever sphere of achievement, is perfected faculty and faultless execution within the limits of that sphere. I do not speak merely of men of genius whose works always shine with this twofold luster, but of men of lesser magnitude; men of laborious, patient, and scrutinizing ability, self-denying to the last degree in the interest of their chosen aim, severe and implacable critics of themselves and their work, imperturbable in the face of opposition and criticism from circumstances and men. Whatever amiable qualities they manifest to others, whatever their kindness and consideration and adaptability to their fellow men, to themselves they are hard and inflexible taskmasters. I am not thinking of automatons, but of men who give themselves heart and soul to great purpose and conform their lives to serve and follow that purpose.

I do not speak beyond what the facts of such lives daily reveal, if one takes the trouble to read their written and unwritten biographies. The pioneer work of the world rests upon the shoulders of such men. This being so, what are we to expect that the Masters, who are perfected men in the highest and noblest sense, require of their disciples who offer themselves and aspire to share in the most momentous task possible to man: the culture and utilization of occult forces in the evolution of souls? There is not the slightest doubt that the demands of the Masters in the selection and use of a disciple are based upon preparation and personal demonstration in accordance with occult laws, which are entirely outside the categories of culture

and experimentation inculcated and applied in any of the schools of ordinary knowledge. The neophyte may assure himself of this fact from personal observation of exponents of the technique. He will find that these technicians and their methods of execution defy all ordinary classification, simply because the underlying laws and principles have their source in a sphere beyond the circumscribed bounds of ordinary knowledge and usage.

This is why it has been said that the rules of occultism have significance for the disciple only for those who take knowledge in the true and mystical sense - that to none but those who are disciples are they of any use or interest. The pith of that statement is that until the student has thoroughly prepared himself during the period of discipline as a neophyte, the said rules will not convey to him their intended significance. He will read them as a fact of science, instead of luminous aphorisms epitomizing a body of intimate spiritual experience. So many students read in the former sense and ask others to give them what can only be lived.

No one can give them the power to read in the occult sense. Depth and intensity of living alone give it. The neophyte who shrinks from the profoundly meaningful words *depth* and *intensity* had better stand back for a while. The path of discipleship will lead him into deep waters. Fear has held many a man back at the first glimpse of these waters. Perhaps this is well. It is not easy to pass on alone. It is wise to try out one's nerve sufficiently before stepping off the ground he knows well. Once beyond the frontiers there is no going back. In passing he will lose his hold of many things he has grasped firmly through life. The issue for him now is whether he can trust the soul to find a new path that will lead him to something infinitely more enduring to replace what he will lose.

The path of the neophyte merges almost insensibly into that of the disciple. Yet they are sharply distinguished in discipline and purpose. There is gentle and persuasive encouragement for the neophyte. He is led by an easy approach from the way of the world to think in terms of the soul. It is an experiment in higher culture, and he will succeed with it according to capacity and guidance. But the path of the disciple

is marked by a note of severity. He has chosen a vocation for life, and what eminence he will reach in it lies chiefly with himself. Hence the concise declaration of the scripture, that the rules pertaining to this life are of use to none but those who choose this vocation with a clear understanding of the nature of their choice and the demands it will make upon them.

First, a word as to the more stringent conditions which obtain on this path. It is the high school which the man enters with certain definite acquirements of his novitiate. He has a good deal of self-knowledge and knows how to use the mind with concentrated effect in study and meditation. Now he has to compel that mind to initiate experience in a deeper sense and upon an ever-widening scale. There is only one thing which will ensure this: decisive action within the personality and without.

I have known students who, during their novitiate, rejoiced exceedingly because they had found a new peace and tranquility through a preliminary detachment from many worldly interests; and their chief aim as they passed on to higher work was to increase this quiescence of the personality which they felt to be so desirable. They had yet to learn that undisturbed tranquility is not for the disciple. If the disciple wants that above all things, he will do well to stay where he is until he tires of it. He certainly will tire of it. I have also known those who tarried so long in this first heaven of quietude that it became a hell of unrest to them, and they entreated to be in action. Perhaps that is a sure sign that they are ready for discipleship.

Once again, I have known students who no doubt felt much elevation because they had accomplished so arduous a task as a short period of novitiate, and their quiescence and profound calm have been disconcerting. They had attained a condition of peace and repose through mental concentration and there they remained, self-hypnotized, awaiting the contact of a live soul to awaken them. This is not the mark of a disciple. There are countless businessmen in the city who have a repose far deeper than this, and to some purpose. The trouble with these students is that they have read the scripture literally instead of spiritually and have made a heroic attempt to kill

out ambition and cease from sensation before they had measured themselves against the force of the one or sounded the depths of the other. Their quiescence and peace arose from absence of experience instead of from the knowledge and use of it.

The crime of slaying urgent ambition and denying the insistent desire for sensation, the two most natural forces in a powerful organization, means one thing - the impoverishment, not the completion, of personality. It is an attempt, through perfect misunderstanding, to do first that which remains for conquest almost last, or at least a long way ahead on the path of discipleship. I fear no criticism I may incur on this theme. There are too many concrete instances of the truth of it in living, breathing students who are the victims of wrong teaching or narrow self-instruction in the canons of occultism relating to it. If they could realize the kind of force and faculty which dominant ambition and vivid response to sensation throughout the worlds of form would breed and develop in them, they would willingly allow the greater task to await its proper time.

The case is somewhat different with the mature student in whose life ambition has played a great part and response to sensation has been versatile. The distinction is vital and gives point to the above comments, and perhaps alone justifies them. Two instances may be cited in explanation. A young student of many promising talents proceeds to the discipline of the path. It is not long before he encounters teaching enjoining the negative doctrine of killing out; this, with the example of advanced students devoted entirely to the work of the path, inclines him to question the legitimate fostering of the very faculties which alone will make him a full man, capable of understanding and interpreting the experience of others when he reaches more critical stages of the path. These emphatic teachings and personal examples psychologize the young soul, and before the most precious plants in his personal life have begun to live, he embraces the pernicious doctrine that they are but weeds which, if allowed to flourish, will stifle the very soul within him.

Does the aspirant think that those gifts which he has cultivated with such labor in the far past, whose content forms the substratum of his

mental life, the vibration of which pulsates silently in every vehicle, expectant of its appropriate karmic contact - does he think that this lifeblood will willingly renounce its force and passion and be slain at the threshold of occult study and discipline by a mere word? If he adopts a policy of willful repression, let him gauge the psychological effect of this before he goes further, and the penalty that awaits him. If he still doubts, let him stifle that wherein resides the basic strength of his character and makes him a man, and press on to discipleship. Then he may expect one of two results, negative or positive, contingent upon the type of man he is. He will either take his place among those who are nothing more than disciples in name, simply because they are engaged upon the academical instruction of discipleship, but in occult action and service they are but negative in the measurement of their values; or, in marked contrast with this, the hidden fire in him, not dead but sleeping, will in good time assert itself with startling intensity, overturn all the bibles and occult maxims in creation, and carry him back to primal sources and the voice of God and nature within him, much to the consternation of himself and his fellows. That is the positive type.

I write in the name of the natural man; for it is infinitely preferable to be a natural man swayed by high ambition and responding to the sensation of the whole living creation, than a puny, make-believe occultist, the soul in bondage to occult creed and dogma, lacking virility and inspiration, and of less value to his fellow man than an average human being. The neophyte might reflect that the time will come when he will have to encounter strong individuals of force and character, known of men and valued by them for the extensive experience they have acquired through great ambition and emotional response, and for whom the hour has arrived for them to take knowledge of the path. How will he meet these men, having nothing of their power and passion in him? How can he hope to influence or lead them? They will have far more to teach him than he can hope to teach them. Deep calls to deep all through life. The disciple must have depth. He must be able to pass to any depth in others, without being submerged there. He must prepare himself for that by hard and prolonged struggle on the mental and emotional planes and a record in his soul of the most searching probation through contact and response in the utilization of self.

The second instance applies, in my judgment, almost exclusively to the man who has taken knowledge and is entering upon discipleship in the fullest sense. Here we encounter men who are highly mental and emotional. Their vehicles are full and vibrant. Ambition has done its great work and still has vast strength and direction in them. In them its flame can be sensed as having all the brilliance of genius. And when to this is added the new accession of force resulting from occult discipline, then a condition of tension, through the opposing factors of soul and personality, evolves out of all proportion to the unexercised ambition of the ordinary individual. The soul is recognized; its fire is felt; and the divine call descends upon the mental plane and challenges the fierce fire of supremacy there.

But observe in this case the marked contrast with the former one. Here, ambition and response have carried the man to the heights of mental achievement in the past. He is no weakling endeavoring to kill out, paradoxically, what does not exist, denying response to that which he has never felt. His supreme task is to transmute that which is mature, splendid, and enthralling on the plane of mind, into the greater fire of the soul that can no longer wait for complete union. All here is power, force, ripe faculty, the limits of which have been reached and must now surrender its form to spiritual illumination.

In portraying briefly the two types of aspirants essaying the definite stage of discipleship, I think we arrive at the root of the vexed question of the acceptance by the Master for intimate personal work of the few instead of the many. It explains the rigorousness of the demand of the Masters pertaining to acceptance. If the material offered has not reached maturity and strength, has not versatility and responsiveness and fullness of experience and understanding upon the several planes of life; if the incipient elements of the technique are not present as a result of the systematic cultivation of every aspect of the constitution, through secret vigil and worldly warfare and the ceaseless wrestling of flesh and blood and cosmic emotion in the world of form, of open-eyed encounter with high and low, and the steady ascension of the whole life inwardly to the plane of the soul - that does not signify defeat, is not a cause for discouragement, provides no basis for honest criticism. It means that all these factors must be present in the subtle

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apparatus of the inner man before a Master can avail himself of its use; and the aspirant himself will be the first to realize and acknowledge this when the time comes to accept the responsibility and accomplish the work which falls to the lot of the tried and accepted disciple.



Chapter 7

THE DEMANDS OF DISCIPLESHIP

PART 2

I SAID THAT a man entering upon discipleship has to address his mind, with such force and skill as his novitiate has equipped him, to the deepening and extension of experience, and that this can be done only by decisive action within the personality and without. This will carry him rapidly beyond the surface aspect of life. He will not have to deliberately force this new angle of vision; it will transpire all too effectually if he is intent upon the work of his vocation and with a determination to attain his goal.

There is perhaps one thing more certain than anything else which will initiate this cycle of experience for him, and that is the intensified thought of the life of the Master. Just as soon as his idea of the Master, as the goal of his aspiration and effort, becomes a living, warm reality in consciousness, magnetically drawing him upwards, then will eventuate crises in his personal experience which will either bring him to a firm standing for further advance or throw him back upon the world to gain in common ways of life the necessary strength for it. I mean that the man with an ample and well organized mental background will be the one ready for advance and take it with resolution and courage.

If the neophyte has taken the hint and narrowly observes genius and its action, he should not find it difficult to extend his conception and focus veneration and affection upon the super-genius, the Master.

Imagination and intuition must be the means to this conception, for the obvious reason that he cannot see the Master face to face and witness his action in the world of men. But that is one of the tests for the intuition. He has to walk and live according to the magnitude of the conception he holds of the Master in consciousness, and how long that will have to suffice for him no one knows. But he has the assurance that there will come to exist between the vivid concept he holds and the Master himself a bond of affinity and, in time, of subtle communication, all the more wonderful and potent because physical barriers are done away.

There is therefore a renewed dedication of himself to the Master by the entrant upon discipleship, the result of which is that he passes within a circle which leaves ordinary humanity outside. There is no room for personal inflation in this fact. It does not imply superiority, but redirection of life and purpose. Moreover, it is so fraught with doubts and misgivings that only the strength and ability derived from a serious novitiate will enable him to proceed. The personal history of aspirants places this beyond question. It is not a somber theme, but a serious one; and that which has been written upon it shows conclusively that discipleship means keener living from every point of view, a new assessment of pleasure and pain, losses and gains in friendship, upheavals, silent or otherwise, in environment, - in a word, an entire change of front.

One of the earliest books I remember to have read on occultism put this pointed question: Can you do without human sympathy? For a student on the threshold of life and the path that may sound ominous and forbidding. But the writer of it had trodden the path; the student had not. Not literally has one to do without human sympathy on the path of discipleship, but it is true that many sympathies he values and which have meant much to him will be eliminated as he passes on within the inner circle. The position, from a strictly technical point of view, is this: the simple process of daily concentration for mental control, the more interior process of alignment of personality and soul, gradually and imperceptibly weakens the disciple's interest in many hitherto strongly objective activities which have used or dissipated mental energy, have served their purpose, and must be regarded as

hindrances to progress. He will have to face with open eyes the fact that a changed attitude is creating breaches in his environment.

This is often a great surprise. His progress in the science may be silent and hidden. He may have a fine tact which enables him to withhold views that he knows would jar and create opposition in others associated with him. He may think, wanting experience, that the presence of deeper knowledge within, jealously guarded not selfishly but foreseeing that its utterance would make his path more difficult, that the consciousness of increasing force playing within the personality can proceed unknown and unmolested from without so long as reticence holds the precincts. He may think so, but to little purpose. A disciple cannot hide his light, strive as he may.

Discipleship is a condition which will utter itself though not a word be spoken; and it is that silent and searching vibration which stimulates for good or ill those among whom he moves. Questioning and cross-questioning, unexpected antagonism from those with whom he has long lived in the bonds of affection and friendship, keen criticism aimed with direct intent to unsettle the growing assurance in a larger life and break down the secret strength and serenity which the world cannot understand and consequently hates - what disciple has not faced the insidious attacks of friend and enemy alike when once he has declared with the voice of the soul his eternal allegiance to the Master?

Well might it be asked whether he can do without human sympathy! He will sometimes so crave for the right kind of sympathy that nothing but the consciousness that he is qualifying for a definite mission in life will sustain him. There will be some near to him who would go with him to the bitter end if they could - but they cannot. He, too, would take them with him - but he cannot. He will feel the gulf of separation between, widening as surely as he lives onward, until his voice is no longer heard by those on the other side. It is a painful experience, but of incalculable value. He is to minister to those who stand inert, stricken with the grief of loss in one form or another all along the way. He must understand that loss, not theoretically but actually. He must answer to it with mind and heart and have the power to speak the word and do the thing that shall change the very character of it in the eyes and heart of the afflicted one.

That is one of the least of things the disciple must be capable of. The force that rises within him as the result of the conscious upward breathing of the soul must flow from him as naturally and fervently as the breath that pulsates to his heart to do it and find avenues of expression created only by his own initiative. That is an inward experience of discipleship and symbolizes a technique of action. Reading may be a preliminary to it, far back in the past; but this I speak of transcends the written word. Nay, the disciple in action is alien to books. The soul in its right mood, aligned with the Master, forgets books and teachers and believes in its own comment and expression. It exults in projecting its fire into a neophyte and raising him in his own strength. He acts unquestioningly under the irresistible emphasis of his whole constitution. It is the genius of the spirit which is perfect vision.

The disciple must have this power in other lives. He must have a congeries of faculties, a peculiar knowledge, or a distinctive force, which lesser men need and will gratefully receive from him. This brings us to the central thought of our theme: that the occultist should stand out from the rank and file of men and be good for something. Academic occultists have been prolific for half a century; whereas the occult practitioner is so comparatively rare that he is regarded by those who have to deal with him as either a fanatic or a phenomenon, and among occultists themselves he often passes as an innovator or a revolutionary. Yet sensationalism is totally foreign to the man. That is the mark of a small mind and never graces a disciple.

There is nothing more beautiful, or so transcendent in nature, than the holy ghost inspiring a man and taking him he knows not whither. That is why he does not wait upon or regard the opinions of men, but speaks with abandon of the Son of Man. If his development proceeds according to tradition, - that is, in accordance with a discipline, searching and arduous, - and is able during some cycle of life to assert himself wholly with understanding and power, influence in other lives will be a concomitant of that. Any willful attempt to force himself to such an issue is useless. It is a divine obsession that transpires unbidden after certain frontiers have been passed; he knows not when or how until he has it. It is organized faculty and force, sure of itself, certain

in its direction, largely unconscious of its own influence, which is only realized in the reactions, often very unexpected, from near and far.

What is the nature of these reactions? Those from the disciple's immediate environment have been hinted at, and I think they are usually more troublesome than assistant, because they arise chiefly from criticism based upon misunderstanding from those who resent anything of the nature of a new departure in life, or anything that augurs special or secret knowledge and influence. That is why experience of a sound and general character is essential, a fine and ready tact, to traverse the steady waters, a profound knowledge of human nature, its depth and possibilities, to swiftly use it against itself, and pass on undaunted though wounded.

The disciple is a battle-scarred warrior. He is perpetually on the offensive, an attitude that commonly makes for trouble anywhere in life; but since he has entered upon an advance into unknown territory and has to hold every vantage point gained in the face of any odds, all the elements of the true fighting spirit of the hard warrior must be strongly in evidence. It may be said that there are many types and not all have this quality of aggressive advancement. I grant it; but I write from my own experience. That alone avails for me, not the experience of others. Let the disciple try out his own measure of force and see what experience will teach him. He may prefer to act on the defensive only and thus save his own face and reputation. If so, I really do not see how he will ever know the force of the Masters on those terms.

He may expect reactions from afar if he is declaring himself in some definite way in service. The work of a disciple, along whatever line he may act, should have that peculiar quality of strength and impressiveness and usefulness which compels recognition. It should have a value which creates a demand for it. The resulting reactions therefore will usually be of a favorable character. They will come from those sources where his work meets with proper appreciation because it is rightly judged and assessed. That is some compensation indeed for the inimical reactions which come upon him near at hand.

I do believe that the disciple who works through to this point will realize within himself, emanating from his own soul or group, a

quickening of life and consciousness which will gradually give him the ascendancy over all the pain and distress which the swift outworking of his Karma is bound to bring. If I dwell on a note of struggle with forces of the personality hard to be overcome, it is only because it is true in the disciple's experience. Many times I have found that the written word of this experience has answered to the letter the secret experience of the solitary aspirant's soul. Life had either done its best to strip them of everything it gave them, except a living heart, or placed beyond their reach the things they were royally born for. Yet they were disciples, potential masters of the technique of form, noble and patient in defeat and deprivation. It was only their discipleship that held them upright.

Just so; but what is the inestimable result of these rapidly increasing reactions in the personal life? Nothing less than a steady graduation in the technique of the path. There is one truth which, I think, may be taken for granted. The multiform experience accruing to the disciple from these reactions now taking place upon every plane of life will have a special significance for him, since they have been initiated by an intenser living incident to his treading the path. That which befalls him now will be reflectively related to his status of discipleship. No longer is life a meaningless jumble of haphazard events which carry him hither and thither with no determinative signature upon them. It is a ritual of the soul in which the tones of Karma are seeking their appropriate setting, to which the personality must attentively listen and bring its own activities into worshipful response.

Many of these tones will not be understood. Some will bring doubt and hesitation because they are new to the sensitive ear; some will challenge, others will soothe, yet all are to be related to the basic harmony of the individual self, self-revealing and sympathetically revealing the lives of his fellow men. This will be so because all experience is to be viewed now from a higher level of vision and cannot be permitted to pass by with indifference uncoordinated.

Commenting upon the valuation of experience peculiar to discipleship, a critic once wrote: "It is immaterial to our higher selves whether or not one is so many millions of years ahead of another,

or merely thirty years. Nor can one assume to be in advance of the other merely because he has undergone experiences which to him are profound. No minority of individuals can constitute themselves authorities in experience.” When an occult student can seriously write that, one can only say that he has a right to his opinion but it is not the opinion of a Rosicrucian. There are obviously degrees of hearing and understanding occult truth. Some of us hear very partially and understand superficially. And the only hope for this critic of the valuation of experience is that he gives a few more years to careful hearing of the truth in order to attain the experience of understanding it.

One only need ask, if there were not a minority of individuals who constitute themselves authorities in occult experience, none other than the venerable Brotherhood of Masters, the inspiration and guide of every true occult student throughout the world and the hope of struggling humanity, why waste our time on a forlorn quest? The veriest tyro must realize that the Masters, whose profound experience in the laws and technique of occultism is the most arresting fact in human existence, constitute precisely such a minority of individuals whose authoritative knowledge and wisdom we can no more reasonably discount than the common experience which enables this critic to earn his daily bread. Moreover, there is a lesser minority of individuals well known throughout the world as disciples of these Masters, who are undoubtedly authorities in the experience of discipleship and who are competent to speak from the knowledge gained from personal discipline under those Masters, whether a student is prepared to accept their word or not.

It is a curious trait in human nature that a student will often accept the truth of experience of one authority and will deny and reject the same experience, presented in a different form, when proceeding from another. This is not true studentship, much less the attitude of a disciple. In fact, it is just this quick recognition of truth under any form that distinguishes the latter. There is only one remedy for this want of perception and personal bias, and that is the civilization of a responsive hearing of occult truth from divers sources, apparently unrelated and contradictory, perhaps revolutionary, and a personal respect for the

sincere expositions of writers of various occult persuasions, even if one cannot accept them.

This attitude is imperative in a disciple. Let who will belittle the relative value of his growing experience in the laws of life, mind, and soul. If the Master is all things to all men and understands man because he has all knowledge, and if the disciple must be as his Master, and if he cannot hope to be so unless he can show that temper of mind, the fruit of deep study and experience, which ensures pupillage, then the latter can only profit a full man who has reached the limits of the personal self and waits for the Master's guidance because he anticipates it..



Chapter 8

THE DEMANDS OF DISCIPLESHIP

PART 3

THE MAN WHO is technically known as a disciple of the Master is one who has indubitable proof within himself of contact with the cosmic or occult world of force and is applying the inspirational results of this contact in everyday life in effective service. A man who lives in and for himself, whatever his academical occult knowledge may be, is totally foreign to this definition of a disciple. Disciples necessarily differ in caliber and in their range of personal activity, but the status of discipleship implies the skillful use of a scientific technique to specific ends in the service of the Master.

There is no such condition as discipleship exercised either for self-aggrandizement or from motives of personal ambition, wherein such ambition has for its object prestige and advantage in the worldly sense. There are vast fields of demonstration in which every kind of ambition may be legitimately exercised and in which a man may allow himself full and wholesome expression of his faculties. But discipleship has its own rigorous laws which either negate these forms of ambition or convert them into adjuncts of power and efficiency to be used in the interest of the general evolution of consciousness. The long probation and crucial preparation incident to discipleship would be lost labor and lacking in significance were the disciple to become, through his training, just one more servant of ambition engaged in the competitive race of making a name and carving it upon the pillar of fame one

niche higher than his fellows. That, in its place, is laudable and reacts for good, but discipleship has nothing in common with it.

The disciple seeks neither name nor prestige. He is often an unconscious candidate for loss of name and prestige as commonly understood, and finds himself engaged in a single-handed combat with prejudice and adverse influence which threaten the very ground he stands on. Hence discipleship is a consummation in development not devoutly to be wished unless there is an irresistible bias in the nature toward it and the requirements necessary for it are fully calculated and resolved upon.

Discipleship, fundamentally speaking, is the exercise of a structure of mental, psychic, and spiritual technique founded upon organized character and applied to specialized work under a Master. It is the basic character organization which demands so much attention from the aspirant during his novitiate. This foundation for the technique appeals to me as so important that, while I can well conceive a man being used as a disciple in a special sphere of labor for which he has a peculiar aptitude, and therefore the available material cannot be overlooked by those who have decision in these matters, at the same time discipleship in its true form demands, in my estimation, an unusual strength and consistency of character for the execution of its office with complete independence and full responsibility in the work attached thereto.

It may be asked whether I am not taking upon myself too much in demanding, and assuming an authority unwarranted in determining, so much excellence to be indispensably necessary for discipleship. I am not demanding or determining anything absolutely or arbitrarily. I have observed discipleship closely; I have analyzed discipleship in the making in many; and I affirm the results of these observations. There may be exceptions, as above said, to meet special conditions. There have been such exceptions, where the disciple has been doubtful in points of character. There have been marked idiosyncrasies, erratic departures, temperamental disturbances, manifest weaknesses from a normal observer's point of view. Nevertheless, a kind of technique has been in evidence of such value that all deficiencies of a general nature have proved of little hindrance except in the disciple's own

personal adjustment in life, and the Master has used that technique with pronounced effect.

I am not orthodox or rigid in assessing human character; quite the reverse. I am not happy in the presence of immorality, or mental aberration, or temperament defeating itself; but when I see a man achieving a fine work in conjunction with or in spite of either, my attention is fastened upon the work, not primarily on the man. Am I then demanding too much in expecting that an aspirant under training for discipleship, in the course of which he should be molding and disciplining mind and temperament and organizing character, should measure up to a commendable level of mental and temperamental stability and force of character to guarantee his ultimately taking his place among those who have achieved this standard and share in their labor?

There is one thing we have to look to today, when occultism is overstepping its former bounds, so to speak, and compelling us to new applications of its technique, and that is not to place orthodox and exclusive interpretations upon it. Narrow and exclusive interpretation and application of occult truth have given it bad names in the past. If an occultist hopes to be of any use in the present day he will need as much to orient himself as those he aims to teach. It has been intimated that there is a strong forward movement among thinkers in the world. No intelligent student can doubt it. But exclusive interpretation is not their watchword. They are interrogating all and everything, even the occultist.

What I appear to demand and determine regarding the standing and authority of a disciple is by no means in excess of what they will demand of and determine about him. He will have to stand well in advance of those he proposes to assist, or he will be discounted. And rightly so. We should not expect to gain the ear of men of large mental growth by reiterating homely platitudes, even occult ones, of which they have forgotten the phraseology but have acted upon all their lives. If my suggestions about discipleship appear too exacting, it is not that I expect others to accept and conform to them, but because I feel the necessity of sketching in bold outline the conception I entertain of

discipleship. I could sketch a much softer outline, in half lights and uncertain tones, but, like many other things seen in half lights and of doubtful meaning, the outline would for me be a false one. The truth is, I have no soft and soothing outline for my conception of discipleship. On the contrary, I have no outline bold or forceful enough for the perfect depiction of it.

I do not say this to perplex or baffle. Perhaps I am obsessed with the truth of a great idea and write chiefly for those likewise obsessed and who can bear to see its formidable contour overshadowing their whole life, the conception of a technique of a thousand facets embracing the experience of many incarnations. A conception of this kind always compels the soul to declare itself, whatever reception it may receive. Those who have it not are inclined to think there is a straining aftereffect when they see it, a passing beyond one's depth and falling into exaggeration. Discerning only one aspect of truth they interpret a full and balanced conception as an abortion. "The history of Beethoven's life," says one of his biographers, "is a record of struggles, a fraction of which would have exhausted and emptied an ordinary man." If the reader will substitute the word *disciple* for Beethoven, he will approach my conception of the history of discipleship.

The great man himself said: "In my instrumental music, I always have the *whole* in my mind." There you have my conception of the objective for the disciple. The real leaders and teachers of men are all of that quality. Deep down in the soul they have a gigantic grasp of the technique of their art or science. The true disciple should be no exception to this first magnitude of values. In him we look for the paramount soul, perceptive at the center of a radiating and compelling technique, observing with impartiality every avenue of knowledge. We look for an austerity of thought which can withstand the onslaught of ignorance and evil entities, whether embodied or emanating with malicious intent from unseen sources. We look for an emotional responsiveness which can answer to all that man can say and do in the worlds of form, without losing its moral integrity.

This is my interpretation of the canon of occult scripture. The precise terms of it may be objected to, but the fact is embodied in the

text. "To be able to stand is to have confidence." Upon that confidence is based the Rosicrucian technique. It is equally true in the worldly and occult sense, but the occult significance is far removed from the worldly significance. Each has its acknowledged area of experience and force. Standing in confidence, worthy of the name in the worldly sense, always implies character. Occult confidence is built on that, and I maintain that it cannot be built upon anything but that. We cannot impart occult confidence unless we have that. The difference between occultism proper and pseudo-occultism is fundamentally just the difference between character and the absence of it, because true character has insight which will not permit itself to be made a fool of by false values.

The men we are proposing to contact and inspire in these days will be men who have a respect for character, and unless we can impress them first with character in solid form, they will pass by. Evolution during the past twenty five years has compelled men to respect and desire character as never before. The European war helped to do this more effectually than anything else. It brought the true values of life to the fore and gave a death blow to insincerity and make-believe. I remember how moved I once was when a businessman of fine culture, whose wife had been murdered abroad, asked how he could learn to go into the silence. That is a great moment in life and makes all the years of endeavor infinitely worthwhile. That is the kind of man we shall contact today, and only the disciple can deal with him. Character he has and confidence in the worldly sense. The disciple must have confidence in the occult sense, and it must be built upon character that compels the respect of others because he has the highest respect for it himself.

How marked, for instance, is this character in Beethoven. It is an arresting fact that many of his utterances are instinct with spiritual passion and have a most profound occult application. The critic will point to the want of balance and control, the tragic emotional chaos in the man, the uncompromising, headlong driving against personalities and through circumstances, leaving a memory so keen and poignant of pathos and regret behind him. It was so; and in these respects the disciple cannot accept him as an exemplar. But he said this: "The only

good thing is a beautiful, good soul, which is recognized in everything and in the presence of which there need be no concealment. *One must be somebody if one wishes to appear so.* The world is bound to recognize one; it is not always unjust. To me, however, that is a matter of no importance; for I have a higher aim” It may be asked, why I introduce Beethoven here? I do so, not simply because he is one of the most eminent instances of sublime genius in the world of art, and was an unconscious disciple and working under cosmic direction, but because he stands out as a classic example of that greatness of character upon which I am insisting. Nor is this example in any way irrelevant; for the time must come when the disciple will feel a marvelous affinity with such men of character and vision. Indeed, I go so far as to submit that he will never fully understand or master occult technique until he can glance over the field of evolution at once and meet these characters, spirit to spirit, just where they stand and participate in what they did by virtue of a sympathetic alignment with the same rays of cosmic forces which animated them.

Occult exclusiveness is the one barrier to this access to the world soul. The force of this statement will have significance only for the disciple who is taking the higher stages of his vocation. The aspirant may well miss its value and bearing in his life. The disciple must be aware of and interpret understandingly the force of the Cosmic Hierarchy using with tremendous effect characters in the most diverse spheres of world evolution, totally unrelated as they appear objectively to any occult nomenclature. He must pass to and fro at will sympathetically between their world of thought and his own and feel the synchronous vibration that underlies both. He must not stand isolated within his own circle of light and leave outside as foreign and unrelated activities the art, music, and literature which resound throughout the universe. These are the Master’s own measured tones of expression and blend harmonically in the creative Word. They are voices of the Divine to which he must listen and respond to and immensely love, until his life trembles with the fullness of comprehension of the whole inspirational life of man.

The disciple creates his own temple of meditation, the invisible circle within which he retires at will to contact the master in the

soul. But if those precincts become a concrete barrier which induces isolation and unresponsiveness to the myriad expressions of technique manifesting through the souls of the great army of master spirits, past and present, on the broad highway of evolution, who have lighted up the whole path to the present hour with a splendor of character and genius so noble and impressive that we sometimes wonder whether they were indeed men, then not only is the heresy of separateness, that cardinal sin that besets every aspirant, upon us, but we pass on blindly and oblivious of the greatest gift of the Masters to aspiring men. It is this isolation which the aspirant has with pain created and in which he seeks to remain, shielded from the intrusion of all influences likely to disturb its serenity, yet whose mission it is to extend his sympathies and contacts in every possible direction, that becomes the barrier to further progress.

During the early years of novitiate the aspirant is prone to pride himself greatly upon the acquisition of new knowledge, and the temptation to build and hold for himself is strong. I have observed this attitude in many a young Rosicrucian student. But it has been gratifying also to observe that as he passes on to higher grades of instruction, a reaction to this attitude takes place. He finds himself inevitably drawn gradually by the strong vibration active within the sphere of his acquired knowledge to seek for some way in which to project his increasing force and influence for the benefit of others. Not until this change of attitude manifests is it possible for him to think in terms of discipleship.

The entire tendency of the life of discipleship today is toward group cooperation and effort. The Masters are cosmopolitan in thought, work, and influence. There are no barriers to their seership, comprehension, and bountiful compassion. Let the disciple attune his mind to this large and dignified conception. "The divine give; they demand that you also shall give before you can be of their kin."



Chapter 9

THE ORGANIC STRUCTURE OF THE TECHNIQUE

WE HAVE CONSIDERED some of the attitudes and discipline which enable the aspirant in good time to pass successfully the novitiate and take the first steps on the path of discipleship. We have to consider him now in his status of a disciple who, in the words of occult scripture, is able to stand, able to hear, able to see, able to speak. The experience gained during his novitiate enables him to stand firmly and with confidence in his own place, to hear the voice of the soul above the insistent and distracting voices of the personal life and to follow it, to see the meaning and purpose of his life in the light of the technical unfoldment within him, and to speak with authority to those who seek. His mission, as a disciple, is to be an interpreter and exponent of the technique in the vocation of discipleship. He cannot regard that vocation too seriously or be imbued too deeply with the responsibility of it.

The novitiate perfects his manhood; discipleship must unfold and demonstrate his super-manhood. Only upon the rock of mature manhood can the divine superstructure be safely built. Our conception of manhood for the novitiate is that which has reference primarily to the mental life, wherein all the various faculties have been systematically disciplined and coordinated, are under the control of the will, and can be applied ably and effectively to general life activities. There is the sense of organization and basic structure in the mental life

which can assume the responsibilities of larger vision and knowledge, a groundwork of power and ability which is subject to no possibility of losing its integrity or proper management in the face of emergencies, or liable to disruption from the onslaught of inimical influences from circumstances or men. Those who have observed disciples in the making and know them personally can testify to the presence in them of this basic structure of mental power and ability, and those who know what discipleship really means know how indispensably necessary is this structure for the adequate fulfillment of the duties of its vocation.

Upon this foundation evolved during the novitiate the fourfold organism of the technique of the disciple comes into being: ability to stand, to hear, to see, to speak. Wisdom gives the ability to stand, *reverence* is born of hearing, caution comes of inward sight, integrity is necessary for speech. It will be proper to consider this somewhat in detail. It should be unnecessary to affirm that the disciple must have wisdom in order to stand in the occult sense. If there is one thing more than all others that compels the admiration and allegiance of the disciple to the Master, it is the sublime and inclusive knowledge of the latter and the mathematical exactitude with which he can apply any phase of his technique generally to any situation, and particularly in his tuition of a disciple.

We read much of the compassion of the Master, but it is not the sentimental emotion which some are apt to regard it. That compassion derives from his profound and searching knowledge of and insight into the mind and soul of humanity. The personal element is not in evidence in the dealing of the Master with his disciples. The rigorous laws of discipline in his training should teach us that. This is not said from underestimation of the value of the affectional life, but to point the truth that the higher mind and spiritual will are the prime channels of expression and use in the life of the Master and disciple.

Through those channels alone do we approach to the heart of things and gain true knowledge and insight into the sphere of causes. Contact with that subtle atmosphere will almost invariably unfold the flower of compassion in the heart. The disciple need only penetrate

deeply enough into the life of the soul to feel all the compassion he is able to bear. The heart and passionate life are active enough in the majority. The art of devotion is a comparatively easy attainment. It has considerable attention during the novitiate. But devotion alone will never comprehend and exercise the technique of discipleship.

Wisdom therefore must be the disciple's most powerful aid at this point, and by wisdom I mean the essential knowing derived from specialized study of the science of the soul. The disciple must know and be able to apply his knowledge. His mind must be replete with principles of technical adaptation to the infinite problems of development that will confront him and demand his aid during his life of service. He will never trouble to look back and observe how far he has come, or pride himself upon some little advancement beyond a previous condition of relative ignorance, but forever in his mind's eye will stand the image of the master mind with its perfect equipment and amazing resourcefulness, and the compassionate understanding and power of assistance which the Master has already vouchsafed to him. He will seek by every possible avenue to augment the principles of knowledge revealed to him, whereby his technique may be brought nearer to perfection.

During this steady unfoldment of the technique he will gain the ability to hear truth in the occult sense. Impersonality here is of first importance. This subject has been considered in a previous book, and is now approached from a different angle. The diversified knowledge imperative for the disciple must be obtained from authentic sources, from traditional sources of acknowledged value and utility. Not neglecting the discoveries of the moderns but testing their value in his own life, he will ground his knowledge upon the approved theory and practice of the Rosicrucian and other proficients which have stood the test of time and are destined to enlighten all the realms of knowledge of the future.

These expositions of the science will prove the great transforming power in his life. Through constant and inward brooding they will become the very content of his soul and awaken a deep reverence for all teaching that proceeds from reliable seership. I say reverence, because all the possibilities of his advance in the technique arise from

the sincere and selfless assimilations of these transcripts of illumined experience set down by those who have trodden the way and write for his guidance. Reverence for the universal applications of truth from whatsoever sources of acknowledged authority is a very special quality in the disciple, since in his work with others he will certainly meet in time with the most diverse applications of occult wisdom, and he must not be wanting in due reverence for their personal persuasions nor lack a proper responsiveness thereto.

The attitude of the disciple to others must be: What is this soul saying to me and how must I respond for its enlightenment? It is not simply what the disciple thinks of the specific problem from his own point of view; it is what it means to another and from what angle of vision it can wisely be approached and resolved that has to be taken into consideration before advice is offered. The disciple may exercise in caution by applying a too advanced phase of his technique to a problem for its solution, a grade of force quite beyond the possibility of acceptance, as surely as he might speak incautiously through the want of adequate personal detachment and selflessness. The due and attentive exercise of these latter qualities will inevitably sharpen the sense of inward sight into the soul life and lead in time to an instantaneous and intuitive comprehension of the status of another soul and its immediate need. I consider this one of the highest and most inspiring aspects of the technique of the disciple.

The power of right speech demands integrity in the disciple. I define integrity of speech here as an entire correspondence with the concepts of occult truth as intuitionally apprehended. The disciple has the vision of and access to the truth of things, and from thence arises the power of speech for the helping of others. However much he may have dissembled before he entered the path, perhaps in legitimate self-interest and to avoid criticism, the technique of the disciple will compel the truth of life to shine through him. He must declare the truth that is in him, forgetful of or indifferent to the opinions of others. It is the very condition of discipleship that he has attained a new altitude, and what he sees from that altitude must be declared, if only for the few who need and will profit of it. This point scarcely needs to be enlarged upon, for the technique, in its true form, is of that force

and courage that it cannot postpone itself. Rash or untimely speech is foreign to it, but the quest evoked by it vibrates across the space with dynamic purpose. It laughs at enemies and criticism and rejoices in the possibilities of its own glorious service. It is satisfied if it can coin the true word for the Master's thought and hallow the ether with it.

Wisdom to stand in confidence, reverence for the truth of the science, caution in the exposition of it, and integrity in what is uttered: this is the basis of the fourfold organism of the disciple's technique. The experience which will accrue to the disciple who acts conscientiously upon these sound and well-tried principles of his vocation will enable him to exercise that tolerance and gravity which are so becoming and attractive when faced with points of difference in the presentations of truth issuing from many sources of authority. If he takes the Rosicrucian path, I do not think there will be much fear of delinquency in this respect, because, for one thing, he will be conversant with the history of the great characters of the past, philosophers and scientists, school men and reformers, all followers and exponents of the Divine Arcana, but approaching the secret science from the most various standpoints, many of them so markedly original and inspired and professedly Rosicrucian in character and belief, that he will receive the strongest incentive to take a universal and inclusive view of all tendencies in modern thought, scholarship, and technique towards the evolution of consciousness.

This breadth of vision is characteristic of the disciple, and it especially marks him in these days when the clash of sects and philosophies and religions is still holding so many back from a cosmic understanding and enlightenment. Nor is the occult field any exception to intolerance and light-mindedness in this respect. Occult sects fight as bitterly for their little platforms of truth as the orthodox Christian bodies. The disciple must stand above this. He must be able to hear all, understand all, and speak to all. He must learn to be silent in the presence of the thinking mind struggling with the expression of its inspired gift of cosmic truth. He cannot afford to ignore the voices of the messengers as there are none too many of them and they will help him to understand himself. And his aim must be to stand with them upon equal terms of knowledge and power.

The attitude of patient hearing and comprehension of many presentations of master minds firmly established, the disciple will develop in his vocation the ability to approach the problems of the path from a wide and understanding basis of knowledge. He will thus avoid the pathetic and discouraging attitude of those teachers who can only speak to an aspirant from their own restricted platform of particular belief, while he approaches them very often from a far more catholic conception of truth than their own. The disciple will not assume to know what he does not in order to hold a reputation for knowledge beyond his scope; but it is expected that he will, through conscientious and prolonged personal effort, and having taken the full term of the novitiate, not be ignorant of any general problem of development that is likely to be presented to him.

He will find that he will be able to handle far greater work and responsibilities connected with the path than he at first imagined possible. The reason for this arises from a fact of the technique itself. For the technique is not of a fixed and stable measure, so to speak; it has a native resilience and adaptability and discloses reserves of knowledge and force, under pressure of need, of unexpected capacity. In the case of faculties operating entirely upon the mental plane, we know as a rule that present extent and possibility of their use; we know approximately what we can and cannot do with them. This kind of limitation does not apply to the exercise of the technique. And I conceive this is so because it does not originate upon the mental plane, but fundamentally and directly in the world of occult force. It derives from a sphere of unlimited possibilities; and a disciple who has developed and is using the technique understandingly as above outlined is not subjected to more or less arbitrary limits in the exercise of it as in the case of the purely mental faculties within the spheres of science, art, or learning.

Under pressure of need or emergency for service, its vibration may be so extended and augmented, may become so inspired and potent, that he will be truly humbled by the cosmic response that has been accorded to him; and, having once responded to this exceptional measure, beyond anything he hitherto considered possible to him, the incentive will be firm to deliberately work towards making this extension a normal feature of the technique. Nor is there any limit to

such extensions. Indeed, it is such extensions of personal vibrations which impart uniqueness to the disciple's experience and render it so valuable to others. It is not that an extension in energy simply confers ability to meet the emergency. It is a true unfoldment into a higher grade of sensitivity to world vibration on every hand. It is an advancement in individual knowing and insight over a large field in world contact. It is an advance in world telepathy, by which I mean that the disciple ensures for himself a mental radio sensitiveness to the thought and purpose of his compeers throughout the world.

He will become conscious of attunement with other disciples working at his own level as their thought and force will amalgamate with his own. He will become unconsciously at one with deeper strata of intelligence and illumination upon which he will draw in his work. He will find himself assimilating unconsciously the inner values of the technique used by all disciples everywhere. Is there not more than a hint in this conception of the rapidity and facility with which the technique grows spontaneously, augments itself, and becomes so amazingly inclusive of knowledge and projective of influence when once it has reached a certain momentum in the disciple's life? It is a divine and classic adventure, only possible to a great soul able to subjugate all lesser aims and pledged to the Master life.

Within the radius of this attained measure of technical sensitivity and responsiveness, extending, be it noted, from the first step of the novitiate up to the present point of organic and instrumental equipment, lies a vast field of possible service for the disciple in the lives of aspirants attracted to him by karmic affiliation and in whose lives he is destined to play a part. In this work he will have an opportunity to try himself out in the most intricate ways in correct diagnosis of individual need. Occult diagnosis is comparable on the mental and spiritual planes to that of the physician on the physical, and it should be no less exacting. Now, it is a special feature of the technique when well developed that it has an immediate perception of the mood or truth behind the written or spoken word. This insight is so immediate and penetrating that I have known a technician often to respond not so directly to what has been spoken or written, but to the facts unintentionally withheld or with intent concealed, and unfold the

seeker's problem with minuteness and accuracy, much to the surprise of the latter.

Unusual, if not uncanny, as it may appear to the seeker, the technician is to expect this feature of his science to become very pronounced as he carries out his diagnoses patiently and untiringly on a wide scale, and so enters into the very soul sphere of those contacted. The diagnosis characteristic of the technique is not the result of logical procedure; it is not a calculated process of mental ratiocination. Ratiocination upon the subtle elements of human character and conduct, their singularities and combinations, agreements and conflicts, their involutions and evolutions observable in many individual types, may be a thoroughly digested subconscious content in the disciple, resulting from severe mental training in the past. In fact, all this is a part of this preliminary technical equipment, but the diagnostic feature of the technique in its pure form is nothing less than a fine spiritual sagacity which discerns the recurring complications in students' lives and denotes the corresponding solutions to them, based upon successive evidences of them, clear and luminous, in his own soul memory.

The technique of the disciple gives him direct access to this repertoire of experienced knowledge or reminiscence, and upon it he draws at will with confidence and certainty in the work of ministry in his vocation. Being able to do this is compensation for all the pains of discipline and growth that lie behind him. These are now forgotten in the calm consciousness of dispensing knowledge and healing to those still in the throes of the novitiate or lost for a while in the darkness of the obscure night, crying for a word of wise assurance that the quest is not a hopeless one and needing the sure touch of an understanding guidance to pilot them over the threshold into larger life. And this and more is within the scope of the early stages of the technique. Knowledge and influence are within the disciple's grasp, but never to make an exhibition of, or to strike a note of superiority, or to mark the distance between himself and the humblest aspirant, or for the imposition of personal opinion rather than timely and inspiring suggestion. These are perilous negatives absolutely forbidden in discipleship.

THE TECHNIQUE OF THE DISCIPLE

It is not suggested that the disciple's service to others should consist of a tame and bloodless platitudinism. The technique is in the highest sense positive, virile, and masterful. It is the developed diagnostic element in it that tempers and adjusts the whole technical adaptation to the appropriate measure of expression and exercise. It enables him to stand aside, to become selfless in the presence of another's difficulty, that the conditions of it brought to him may appear in their right setting and character, unobstructed by the personal opinion of the disciple about them. It is not what *he* thinks about the matter from his point of evolution, but what it means in the life and circumstances of the one who presents it to him. That is a fine point, and the disciple is on trial as to how he deals with it. He is to lead and suggest, enlighten and inspire, penetrate the hidden associations and ramifications of a difficulty, reveal a way of ascension over it so much so that he himself, or any personal predilection, scarcely appears, but only the revealing of a new way, a larger thought, a subtle flavor of that blessed influence entrusted to him by the Master for self-effacing dispensation.



Chapter 10

THE DISCIPLE IN ACTION

THE ASPIRANT WILL have taken many important steps on the path from his entrance upon the novitiate to the point of conscious discipleship sketched in the preceding chapter. It is a period requiring the hard study and concentrated effort of many years. I may incur the charge of repetition in dwelling again upon this aspect of the theme. It will bear repetition. The hypothetical aspirant I have taken with me through these pages may be on the verge of true discipleship, and this serious communion between us may precipitate and bring into action the mature faculty of past lives hitherto unrealized. Let him focus all his powers of mind and soul upon the task, confronting himself with steady circumspection, and resolved upon a new cycle of unfoldment. It is a task only for those who have counted the cost, are of a settled and determined temperament, fearless in investigation, and of that quality of spirit which can wrestle with difficulty and meet a challenge.

I sound the note of the conquering will in the domain of mind and spirit - not the iron will, but the will of steel, keen and bright in its native luster, driving straight as an arrow to its appointed goal. I must again quote the noble Beethoven, as he is so magnificently impregnated with the supreme spirit of conquest. "Power," he wrote, "is the morality of men who stand out from the rest, and it is also mine." Not the power of a tyrant, but the conscious strength of a soul inspired by the Spirit of God. It is that power which, in the words of the Rosicrucian ritual, is offered to the true initiate: "God alone will be your inspiration; the philosophers will be your equals. The highest intelligence will be ambitious to obey your desires; the demons will not

dare to approach the place where you are; your voice will make them tremble in the depths of the abyss." I commend this ideal religiously to the disciple.

The disciple in his ministry will soon be able to testify to the endless perplexing problems and sufferings in human lives, to which there is neither answer nor hope of healing in the outside world. They repeat themselves daily in almost monotonous succession and will continue to exercise the same cruel tyranny and cast the same cloud of hopelessness upon the soul in travail unless the Karma of knowledge replaces that of ignorance or worldliness. Let no aspirant think that, in qualifying for discipleship and rising to the larger conception and issues of life, these things will no longer trouble him. Not so - discipleship will make him aware in a keener sense than ever before of the cross laid upon humanity.

He, no matter what his growth and knowledge, cannot escape it. He will understand life and know how to adjust to and live it, scientifically and wisely, and he will reap the spiritual joy of his labor. But he can never rest in peace and inaction - for the voices of the world soul will strike upon his sensitive ear with poignancy a hundredfold greater than before his novitiate, and he will be constrained by the compassion active in his soul to throw himself earnestly into the company of those who have answered his petition only that he shall partake of their holy service. For to deliberately work through the novitiate and on to the path of discipleship, with the consequent unfolding of the organism of the technique within the natural man, is nothing less than projecting into the Master's world an ever-sounding, voiceless petition to live after the laws and principles of that world. And having attained to such a commendable exercise of the technique as has been described is the surest proof he can have that his petition has been heard and answered.

"When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so; for he has lit his lamp, and it cannot be hidden." That is precisely where the disciple now stands. His present technical organism is the lamp he has lighted through the bold adventure of his dynamic will. Its radiance shines in the Master's

presence and is reflected back as a beam of knowledge to enlighten the darkness of the world. That is the simple issue to which all the storied past has led him. He has kindled the light of the soul, and his mission is to kindle the light in other souls. His contact with the Master is sure. It exists, unknown to the world, in the deeps of his wholly aspiring and dedicated life. His aura is tense and radiant with the force and luminosity of the fire of this contact. There can be no failure, no diminution of that silent bond of fellowship, only expansion and augmentation of the vital elements in it, so long as the disciple remains true to the sacred ritual inscribed by it in his members. It will grow as the flower grows, but not to fade. Its many-petaled radiance will increase in glory with every access of influence directed upon him from the inner plane of ascension to strengthen his life of service.

One of the many paradoxes in the disciple's life, which experience will have brought home strongly to him, is that although his development must perforce acquaint him in the deepest sense with the fact of loneliness, yet he cannot work in isolation. His unfolding technique takes him further and further from the common worldly interests of men insofar as personal participation in them is concerned, but this inevitable retreat means a corresponding advance towards cooperative interest and action with those of his own plane of knowledge and purpose. The need of this cooperation will be forced upon him by his growing experience, and if he is fully awake to the possibilities of it, he will not hesitate to accept it.

This is mentioned because there are some who have been compelled by the circumstances of their development to work so utterly alone, with no sympathy or understanding from others in their environment, that on reaching at length certain objectives they have felt that the alliance of their forces with others was a matter of more or less indifference. I have the greatest sympathy for one whose circumstances of development have induced that attitude of mind. To him who can say, "I have trodden the wine press alone; and of the people there was none with me," my heart speaks in perfect brotherhood. It is a condition of the path, and the solitary trial of the obscure night may just as likely as not cause him to forget that brotherhood exists. But that trial passed, he will discern emerging from the shadows others who

have passed and understand and await his cooperation for momentous work. He must not fail that call, but give his "aid to the few strong hands that hold back the powers of darkness from obtaining complete victory."

But is there need to sound this word of caution? It seems to me that the kind of aspirant I have been communing with in these pages will not need it. To him, as to me, the path and the responsibilities and duties of it are very life, and only death can put a temporary period to the assumption of those responsibilities and the fulfillment of those duties. He will be surprised when the technique comes to work smoothly within him and brings a deeper insight into souls and enables him to interpret the lives of those fellow disciples who need his cooperation. He will be surprised beyond measure to note how similar to their own has been the long day of his trial and discipline. This is the foundation of the co-nature existing between them. They have all stood alone, aspired alone, fought the secret battle alone, until the light of the soul shone in the Master's presence and, reflected back into the world, attracted the vigilant eyes of those other disciples, working each in his appointed place.

He will realize that, throughout all the searching discipline of discipleship he has really been allied with the brethren of the spirit in the four quarters of the earth; that he has been but one of an invisible fraternity of aspiring souls, selfless as himself, chanting the same litany, intoning the same sacred word, infused with the same vibration of revealing fire, and knowing every soul that passes within the precincts of the temple of their consecrated service. This is not fantasy - it is a fact of the ascent of consciousness. And the successive dawns within him of what is transpiring upon spiral after spiral of the ascent is one of the climaxes of experience. The awareness of this fact of the simultaneous effort of many in comparative individual isolation to a common level of spiritual co-partnership brings to the disciple a new accession of strength, courage, and purpose. No matter in what condition of loneliness he may live and work, the illusion of isolation no longer overshadows him. He will now be in a position to see how many of the things which have held him back and forced him on have been more of the nature of illusion than fact.

It was said that the laws and principles of the technique which the disciple is learning to comply with and use emanate from perfected technicians who function in the superconscious realm, and that these technicians compose various sections or groups of the Great White Lodge. Now anyone who observes closely the trend of modern evolutionary thought cannot fail to perceive the very conspicuous fact that this advancing thought is expressing itself more and more noticeably and powerfully in cooperative and group form. In every direction is to be seen the amalgamation of individuals, the consolidating of forces, the concentration of knowledge through organized channels for swifter and more potent results, all which has ultimately in view a larger and more expressive life for the individual unit - but not for him alone. I do not refer to the masses of average human beings, who care for nothing beyond the day and seek the greatest pleasure in it. I refer to those in whom the *mind* is awakened, those who feel deeply the problems and responsibilities of existence and are sensing somewhat of the purpose of it. They are to be found within the occult field and outside of it, of all kinds of belief and profession.

It is towards these thinking, progressive men and women that the disciple gravitates in his work. They are really seeking each other. The disciple knows this, while the others do not; and it is only a matter of time when the attractive force of synchronous vibration will unite them in work and service. But this can only transpire, or it will transpire much sooner than otherwise it would, through the synchronous and high-powered vibration of disciples working in cooperation. I write from personal experience of this all-important truth; but confirmation of it may be found in many of the writings of the initiates. "Let us establish," it is written, "our relations towards Rosicrucians, Masons, and other organizations, where the general good is approached. Many Mahatmas have participated in them. And when we remember the altruistic principles of the foundation of these organizations, we must not deny them. When it concerns sincere motives, then all workers for the general good must unite. Especially when the spirit is developed and the consciousness does not sleep."

This is a direct call and petition to the technicians of the schools of occultism for the amalgamation of forces, the sharing of knowledge

and experience, the surmounting of personal inclinations and mental and emotional differences, and the united concentration and projection of esoteric force, and every ability which the unfolding technique has awakened into activity, into appropriate channels of expression that will reach and invite the progressive mind of the age. Recondite and ideal as this may appear at the first glance, there is nothing so eminently practical and sure of response as the united force of discipleship. Subjective as it is in its technique and unusual methods of application, amalgamated and enlightened esoteric force possesses an irresistible potency and is responsible, under the direction of Masters, for the masterly advancement of the thinking mind to the conception of a new life in this exceptional cycle.

That is one aspect of the need of cooperative work by the disciple. It indicates a special duty he has towards the progressive thinkers of the world who are not actually within but are approaching the occult field of thought. But he will observe that if these thinkers are to be inclined to an acceptance of occult thought and experimentation, they must be impressed with the weight of evidence of truth and the unimpeachable technique of those who proclaim this thought and by the appeal of the experimental work done by them. The disciple working alone will not accomplish this. He will undoubtedly be powerful in his own place and within a very limited sphere, but the impression of evidence needed of the truth declared and demonstration achieved must emanate from the strong and irresistible cooperative forces of discipleship.

The progressive mind of today has a range of knowledge and a personal prestige, and in many directions is of that self-centered opinionativeness and self-sufficiency along its own lines that it is not very susceptible of change or open to the appeal of isolated evidence. It has that settled personal persuasion which can only be influenced through the amalgamated knowledge and forces emanating from the sphere of cooperative discipleship. If we look back to the early cycles of the Rosicrucian activities, we find this cooperative idea strongly in evidence. The initiates of the various periods worked in the closest secret contact in all parts of the world. And whatever the particular work each did for humanity, it bore the mark, the strength and character, the immortal seal, of the united influence of the fraternity to which he

belonged. Some of them labored under the most difficult conditions and in circumstances of imminent peril. They were in danger of being apprehended by the authorities of church and state as charlatans and a menace to society.

Today remnants of this peril survive, not indeed from church or state, but from some sections of society which appear to be veritable reincarnations of the spirit which actuated those authorities in the past times. And then, as now, to these evil tendencies, ever vigilant to thwart the progress of man towards spiritual freedom, the initiates would have succumbed had they not been closely knit with their compeers in many places. Supported and inspired by psychic contact and conversation in the spiritual domain, they lived and worked, as it were, invisibly and passed their noble treasures of thought into the stream of general learning, to be seized upon and honorably used by the few progressive thinkers of the time. But in the main they remained hidden, even in the open light of day, for those who should come after them. History repeats itself here, as elsewhere; but in each succeeding period a new spiral is achieved, and these forces of evil, so far as physical plane encroachments are concerned, are sensibly diminished.

The group activities to cultural ends of all kinds prevalent around him should be a powerful, visible inducement to the disciple in this cycle to heed the call to cooperative effort. But a greater inducement and of paramount importance to him is the fact of the corporate character of all sections of the Brotherhood of Masters to which he has given his allegiance. There is no ancient tradition so jealously guarded as that which comprises the laws and principles, the rules and procedures, of the one Great Lodge. The disciple should honor that tradition. It has an imposing gravity and wisdom, because it derives from those elders of the ages who sustain in collective understanding and with unsearchable responsibility the all-knowledge of human evolution. As above, so below.

The Masters will have the corporate idea become a working factor in the disciple's life if he would know that tradition as a living organism of light, inspiration, and power. The Masters are not interested primarily in his personal development for himself alone, but in centers of esoteric

force consisting of efficient units working in harmonious combination and alignment. Such centers of skilled occult technicians have been the secret of accomplishment in all the fraternities of occultism of the past. This law of corporate demonstration holds good on the high plane of hierarchical activity, on the interplanes of Masters and initiates, and among disciples engaged in physical plane action. It is through this close interrelationship and amalgamation of centers of esoteric force that the Brotherhood of Masters wields its great influence and affords the disciple who is ready a unique opportunity of qualifying for higher service.



Chapter 11

THE INQUISTION OF FIRE

THE STAGES OF the path and the requirements for discipleship have been set out again and again in the textbooks. There is a good deal of similarity between them - so much so that they appear to be mainly paraphrases one of another. The requirements usually resolve themselves into the well-known cardinal qualifications of a mental and moral character, and while these qualifications are undoubtedly necessary and must be regarded as foundational principles in discipleship, they nevertheless impress one as a formal structure which lacks the living content of individual experience.

Why is this? Not, presumably, because the compilers of textbooks on discipleship are without experience of it, unless they choose to adopt the role of copyists. If they write from knowledge, they must have experience of the technical training involved in discipleship. Perhaps some of them felt that this experience was not suitable for publication. This is understandable, because the actual experience precipitated while under training is of so searching and intimate a character that there may be a disinclination to impart it or no feeling of necessity to do so. Or, indeed, the very nature of the experience, subtle in texture and more like fleeting reminiscence than the luminous conceptions of objective consciousness, may elude the conscious grasp of thought and refuse embodiment in formal language.

In my opinion, the embodiment of this peculiarly intimate, individual experience in formal language is of the highest value to the neophyte. It will enable him to interpret the unfolding of his own soul life and realize that the technique is a living and very personal matter. This

particular value I have had in mind from first to last in these books on the technique. I have written without reserve and from deep conviction what this development means to me. I have not sought to depreciate the value of genuine textbooks or the views of others. I have been constrained to unfold my own mental and spiritual conception of the truth of this development as experienced in my own life. And I have found, through its reactions upon others, that this is a true way of service and one which is much needed and appreciated.

No one more values traditional teaching and method than I do. There is nothing we need to be so much reminded of if we are ever in danger of forgetting it in the present day, when innovations of every description crowd upon us, threatening the dignity and stability of life and action, and inviting us to compete in the questionable race for this and that dubious material conquest, which will no more satisfy the soul than the swinish life of the prodigal son. This is not a digression, for the aspirant will need to make discrimination in this respect, or the temptation to divert his energies to a quest unworthy of his original purpose may prove too strong for him and valuable time will be wasted. The important thing is that tradition shall not blind him to the necessities of the hour.

Bacon said: "With regard to authority, it is the greatest weakness to attribute infinite credit to particular authors, and to refuse his own prerogative to time, the author of all authors, and, therefore, of all authority. For truth is rightly esteemed the daughter of time, not of authority. It is not wonderful, therefore, if the bonds of antiquity, authority, and unanimity, have so enchained the power of man, that he is unable, as if bewitched, to become familiar with things themselves?" The day is yet remote when the authoritative word of Bacon will lose its value. True to the Rosicrucian tradition, he has written for all time, and these words of his are apt to my theme. The textbooks on discipleship have given us the skeleton outline of the necessary qualifications for it. The skeleton requires the vital body of living experience of the disciple to render it of utility to the aspirant.

"The real order of experience," says Bacon, "begins by setting up a light, and then shows the road by it, commencing with a regulated

and digested, not a misplaced and vague course of experiment, and thence deducing axioms, and from those axioms new experiments.” “For as in ordinary life every person’s disposition, and the concealed feelings of the mind and passions are most drawn out when they are disturbed - so the secrets of nature betray themselves more readily when tormented by art than when left to their own course.” These acute aphorisms afford a basis for my concluding remarks on the disciple and his technique.

We respect traditional occult teaching and method because they have stood the test of time. There is not a working disciple who is not indebted to them. He can no more deny their influence in his development and work than the author can repudiate the influence of literary tradition upon the language in which he creates. Tradition has this of good in it, that it comes to the student’s hand with the impress of countless master minds upon it since the time of its original and spontaneous birth. These minds have assimilated it, retaining yet adapting it, to the various cycles in which they lived and taught. It has never been lost sight of, no matter what the particular adaptation of it in any cycle has been, but has continued to be a basis of intellectual security, a corrector of personal aberration, a guide for honest endeavor, and the very hope and guarantee of future discovery.

It has taught us the amenities of intellectual conduct and opened the book of universal knowledge for all succeeding generations. It is the initial means by which the student gathers to himself a body of attested truth about his science. Were the tradition an isolated and solitary one, it would not have this unassailable authority and importance, or merit the reverence of generations of thinkers. But in occultism there is a multiplication of traditions converging in one body of accepted doctrine, and the reason why the disciple must respect it is because the imprimatur of the Great Brotherhood is upon it.

But the cycles of the present differ from those of the past in this respect: the unparalleled progress of the thinking mind compels the vision of new processes and unexpected adaptations of the knowledge transmitted to us. We stand today before the advent of a new instauration of far greater importance to us than that majestic

instauration magisterially proclaimed by Bacon. The broad bases of knowledge and method laid down by him remain a luminous guide in the present cycle in the unveiling of the heart of things. If ever man had a perfected form of technique, Bacon had it: "The real order of experience begins by setting up a light." Note the application of this axiom. The disciple must kindle his own light and unfold by means of it his own order of experience, which alone is a real guide for him; and that light will show him the way, commencing with a regulated and digested groundwork of laws and principles of occult tradition, thence to a deduction of axioms of personal development, thence to an application of experiments for the demonstration thereof.

Bacon, writing from profound knowledge of the human constitution and its behavior, says that a person's disposition and the concealed feelings and passions of the mind are truly revealed under the pressure of unusual conditions. Now the technique constitutes a recurring initiation into unusual conditions of mind. The training of the disciple sets up a powerful interaction between the personality and the soul, and when alignment is established, the mind and brain are recipient of an increasing influx of the force of the soul. The mind receives new accessions of knowledge from the soul, the brain areas are stimulated by the heightening vibration to respond thereto, and the field of cognition is sensibly enlarged.

This process creates that disturbance referred to by Bacon. The emotional life is accentuated, the mental life is awakened to unexpected strength and venture, and both in conjunction militate at times against the soul which has brought them to trial. And it is no inconsiderable part of the technical training of the disciple to make this alignment a stable and wholly praiseworthy one in the conduct of life, and to subdue and overcome those unavoidable tendencies incident to the process which constitute a veritable inner battle between the hitherto dominant personal self and the spiritual man who is rising in the ascendant.

This unveiling of the real nature of the disciple is of surpassing importance and comprises a major portion of his training. The purpose of it is summed up in the words of the Master: "It is not enough to

know thoroughly what a pupil is capable of doing or not doing at the time and under the circumstances during the period of probation. We have to know of *what he may* become capable under different and every kind of opportunities.” How is this to be discerned? By the way in which a disciple conducts himself in relationship with other disciples to whom he is karmically attached in group work; by his motive, speech, and action in relationship with those who pass within his sphere of occult service; and by the selfish or impersonal use he makes of the knowledge and force automatically passing within his control as a consequence of his fully conscious dedication of himself to the Masters.

It will be obvious that a disciple working in comparative isolation cannot be put fully upon trial in this way. He can only be brought to know himself through a most searching inquisition of his emotional and mental life; and this can only take place within a sphere of active occult service in which his life is urged to expression in ordinary and exceptional circumstances of relationship with and adjustment to others. The Master’s word is very plain on this point: “of *what he may* become capable under different and every kind of opportunities.” The aspirant may think he knows full well what he is or will be capable of when opportunities present themselves, but no trust is so perilous as new force in new hands. When once the door to the Master’s world is opened, to but a slight degree, influx of force to the personality is the consequence; and this force can destroy as easily as it can build up. It can demoralize the disciple as easily as it can add to his human nature another Christlike quality. It is impersonal in action and descends upon him from within, in response to his reiterated petition, to search and test the strength and weakness of his constitution, indifferent whether he stand or fall.

The issue rests absolutely with the disciple. If he has chastened himself aforetime in mind and heart, cultured his emotions, developed his analytical faculties, sharpened his intuition to a point of instant seizure of implicated motive and suggestion, the tension of a fiery force released in his economy, accentuating these developments, will cause no unpropitious reactions, because the opportunities which it opens

to the disciple in his relationships will have been largely anticipated during the period of technical discipline. He will stand firm as a rock in his own place, discerning the possibility of ignominious failure veiled within the fair form of insidious temptation which suddenly rises before him as a ministering angel, inviting him, in the name of friendship and sympathy, to abate for a season the stern aspect of moral rectitude and unwelcome impersonality, even to a forgetting of his common manhood.

The fire will descend and stimulate latent ambition to an astonishing degree. The single path to the Master will become twain, leading as surely back to worldly prestige and exploitations, as onward to otherworldliness; and if the disciple has not already definitely made his choice, there will be cause for long delay, until the call of the soul emerges clear and dominant over the alluring voices of personal desire. Yet again, the descending fire, wonderful and clarifying in its motion, will invest the personality with something of its own arresting magnetism and show the disciple ways and means, unlooked for and intriguing, to exploit the little ones who are weak and helpless before its masterful influence. Never let it be that the disciple will so use it. He will find no greater hell and no swifter fall into it.

The history of discipleship is not without its records of failures. Power has sometimes been sought in the name of the Master and for his service, but the inquisition of it has proved too strong for a faulty mechanism, and the disciple has fallen in his own weakness before the portal of initiation. The tempter may be vanity; it may be sexual gratification; it may be intellectual pride; it may be other manifest weaknesses, only brought out and emphasized under the inquisition of fire, and which the Master in his compassion cannot condone. Prevalent as these failings are in the world of men, even adding influence to some in the common way of life, in the disciple they appear as sorrowful aberrations which disfigure and thwart the whole purpose of his ministry.

He may think otherwise because of the veil of illusion which the form of the temptation casts upon him. The circumstances surrounding it may appear to have so lawfully and unavoidably led to

it, the setting in which it appears may so effectually metamorphose the deleterious aspects of it, that the issues are confused in the disciple's heart and the personal dictate triumphs. Nevertheless, there is the test, and the novitiate proposes the exact training whereby the heart shall know itself by the patient scrutiny of motives and the mind become apprehensive of the causes and effects of these through the multiform intricacies of the technique unfolded by discriminating experience in human contacts.

In my previous book on the technique I said that I did not believe in the killing of ambition as generally understood by aspirants; that the idea of slaying that which is the finished product of past fervent ambition did not appeal to me. In its connection with the theme then under consideration I adhere to that statement. But in the present view of the technique there is another aspect of the matter to be mentioned. When the disciple has worked his way to the point of recognition and acceptance and enters upon what I have called the cooperative group work of discipleship, he will have to make a decisive choice between living over again for his own personal satisfaction the ripe product of past ambition which is now so powerfully influential in his consciousness, and renouncing this for the higher and impersonal work to which his group affiliations invite him.

I have spoken of this as one of the most poignant stages encountered during graduation in the technique. And so I consider it. No sooner is the alignment of the soul and personality established than the hidden culture and ability of the past begins to enter vigorously into the mind consciousness and emphatically demands recognition. There is ample data available among disciples to testify to the truth of this fact. The two paths open to the vision: the one, brilliant and inviting, from the past to the present, revealing what has been heroically sought and hardly won in the realm of mental achievement; the other, dimly sensed ahead, the only guide thereon the disciple's own light set up, leading to a surrender or conversion of all to the service of the Master. The swift play of the two-edged sword of the inquisition of the descending fire divides the storied and speaking past from the untrodden and virgin future that promises technical comprehension and use of super-experience.

The disciple stands alone at this midway point. Both paths are seen: the one offering personal power and enviable reputation in the eyes of men; the other, a passing selflessly into the hiddenness of subjective activity and a surrendering of all powers and faculties to the silent leading of the divine voice that breathes forth from the deep recesses of the flame. Once again, the aspirant may think, in the access of his enkindled enthusiasm, that a right choice would present no difficulty to him. But the fire of the soul will test him to a degree unknown to the unperturbed and reasoning mind. It is a far different matter to remain in calm possession of power and ability, to be exercised and enjoyed freely to our own personal advantage in any way we elect without question or hindrance, and, on the other hand, to have that possession, not questioned or condemned, but the exercise and enjoyment of it diverted almost exclusively to the service of others in world work. The fire, working energetically in a powerful organization, will make the choice not an easy one.

I do not say that a true disciple will fail to make a right choice and without loss of time. The choice, I believe, will be made immediately it is presented. But while the soul unhesitatingly takes the onward path, the mind will dispute the justice of the renunciation it is compelled to make. It will demand to add further laurels to its past achievements, because they are seen to be so easily within reach. It will protest that its personal satisfaction for greater expression is surely allowable in conjunction with its speculation into the unknown. And the fuller the man, the more comprehensive the experience that has been accumulated and is now being released into consciousness through the process of alignment, the more insistent will be this demand and the protest almost pitiful in its intensity.

I am not dealing here with theories, with intellectual abstractions, but with the actual operation of the technique within the mind and heart of the disciple. He is brought to trial before the bar of the soul. The life of discipleship is at stake. There are no advocates on either side. The disciple stands alone before an invisible tribunal. It is the inquisition of fire. If he can bear it and pass on, it will be only upon the accumulated knowledge and strength he has brought with him. The portals of the temple remain hidden behind the flame. He may

even doubt their existence and demand proof of them. There is no response, only silence, from which his own voice must arise. "We have to know of *what he may* be capable", - whether he will hold fast to the coveted flower of the mind and add to its beauty and luxuriance with intellectual pride and self-gratulation, or pass on within the temple with ambition stilled by the peace of devotion and with empty hands, that the Master may place in them such instruments as he sees fittest for the greater work before him.

Whatever the disciple thinks about having to make this choice, however, he may question with himself the justice of it, a little reflection will reveal the perfect wisdom of it. The mind will continue to be the greatest instrument in any work to be done, but in dealing with phases of the technique in others the ordinary faculties of the mind will prove totally inadequate. It is only by making a right choice to follow the call of the soul that extensions of these faculties can be entrusted to the disciple. These extensions open out new ranges of cognition and enable him to sense vibrations and register rhythms entirely outside the ordinary mental level. He can never perfect the technique on that level, nor attain to Masterhood upon it.

The technique is of the soul and spirit. The Master's inspiration derives from the superphysical. Why then should the disciple hesitate to pass on from that with which he is familiar and a complete master of, yet so relative in character, to that divine tuition to which his whole training has prompted him and which only the Master can impart? Blessed indeed is the disciple to whom the inquisition comes in all its intensity and subtle challenges in response to his consistent and sustained petition. It is the Master's solemn offer of acceptance.

The choice is made. The disciple has proved his impersonality and power of self-effacement. The inquisition of fire has not slain ambition: it has revealed a more excellent way to apply the fruits of it. The fire of the mind no longer agitates and craves for further conquests to hold as an isolated possession for self-aggrandizement and worldly reputation. The fire of the spirit permeates the whole economy of the mortal man, bathing, tranquilizing, and healing the grieving nerves; stilling the discordant voices of desire; and transmuting every adjunct of culture

into a spiritual force for its service. This is a major conquest of the technique and surpasses anything hitherto achieved, for it places the disciple in a dominant position on the spiritual plane.

He has yet to prove his strength in maintaining that position. The forms of temptation he has stripped of their illusion and mastered on the objective plane have been the means by which he has attained this ascendancy. They reappear now to test him in a far more subtle form. As a dominant and self-constituted spiritual force working for evolution, he is a menace to those psychic entities who are so interested in his advance as to desire his defeat and spare no means to secure it. He will be subjected again and again to psychic impulsion from the dark side of unseen forces. They will endeavor to turn the disciple aside from his chosen path by most ingenious devices of glamour and illusion. So insidious are these attempts at any cost to thwart the disciple's progress through personalities and circumstances that he will need all the circumspection and wisdom inculcated by his training in order to discriminate between deception and reality.

This point need not be elaborated here. It is true in the experience of discipleship and merits special investigation. One-pointed devotion and the power of fearless challenge against all odds give the magical key to the situation. The disciple will remember the promise of the ritual: "The demons will not dare to approach the place where you are; your voice will make them tremble in the depths of the abyss." It is for the disciple to now demonstrate all the fine technical qualities which, by the grace of the Master, have been conferred upon him and, through steadfast and patient onward living, evoke the whole force of the soul to transcend every hindrance and counteract every opposing influence and initiate him into the presence of the Master.



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H. SPENCER LEWIS, Ph.D., F.R.C.

Mental Poisoning



Anyone can be a victim of mental poisoning.

You don't have to be one of them.

Learn the facts...

MENTAL POISONING

▽ ▽ ▽

Mental Poisoning

by
H. Spencer Lewis, Ph.D., F.R.C.



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DEDICATION



To the thousands of unfortunate men and women
who have fallen prey to the poisoned darts of
subtle, sordid, destructive suggestions.

May this work be the means of
making thousands of other
humans immune
to this noxious
influence.



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CHAPTER 1

HYPNOTISM OR BLACK MAGIC?

THE strange deaths that came to so large a number of the explorers taking part in the excavations of King Tut's tomb gradually awakened throughout the entire world an interest in the ancient beliefs in black magic and magical curses.

The periodic addition to the number of individuals who thus fell victim, seemingly, to the "secret curse of the tombs," has served to intensify public interest in this subject until, today, a very large portion of the civilized population of the world believes that the mystery of those deaths has been deliberately protected by science and religion, and by the inconsistent, contradictory, and carefully colored statements of those who know more about it than they care to profess; while a large portion of the uncivilized people significantly shake their heads and intimate that they are entirely too familiar with the subject to risk the displeasure of invisible demons by daring to make any comment.

While feature writers in the Sunday newspapers and in the more or less bombastic magazines have overexaggerated the historical traditions and well-recorded references to such magical powers, and attempt to frighten the unthinking into strange beliefs, the attempts on the part of prominent scientists and leading spiritual or religious educators to make us believe that the weird, unexpected deaths present

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merely a chain of coincidences, without any connection with the tomb whatsoever, are just as ineffective in quelling the increasing interest in the possibilities of magical power and its results.

However, some of the foremost mental and psychological experts tell us that if there were any connection whatsoever between the very strange diseases of which each one of the twenty or more explorers passed away suddenly, and the opening of King Tut's tomb and the removal of its mysterious and sacred contents, then that connection was solely mental and consisted of a form of hypnotic suggestion by which each victim created within his body the strange malady from which he died, while still trembling in fear of the thing that he held in his mind as an inevitable punishment for his participation in a violation of an ancient Egyptian law.

Thus an attempt is made to take the mystery out of the category of supposedly ancient magical formulas into the modern category of hypnotic or psychological phenomena, as though this would reduce the whole matter to a readily acceptable and feasible explanation and leave no questions unanswered. If the deaths were due to hypnotic suggestion created in the minds of these explorers as a result of the first and second incidents in the strange chain of mysterious deaths, the cause of the repeated manifestations to the number of twenty-two or more would be wholly within the period of modern times.

In other words, if hypnotic suggestion accompanied by fear is the true explanation of the concurring deaths, the cause had its beginning not later than the occurrence of the second, or possibly third, sudden and unexplained death. We

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might even admit that this psychological cause had its beginning immediately after the first death, but certainly we would not trace this psychological cause to any other incident or fact antedating the strange passing of the first victim of the process.

But the astonishing fact which remains unexplained in such a theory is that the weird circle of mysterious deaths was the precise fulfillment of a prophetic curse uttered and cut into the wall of King Tut's tomb thirty-two centuries ago!

The question then is: what unknown form of magic could carry a curse down through the ages and psychologically produce the physiological results in modern times? Hypnotism or black magic? Necromancy or karmic law? What have we here that science has not explained, and the lay mind cannot comprehend, but fears?

Another very plausible, though certainly disturbing, explanation has been offered in the suggestion that some chemical poison of a real, tangible material was placed within the sealed tomb of King Tut and deliberately spread upon every article within the tomb and every inch of its walls, and that all of the excavators, explorers, and inspectors who entered the tomb or who handled the funerary articles within it came in physical contact with this poison, which was readily absorbed by their systems, and thus infected them in a manner to produce the almost uniform results in the case of each of the twenty-two victims resulting in the sudden and tragic deaths.

The unthinking mind readily seizes upon this latter explanation as being not only logical but so simple and free

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from the elements of the supernatural as to be unquestionably correct. But the analytical mind will quickly discover the faults in such a theory.

In the first place, experts who have been consulted and who have made the most minute chemical analysis of even the dust on the surface of the smallest and largest devices still remaining in the tomb and on the walls of the tomb, and even on parts of the sarcophagus, have failed to find the slightest trace of any poison. And in answer to the question whether some unknown ancient poison might not be hidden in the minute substances tested under the microscope, the experts in the nature of poisons and the pathology of poison claim that there is no poison known to them that would retain its virtue and potency through so many centuries, or which could be so easily absorbed into the system through just the casual contact, with the things in the tomb, made by those who did little more than measure or photograph some of the objects and yet fell victim to the strange disease.

One other outstanding fault, however, makes the foregoing theory of chemical poisoning unacceptable. It is the fact that although all of these excavators and explorers, research men, photographers, artists, and associate observers and witnesses entered the tomb of King Tut at practically the same hour of the same day, and came in contact with the articles within the tomb on the same day, and completed their activities in the tomb on the same day, not all twenty-two were stricken with the disease on the same day nor passed through transition on approximately the same day.

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Only one by one, with many days, weeks, and months intervening, submitted to the strange malady that brought about the unique deaths. Each one did not manifest the same symptoms except in general classification; each one did not have identically the same pathological or physiological conditions, and each one did not suffer in the same manner. But each one did have precisely the same mental attitude and uncontrollable fear and premonition from the first moment of disability! And, accompanying the hysterical and uncontrollable fears and as the companion to the horrible premonitions, there were similar visions, hallucinations, and highly illusory psychic states.

What manner of organic or inorganic poison could be manufactured thirty-two centuries ago and so placed in a tomb that it would insidiously affect and inoculate healthy, normal human beings in a few seconds on the same day, and produce in various types of individuals similar physical conditions and precisely the same mental conditions, accompanied by an unusual class of psychic impressions and premonitions, ultimately resulting in incurable physical abnormalities producing horrible deaths, and only one at a time with an indefinite number of days between each?

It is because this last complex question is unanswerable by modern science that the idea or theory of physical chemical poisoning must be abandoned. If, then, we turn to psychiatrists and the experts in psychological and metaphysical problems and submit the same question, we receive this astonishing answer: "There is but one insidious poison that could have been invented thirty-two hundred years ago or more, and counted upon to carry out the direful results we have seen, and that poison is mental poison!"

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Throughout the ages mental poisoning of one form or another has enslaved millions of human beings and tortured the souls of men and women in all climes and conditions.

Mental poisoning has been the weapon of the earliest and most primitive human creatures. It has been the insidious, invisible, undetectable instrument of torture and death in the hands of the unlearned and the learned, the rich and the poor, the high and the low, and even of those who pose as saintly beings and holy men. It has been the “means to an end” in the hands of evil-minded potentates and rulers, physicians and magicians, priests and clerics, schemers, racketeers, blackmailers, and pretending friends. It has been the scepter of power in the hands of self-appointed leaders of social reforms and organized plunderers.

It is still the subtle, devilish device of millions of men and women who may or may not be wholly aware of its power and its death-dealing potency.

And all of us, from day to day and hour to hour in every walk of life, in every circumstance, are possible victims of mental poisoning unless we understand its nature and can quickly recognize its infectious inoculation and use the only known antidote that will effectively react upon it and leave us uncontaminated!

CHAPTER 2

IS BLACK MAGIC POSSIBLE?

THROUGHOUT the ages there has been a superstitious belief in the power of the evil eye, the black magician's subtle power, and the hypnotist's dominating mind.

As one journeys through such lands as Egypt in these very modern days, one is impressed with two strange facts. Nearly all of the old native homes or living structures, regardless of their primitive or dilapidated form, have one blue shutter on some window, or, in the absence of any shutters, one blue patch of paint on an outside wall, and there hangs on a cord from the neck of every living creature, including donkeys and camels, and from the neck of most natives, a blue bead. And always the blue is of the same shade—turquoise.

The other fact is that most of the men and women in these lands have one of their eyes either totally blind, scarred and injured, or horribly distorted, and this is the case even of little boys and girls. At first one may not realize that there is any relationship between the blue shutter, the blue patch of paint on the wall, the blue bead on the string, and the injured eye. But investigation reveals that all of these things are believed to be absolute protections against the influence of “the evil eye,” or the magical influence of some invisible but omnipresent, omnipotent, evil mind.

For centuries the believers in such a superstition took their little infants a few hours or days old and had one eye

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gouged or burned out with a blunt instrument or even with the fingernail of the left hand so that throughout the lives of these children, even into old age, their horrible appearance would frighten away the evil power, as would the blue shutter, the blue paint, and the blue bead.

When we can find such a belief as this still active in uncivilized and semi-civilized lands of today, whose people come in contact yearly with millions of tourists from civilized lands who do not resort to such forms of magical protection, we can understand how difficult it is to remove from the minds and consciousness of human beings any belief that was born in ignorance, fostered by traditions, and seemingly proven by strange coincidences.

In other lands, various forms of incantations, the burning of brush, the sacrificing of little animals, the bathing in strange waters, the torturing of the parts of the body, the wearing or carrying of some amulets or talismans or the drinking of peculiar potions are regarded as sure protections against magical powers of all kinds.

And even in our most modern of civilized countries, among our most intelligent of evolved human beings, we have superstitious beliefs that are just as extraordinary, just as fantastic, and just as inexcusable and unsound as those I have mentioned. Among these strange and superstitious beliefs of the highly educated and evolved nations is that which attributes to certain human individuals the power and the ability to use some magic formula whereby the evil thoughts, the destructive ideas and desires, held within the mind for a brief moment or two, can be radiated or transmitted invisibly and intangibly to the mind and body of another

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individual at any distance or in any place or circumstance, and take root, become infectious, and proceed to carry out the destructive portent and process of their conception.

According to this still very prevalent superstitious belief, the evil-minded individual of any type or calibre, of any social position, high or low, of any degree of mental and physical prowess, when possessing a wicked heart and some secret formula can deliberately, maliciously, and knowingly, send forth from his mind to the mind, brain, or heart of another being, a stream or ray of thought power that will proceed to destroy the cells of the blood, the cells of the tissue, the cells of the bones, and produce diseases or instant death, or cause the victim to suffer from obsessional ideas that turn into hallucinations, break down and destroy the integrity of the brain, and leave the individual a victim of incurable insanity.

It is almost unbelievable, but nevertheless a fact that within the cycle of the 20th century, as in that of the 19th and earlier centuries, more new and horrifying books and pamphlets, treatises and lectures, have been written and published, dealing with the practice of black magic, than in all of the centuries of the Dark Ages.

It is also unbelievable that in recent years certain occult and supposedly white-brotherhood organizations have written and produced in radio stations for nationwide hearing in America, plays and dramas based upon the practice of this black magic, and giving to them all of the atmosphere, all of the dignity, and all of the seeming integrity of truthfulness and logical possibility.

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But to the mystic and to the student of cosmic law and order the belief in such a process of destructive power controlled by any individual is inconsistent, impossible, and truly sacrilegious, and the true mystic and student of cosmic law is alone capable of rendering judgment in such a case in such a manner. His knowledge and his experience with the divine cosmic principles enables him to realize and to understand thoroughly that no such process of transmission of destructive energy or power in any thought form between one individual and another or between one individual and a group of individuals would be possible without the conscious approval, aid, and dependable assistance of the universal consciousness and divine spirit that pervades all space and acts as a medium for the transmission of thought waves, light waves, energy waves, or waves of any kind.

The belief, therefore, that this divine, cosmic, godly-created universal consciousness, put into the universe by the Creator of all that is good, loving, and constructive, for the purpose of unifying all of His harmonious, constructive principles, would lend itself to a process of destruction wholly abhorrent to the universal constructive and creative forces of the universe, and wholly inharmonious to the loving, merciful nature of that consciousness, is a sacrilege as well as an inane and absurd superstition.

In the world of invisible and ethereal radiations of mental concepts, only that which is constructive and truly compatible and harmonious with the nature of God and His consciousness can be transmitted through space from one human consciousness to another, or from the Divine Consciousness to the human consciousness, or from the consciousness of one living cell to another living cell.

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Any destructive, incompatible, and inharmonious thought radiation attempting to leave the mind and consciousness of one individual to reach another meets with instant repulsion and immediate dissolution. Its potency is neutralized by the constructive forces and powers of the Divine Consciousness, and the evil thoughts are forced back into the consciousness of the transmitting mind where the reaction is upon the evil-minded individual, and not upon the intended victim.

The mystic and student of divine and cosmic laws knows that God, in the very beginning of His scheme of creation, made provision that the human should be free from mental dominance and control by any mind other than his own. God's whole universe is built upon the principle of creative forces having sole potency in the vibrations of consciousness. The very consciousness of the human mind and body, in every organ and cell, is a part of the consciousness of God, the Creator of all living things.

Not a single fact of the belief in the processes of black magic has ever been proved or demonstrated. Why, then, should any human beings or group of them desire to postulate and promote a belief in black magic, or tempt human beings to have faith in such a diabolical agency? The answer is found in the fact that by the promotion and spread of such an idea, accompanied with invented and imaginary demonstrations of it, unthinking persons will voluntarily develop in their own minds and in their worldly objective consciousness a horrible fear of an unknown power, and thus become victims of the fear and of their own self-created destructive thought forms.

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He who fears black magic through a sincere belief in its existence and potency, automatically, through self-suggestion within his own mind, becomes not only enslaved by the fear but a ready victim of the evils his mind invents. While the consciousness and cosmic ether that intervenes between all human beings and fills all space between the souls and bodies of God's creatures on Earth will refuse to carry and convey the destructive thoughts held in the mind of one who would use them to injure another, within our own bodies, our own worldly mortal nerves and sensory constitution and physical consciousness will carry from our own minds throughout our own bodies those destructive, inharmonious, infectious, and poisonous thoughts that our own minds created out of fear and superstitious beliefs.

Thus we, as individuals, can become the victims of our own poisonous thoughts, but we cannot become the victims of the poisonous thoughts of another. What we may conceive in our minds in fear and through false belief, and allow to become a law and a command to ourselves, constitutes one form of mental poisoning. All of us are more or less victims of this self-poisoning from the beginning of earthly life to its end, unless we have learned how to protect ourselves against the whole satanic scheme of evil thinking.

But this form of mental poisoning is not the one that is causing and creating, producing and manifesting, throughout modern civilization, the horrible, unfortunate, and unnecessary suffering that makes millions of human beings victims of it hour by hour and day by day. It is with this second form of mental poisoning that we shall deal in the following chapters.

CHAPTER 3

THE PSYCHOLOGY OF MENTAL REACTIONS

NOT many years ago specialists of various kinds were seriously engaged in studying and analyzing reactions to certain nerve stimuli and mental stimuli. In the field of psychiatry and in the field of neurology the common and uncommon, normal and abnormal reactions to the stimuli of various classifications, both physical and mental, or nervous, enabled specialists to diagnose and properly index the physical and mental status of persons who were suffering either from chronic conditions of an unknown origin or strange complexes resulting from suspected causes.

As a result of the many years of analytical study tabulated in minute reports which were gradually brought together and put into a cumulative index of discovered facts, there appeared to be certain forms of reactions which, by their continued manifestation in more than the average case, warranted specialists in calling these reactions the standard or the normal or natural, while all other reactions were looked upon as abnormal, subnormal, extraordinary, or unique.

The actions and reactions of minute animals and household pets were finally involved in the program of scrutiny by the specialists, and we were made acquainted with the psychological as well as the physiological reasons for the

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little dog striking out in proper method to swim in the lake upon the occasion of his first contact with water. The mystery of his ability to know what to do without any previous instruction and without ever having been in the water before was explained on the basis of reaction to uncommon or abnormal stimuli applied to his nervous system by the sudden contact with the wet and cold water. We learned that the same reactions to unusual stimuli caused the little bird to spread out its wings and attempt to fly when it was pushed away from the edge of the nest for the first time. We gradually learned to understand why children called out in fright at seeing some horrifying picture, or why they so naturally ran to one parent or the other in a moment of seeming danger.

A careful reading of the books dealing with this matter would lead one to think that all of us as human beings, and with the same kind of consciousness in all of our cells, lived and acted and did our thinking and reasoning wholly in accordance with the automatic reactions aroused in our physical, psychic, nervous, or mental systems. The seeking of food when hungry is but a reaction; the desire for drink when the moisture of the body is causing a stimulus upon the part of the nervous system is really another reaction. The pleasure we derive from music or from a ride in the open country or from the taste of some wholesome food or from the smell of a pleasant odor are other forms of reactions resulting from certain specific stimuli.

All of this brought to our understanding certain fundamental actions on our part that were previously looked upon

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as primitive, natural instincts. But psychology made plain to us that some of these, such as the automatic attempt to preserve our own selves and our own well-being, were not purely subconscious instincts held over in our present consciousness from the days of our primitive existence. The claim was made by the new school of reactionists that whatever endangered us momentarily acted as a stimulus upon the mental or nervous system and this in turn produced the automatic reaction that manifested itself as an attempt to protect or preserve ourselves.

We have always believed that self-preservation was the first law of conscious existence, and that every living conscious creature from the lowest cell to the most complex group of cells known as the human body would express this instinct when in the face of danger, and do it without having had any special stimulus to bring it about.

But we learn from the psychology of mental reactions, apart from the study of physiological reactions, that there are certain other natural or normal instincts common to all human beings, that may or may not derive from ancient primitive periods of living, but may be a new product of our present higher form of evolved existence. In other words, some such universal instinct among civilized beings may be the direct result of higher evolution of the human consciousness. It may be something born of our modern progress and unfoldment and not of our primitive life.

One such almost universal instinct is to refuse to accept and obey the command of another person without careful analysis and ultimate agreement with the intent and purpose of the command. We do not have to delve deeply into clini-

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cal psychology nor spend months and years analyzing the conduct of children in kindergarten and throughout the years of public school attendance to note that the human mind is reluctant to accept a command from another mind. The natural normal reaction to any external command is most often manifested by the immediate exclamation of the question, "Why?" If two men are walking along the street in opposite directions, and as one approaches the other the one says to the other, "Get off this sidewalk, and let me pass!" the other will react normally and naturally by drawing up his body to its full height and with a glaring look of the eye, manifest this normal instinct of refusal to obey by asking, "Why should I?"

I have used a very unusual illustration to make plain my point, and it is more than likely that if the above incident were to occur in certain places and among certain types of people there would be more reaction than the mere demand for an explanation. Nevertheless, while this illustration is very bold and uncouth, and lacking entirely in subtlety, it does illustrate the principle involved.

Psychology teaches us that the only successful way by which to make another mind or a strange mind obey a wish of our own mind is to present that command or desire in such a subtle manner that it will be either unconsciously or willingly accepted by the other mind and acted upon with cooperation and approval before it has had time to analyze it and resent it. But the instinct to resent a direct command is always present, and this natural and normal resentment must be overcome if we would have other persons do our bidding. That is why, probably, we have gradually devel-

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oped certain polite formalities in expressing our desires, but even so, a direct command worded in the very finest of polite language would not wholly overcome the natural resentment manifesting itself in a hesitation to obey.

If the one man had said to the other, "Will you kindly, my dear and respected sir, venture to step entirely from the sidewalk and allow me ample space to progress on my way!" it is doubtful if the other man would hurry himself out of his position with any more agreeableness than he would have done if requested by the former command. There would be a difference in his reactions undoubtedly, or he would pause a moment to analyze the unusual formula and verbosity of the request, polished with an extraordinary degree of politeness, and come to the conclusion that the individual making the request was either mentally unbalanced or suffering from a superiority complex. In either case, his pause for reflection and analysis of the request would terminate with the same ultimate reaction of resentment and refusal to move without a further explanation.

But the fact remains as a psychological law that as soon as the average human being is old enough to feel that he is a living entity with certain rights and privileges of his own, he resents almost automatically and most stubbornly any command from an external source that appears to abrogate or take from him or modify his established rights and privileges. Even when these rights and privileges are mistaken ideas and are merely assumed and based upon nothing but personal belief, or even when these rights and privileges are not his at all but are fictitiously assumed for the moment

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and they are known to be false and unwarranted, still the one who is commanded will resent the right and privilege of the other to make such commands.

A man may step from the graveled paths of a well-kept city park and trample upon the well-cared-for grass lawn with a sign before him to remind him to “Keep off the Grass,” and if a civilian like himself approaches him and commands him to “Get off the grass” he will resent the command from the stranger, even though he knows that the command is not an attempt to make him abrogate any of his proper rights, for he knows that he has no right to trample upon the grass lawn.

On the other hand, if a police officer or one who is dressed like a park official or caretaker, or someone in higher authority in the city government, for instance, approaches him and gives the same command, he may obey, and obey instantly, but not without the natural resentment that rises up within his consciousness. Recognizing a superior authority does not take from the command the sting it has nor soften the resentment that rises in the consciousness. It simply urges immediate compliance because of that other natural instinct, the *preservation of self*.

We can understand, therefore, why little children when told not to do, or to do, certain things, quickly react and reply with the age-old question, “Why?” The child may not be conscious of the fact that one of his fundamental principles of free action is being jeopardized by the command he receives, but he does sense that the command is a challenge to the conclusion he has reached or the desire he wants

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to express, or the instinct that he senses, and wishes to carry out to the fullest expression.

Psychologists who have focused their knowledge of mental laws upon the problems of business, such as the problem of advertising and the problem of selling, have taught the astute businessman the ultimate and final psychological lessons that he requires. The businessman—the advertising man and the salesman—has learned that you cannot command potential purchasers to buy things without first anticipating the inevitable question, “Why?”

Regardless of the merits of the Steinway or Chickering piano, you could not expect a salesman or advertising man to succeed in building up the merits of such an instrument by publishing in newspapers or magazines or in circulars the forcible command to buy a Steinway piano. If the question of *why* has previously been answered by public statements describing the superior quality of the instrument, the advertising man and the salesman may attempt to rely upon that established knowledge and feel that they can ignore any further explanations of why the piano should be purchased. But it is poor psychology to trust in any person’s correct understanding of the merits of any proposition to such an extent as to hope that he will obey a command without further investigation.

A well-known product sold throughout the United States for years was advertised on billboards and in newspapers and magazines solely and exclusively by the statement that, “Eventually (you will buy it) why not now?” This new form of advertising was expected to increase the sale of the good product greatly. But where the advertising appeared in

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new sections not previously made acquainted with the product, the expected sales did not materialize because it was found that thousands of possible users of the product naturally and unconsciously reacted to the command by asking, subconsciously of course, "Well, why?" What was there about the product that would make an individual inevitably buy it, and why should that individual buy it now?

With these two questions left unanswered, the human mind felt the resentment of the command and almost challengingly decided that it would not buy the product. This mental decision, born out of a natural resentment of the command, became a more powerful psychological factor than the original sales command, and was very difficult to overcome except after many years of different advertising.

And so the human race, especially in civilized countries, has proven to be easily affected by its normal and natural instincts and by the psychological processes of its mental reactions. The most successful businessmen, advertising men, psychologists, physicians, surgeons, instructors, teachers, attorneys, and professional people in many fields have found that the easiest way, the most efficient way, and the most dependable way to bring about a desired reaction or to have another individual or group of individuals follow a course of action previously outlined for them is to *suggest* it instead of *command* it. And there has risen in the professional fields, especially in the sales and advertising fields, which include part of nearly every art and profession of to-day, a new school of psychology devoted to the careful study of human reactions and the subtle preparation of forceful suggestions that carry with them all of the potency of a royal

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command, but all of the agreeableness of a kindly suggestion.

And this school of unique forms of applied psychology has discovered some very fundamental principles. It has found that there are several ways in which very potent commands or suggestions can be given or conveyed by one mind to another, and that there are several ways in which such potent suggestions or actual commands can be and are readily accepted by another mind and almost unconsciously acted upon.

In the long reports of the experts of this new school of applied psychology we come to realize that our daily lives, our daily affairs, our personal, private, intimate, and public actions and reactions are almost hourly, and certainly daily, affected by the unsuspected commands and subtly potent suggestions of a horde of highly trained specialists who are working in every field of human interest solely for the purpose of making the rest of us do what they want us to do.

They show us that what we eat for our breakfast has been carefully suggested to us but nevertheless commanded. They show us that the articles of clothing we wear and particularly the novel devices from garters to hatpins or types of shoes to cuff links are purchased and used by us, not from any desire born within our own consciousness, but as a result of and reaction to a command subtly created in our minds and acted upon voluntarily. They show that the kind of homes we build, the professions we select for our children, the theaters we attend, the books we buy to read, the kind of medicine we take, the terminology for the identification of

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our physical complaints, and even the kind of operations that we demand in hospitals and the final form and type of funeral service are the result of desires magically created in our minds without our least suspicion. Reading these reports, one begins to wonder whether any one of us ever has an original idea of his own, or a desire uniquely conceived and born in his consciousness without the fatherhood of some mental trickster.

But the analysis of their classifications of methods of producing subtle and effective commands shows us that there are three methods whereby the commands or ideas can be conveyed from one mind to another and accepted by the other mind almost unconsciously and turned into a law or a power that instantly sets into motion reactions that are uncontrollable. The first of these methods of conveying such potent ideas is by cleverly worded phrases uttered in unsuspected garb, and offered with the most agreeable candy coating. The second method is by offering the same idea or the same thought, with all of its potency, in the form of an unspoken suggestion, usually by gesture or silence when spoken words were anticipated. The third method is a combination of the first two, but presented in pictorial form either through a drawing, a painting, a motion-picture, or photograph, a diagram, or a list of statistical figures or other symbols.

In fact, the psychology of the process seems to be this: If you can offer a potent idea to another without letting the other person suspect for a fraction of a moment that you are anxious to have him adopt the idea, it will be more readily adopted and accepted and acted upon than if a suspicion is

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aroused that you are trying to transplant an idea of your own into the other's consciousness. Another very subtle point in connection with this psychological process is that if you, in presenting your carefully veiled command and carefully worded or formed suggestion, can involve it, decorate it, and clothe it so that the other person's mind will hear it or recognize it or see it without immediately understanding its real nature, but will later on evolve it and mature it into a living, vital idea of the individual's mind, then that individual will think or believe that the idea is one of his own conception, his own logical and reasoning conclusion, and (vanity of all vanities) because it is his own conceived and developed idea it must be true and correct and therefore worthy of immediate acceptance and highly enthusiastic adoption.

Reducing all of the foregoing wanderings through the highways and byways of modern psychology—perhaps no more modern than the psychology used by Eve in her explanation of how she came to be serving apples at an afternoon tea in the Garden of Eden—we find that the principle is simply this:

If the individual, Mr. A, wishes to have another individual, Mr. B or Mrs. B, do certain things, believe and feel certain things, and act according to certain fixed ideas, he—instead of going to Mr. or Mrs. B and commanding him or her to do these things, or even politely suggesting them—presents the idea in a roundabout way, perhaps in an allegory, parable, analogy, a citation from something he has read or heard somewhere, or by indirectly referring to a news item in the paper or a wonderful scene in some motion-picture drama now current. He then drops the matter without

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any indication that he was more than casually interested in it.

If, however, he has used the proper psychology in presenting the idea to Mr. or Mrs. B, we will find that a little later on when the two persons are separated and no longer in contact with each other, Mr. B will begin to recall some of the incomplete thoughts given to him by Mr. A and will analyze them, probably trying to solve the mystery of the missing link in the story or trying to find an application of the analogy to present circumstances, and will gradually develop the idea in his own consciousness to a far greater extent than Mr. A presented it to him.

Finally—after an hour's time, a day's time or perhaps the passing of a week or a month—Mr. B will discover, as now being interesting to him, some point or some part of the idea that had been presented to him and which he evolved in his own mind to a greater extent, or that may have suddenly quickened into interest by some new incident that had just occurred in his own affairs or his own life or his own body, and instantly he becomes fascinated by the idea and analogy and relationship that he has created in connection with this idea and he reaches a conclusion about it, a decision, and finds in it some essence of a truth.

This pleases him and causes him to give more thought to the matter and finally to decide that he has made a discovery or he has evolved an idea that must be of value to him and certainly of significance to him or his mind would not be so occupied with it.

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Here is the point where the potency of Mr. A's process reaches its grand climax, for now the command and idea is no longer that which came from Mr. A. The command is no longer something created in the mind of A and passed on to B. It is now the magnificent command of Mr. B's own mind, and of course there can be no rejection and no resentment when the idea is one's own and so gloriously evolved through one's own clever analysis and rational reasoning. So at once the command of A becomes the command of B, and B is within its grasp, within its influence, and unconsciously its victim whether it be for good or evil. This, then, is a part of the psychological process of mental reactions.

CHAPTER 4

STRANGE PROCESSES OF THE HUMAN MIND

IT IS no longer necessary to argue with any sane and thinking person the question as to whether the mind in the human body has any control over the matter that composes the body or the various physiological processes going on within the body. Nor need anyone be a follower of or a devotee to the metaphysical, mystical, spiritual, or religious teachings of any sect or cult to recall incidents which constitute proof of the fact that the mind in the human body can be the creator of many strange and peculiar mental conditions.

In the clinical study of the psychological processes formerly called *hypnosis*, it was proved long ago that a person put into an induced state of sleep either by a psychological hypnotic or a chemical hypnotic, and having faith in the integrity and wisdom of the one who induces the sleep, can be made to believe that a cold fountain pen or lead pencil is a red-hot iron. With this cold instrument held before him, and with his believing eyes seeing in it an instrument of torture, it is easy for him to believe also that if this glowing hot piece of metal is touched against his arm for a fraction of a minute, he will suffer intense pain and later have proof of the burn in the form of a water blister on the arm. And in fact, in every test made in this manner during a true state of induced or hypnotic state of belief and susceptibility, the

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patient in the clinic or science lecture hall has suffered all of the physiological and mental agonies of a burn, even those which would register upon cardiographs or the recording devices of other sensitive electrical instruments.

Sometime after the patient is restored to a normal waking state, although truly unconscious of what has taken place, a water blister of the size and form of the supposed hot metal that touched his arm will form in a very normal and natural manner upon the arm. This may be opened and the water removed from it in the usual manner without any indication to the observer or to the patient that the very evident water blister was not the result of an actual physical burn made by contact with an actual hot piece of metal.

We have in this laboratory demonstration that has been made thousands of times in psychological clinics in hospitals in Europe and America, and witnessed hundreds of times by the writer of this book, an excellent example of how a mental idea, having no actual or physical basis for its effects, can create within the human body a truly physiological result. In other words, this demonstration proves that an idea or a thought in the mind can translate itself and transform itself into something that is not merely mental but something as actual as any actuality that ever affected the human body.

Hundreds of other similar experiments tested on children, and on adults of all ages and of both sexes, prove that if the human mind accepts an idea without question, without doubt, or without suspicion of any kind, it becomes not merely an accepted idea but a law, or a command, or a principle that

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will logically fulfill its purpose and its nature without any further support in actuality or in psychological processes.

To make this more understandable, let us recall the fact that when an actual hot iron or piece of metal is placed against the arm and we look at it touching our flesh, we do not have to create in our minds the idea that it will burn us and will send torturous impulses of pain up the arm to the brain, and that we will sense the terrific pain to such an extent that we will not only feel it but see it reacting in contractions of the muscles of the arm and an attempt of the arm to draw itself away from the iron. We do not have to create the idea of withdrawing the arm from the hot iron, for that idea as a command to the arm is born in the mind as a result of the pain and suffering that automatically follow the burning of the flesh.

When the iron has been removed from the arm—or rather, when the arm has been removed from the presence of the iron—we do not have to give a mental command to the flesh to form a blister, the shape of the burn, nor do we have to think of the process that will follow the burning, such as the forming of a blister, and so forth. All of these things—the burning of the flesh, the terrific pain, the contractions of the skin and muscles, the jerking of the arm, the forming of the blister—follow automatically in due course as logical steps in the process *after* we see the hot iron or feel the hot iron touching the flesh.

It cannot be said, therefore, that the keen twinges of pain, the twitches of the flesh, the contractions of the muscles, the jerking of the arm, and the forming of the blister are individual and separate ideas created in the mind and forced

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into manifestation in the body. Each of the separate steps in the whole process follows successively, automatically as a matter of course, in accordance with nature's laws. The fact that if one hundred arms of one hundred various types of individuals are burned with the same hot piece of metal in the same manner and for the same length of time, we will find similar scars on the tissue caused by the heat and similar water blisters on each of the individuals, shows that nature works very uniformly in these natural processes.

The only difference, therefore, between the whole process of burning the arm with the fountain pen and having it result in a water blister, and burning the arm with an actual piece of hot metal and having it result in a similar water blister, lies in the difference between the concept in the mind in each case.

In the one case, the mind of the individual accepted the existence and truthfulness and actuality of the burning metal touching the flesh solely upon the basis of its faith in the integrity of the creator of the idea, and thereafter left nature to carry out its processes in due manner; whereas in the other case the mind accepted the actuality, the truthfulness, the physical existence of the hot iron against the flesh, not upon faith in the integrity of another's mind or another's statement, but upon its own past observation of the iron in its red-hot form, and therefore, the idea of burning being accepted as true, nature's processes were automatically carried out.

We see, therefore, that in both cases the actuality in the existence of the red-hot iron was accepted upon observation. It is generally conceded that "Seeing is believing!";

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that if we see a thing we have the very best evidence of its nature, quality, and potency to do certain things. In the one case, the patient in the laboratory sees the hot iron through the psychic or psychological eyes of his mind, which are within the mental control of the hypnotic operator. In other words, what the hypnotic operator sees in his own mind and wants the patient to see in his mind is seen by the patient without question or doubt or the least suspicion of deception. Therefore, as far as the psychological processes are concerned, the patient in the induced sleep or hypnotic state does “see” the red-hot iron when the operator tells him that he is holding before him a red-hot iron.

Right here it may be of interest to students of psychology, and perhaps helpful to those who challenge any of the statements made herein, to know that various tests have proved that while a patient is in an induced sleep, or hypnotic state, his eyes are not blinded as in normal sleep, but are open to physiological perception and to the transmission of light waves or sight waves as in a normal state. However, the interpretation of these impressions is affected by the acceptance of the statements of the hypnotic operator. In other words, when the operator holds before the person who is in the hypnotic state an ordinary bakelite fountain pen or one made of black rubber or one made of silver metal, and tells him it is a red-hot piece of iron and suggests to him that he notice its glowing redness, that he notice the little smoke and heat radiating from it, he can feel the glow of heat against his face as he stares at it. The hypnotic subject does see psychologically a change in the black rubber or silver metal which he saw a few moments before, or in whatever impression the fountain pen made upon his mind.

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There is no change made in the impression made upon the retina of the subject's eyeball. Physiologically and in accordance with all of the laws of physics, a perfect image of the innocent, cold fountain pen is truthfully cast upon the retina of the eye. But in our normal waking state as well as in any hypnotic or psychic state, the process of "seeing" does not end at the retina of the eye but really is only beginning there, for nerve stimulations created by the image on the retina have to be transferred to the psychic or psychological and mental area of the brain and consciousness where "seeing" becomes more than mere nerve impulses.

Any injury or abnormal physical condition that would disturb the normal psychological functioning of this area of the brain and consciousness can cause and often does cause erroneous interpretations and translations of the impression created on the retina of the eye. A person who is not in a hypnotic sleep or not in a state of suggestibility, or not in the hands of any psychologist, could look at a piece of black rubber the shape and size of a fountain pen and "see" a black piece of metal becoming red hot or glowing with red heat.

If some cause other than the suggestions of the operator had led the individual to anticipate that he was going to be burned with a red-hot piece of metal, or that there was such a piece of metal in the room, or that it might be brought before him for examination, or if he had read and believed for a long time that on certain occasions individuals were branded with a hot iron on a certain day of the week when they were found to be in certain cities or countries and without employment or home or money, he could react to these impressions.

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If he found himself in a hospital or institution on such a day of the week or year and in such an economical and social condition and was taken into a room and from some mysterious box the end of a black fountain pen was brought before him and he was asked what he was looking at, he might truthfully say that he was “seeing” a branding iron. Just as a child of two years of age who had never seen a fountain pen might look upon the fountain pen suddenly held before him and call it a piece of licorice candy, simply because while he was actually seeing the same thing that the adult saw, his mind was unable to properly translate the impression on the retina of his eyes into a truthful interpretation.

This matter of accepting an idea and having that idea carry out its natural process is one of the strange laws of our human brain and consciousness. Whatever idea may be accepted by our brain and our inner consciousness or psychic consciousness or psychological processes of reasoning becomes a law unto us. But that law does not have to be consciously carried out by us through any further conscious efforts that include thinking, analyzing, or reasoning. Our inner consciousness or psychic consciousness may do such reasoning and analyzing, but if so, it does it so rapidly, so instantaneously, that we are unaware of it and it is a part of the processes of the subjective or inner consciousness and not a part of the objective or outer consciousness which we use in other forms of reasoning and analyzing.

It is perfectly obvious that if one of us, in our normal, natural waking state, should be shown an ordinary black fountain pen, or let us say the end of the cap that covers the fountain pen, and we were told that it was a red-hot iron,

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our objective reasoning faculties of the brain would immediately begin to work and by analogy and comparisons determine whether the fountain pen was a red-hot iron or not. The reasoning that the objective brain and outer consciousness would do in such a case would be dependent upon what education the brain had in the past.

Of course, if the brain of the individual had never observed or seen a fountain pen before, and if it had never seen a hot piece of iron or any piece of metal that was red hot, or even a piece of wood that was red hot, the objective brain would have no means whereby it could determine by comparison or analogy whether the black object held in front of it was a piece of red-hot metal or not. If he had no knowledge of what was meant by a red-hot piece of metal, he probably would not be disturbed in the least when told that the object was going to be placed against his skin. And even if he were told that the skin would burn, and he had never had any previous burn of any kind, he would not show any reaction to the suggestion or the idea. There would not be the indications of pain and the twitching of the muscles as in the case with the individual who was in the hypnotic sleep.

Certainly he would feel the fountain pen against his flesh and it might be of such a moderate temperature that even that impression would be very mild. And if he were blindfolded he probably would not be able to tell just where the rubber shell of the pen was touching him. If, on the other hand, the device was a piece of hot metal, regardless of whether he had ever been burned before or knew anything of the experience of heat against his flesh, the metal would proceed to burn the flesh and there would be all of the

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twitchings and anguishes of pain as manifested in the case of the cool fountain pen when touching the arm of the one in the hypnotic sleep.

We see, therefore, that an idea implanted in our mind either through observation or through suggestion in the form of words or gestures or otherwise is interpreted by us in the light of our knowledge and past experiences. This was remarkably illustrated in the case of that famous explorer, Livingstone, who went into Africa and on one occasion highly amused the natives by telling them that their heavy, ponderous elephants were able to walk on the surface of frozen water in North America, or in other northern lands.

Since even well-trampled ground sank beneath their tread, they could not conceive of a creature weighing many tons walking upon the surface of water without sinking a quarter of an inch into it. Since Livingstone's constant reference to frozen water meant absolutely nothing to natives who had never seen frozen water or "hard" water as they interpreted his words to mean, they simply could not believe that water ever became hard enough or solid enough to hold such heavy creatures, and therefore they could not accept his statement. The words "frozen" and "ice" meant nothing to those who had never seen or experienced these things.

So we find that one of the other strange laws of our human mind and consciousness is that which relates to our individual interpretation of ideas, including things we see or hear, feel, smell, or taste. We know when a thing is hot only by our experience with things that are colder, things that are very cold, and things that are very warm. We know

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what hard and soft may mean only by having had experience with variations in density of articles and variations in the qualities of hardness and softness. It is not true that two individuals will look at the same object and “see” precisely the same thing. Even if there were no variation in the physical impressions cast upon the retina of the eye through light or sight waves, there would still be a difference in the interpretation of those impressions due to a difference in understanding of them because of a difference in education, training, reasoning, and so forth.

But when an idea is accepted by the inner consciousness or the mind and is translated into an understanding of its own, in accordance with its own education and experiences of life, it then becomes to that individual a living, actual thing, in nature and quality, according to the interpretation that the individual’s consciousness has given it. From that moment on this living thing is a reality and an actuality, or an actuality with all of the realism that it is possible for it to have in the mind and consciousness of that individual. And this living thing will then produce in the consciousness of the individual all of the actions and reactions that the individual believes and understands should follow thereafter or therefrom.

All of science’s investigations and studies of the mental actions and physiological reactions in the human body have shown that nature’s regular processes are carried out logically and to the proper conclusion in every case where the idea has been accepted by the mind regardless of whether there was an actuality or a mere illusion or hallucination back of the idea. In other words, if the mind accepted the idea that the fountain pen was a red-hot iron that would burn,

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that idea became a law and it became a law not only to the consciousness of the individual but to all of nature's physiological processes, and so long as a red-hot iron will burn the tissue of the human body, the process of burning will be carried out, whether the instrument of cause or the instrument of the idea in the mind was an actuality or an illusion.

As just one more illustration of this wonderful process of the consciousness in the human body and the power of the mind regulating and controlling the physiological processes of the body, or the matter of which the body is composed, let me cite the long list of experiments with water made in various psychological clinics in America and abroad.

With various types of individuals placed in the satisfactory middle stage of hypnosis, the temperature of the mouth of each individual was taken with a two-minute thermometer and carefully established by verification on the part of a number of witnesses. Then an empty glass was held before the patient's eyes and he was told that it was filled with cold, refreshing water. After a moment's pause in which to allow this idea to become accepted and fixed in the mind, he was told to take a drink of the water and refresh himself.

The patient would then lift the glass to his lips, bend the head backwards a little, and proceed to swallow the water. A careful counting would show that a swallow was taken about every two and a half to four seconds, and that all the muscles of the throat would act in the typical manner of swallowing water, and one could also see the enlargement of the throat where the water was passing downward in action as in genuine cases of swallowing real water. If you are unaware of the uniqueness of such a test, hold an empty

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glass to your own lips and try to imitate a person swallowing water in the normal way, and you will find that it is very difficult to operate the muscles in such a manner and that there is a long pause between each swallow.

After the patient had what he considered a sufficient drink he would hand the glass back to the operator and smack his lips and in every other manner express and show his appreciation of the cold drink. To prove that his appreciation and experience were not wholly imaginary, based only on the statement of the operator, the thermometer was immediately placed in the mouth again and another two-minute reading taken, resulting in a showing of a lowering of the temperature of the mouth, sometimes as greatly as twenty to twenty-five degrees, but always more than ten degrees. Tests were made at other times to show and conclusively prove that a person in the normal waking state, holding an empty glass to the lips and trying to drink imaginary water, would not draw into the mouth cooling air currents sufficient to reduce the temperature of the mouth more than possibly two degrees.

Whence came, therefore, the drop in temperature or the cooling effect on the tissues and air in the mouth of those persons who drank water from an empty glass? The only possible answer, and one which is in harmony with all of the experiments that have been made in psychological institutions, including those of the Rosicrucian Order and the Rose-Croix University at San Jose, California, is that when the individual accepted the idea that he held in his hand a glass of cold, refreshing water and proceeded to drink it, the idea of cold water coming out of the glass was not merely an idea but a law to all of the natural processes of nature,

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and to all of the laws controlling the matter and material of his body. Therefore, the law of the idea in his mind proceeded to work in its logical steps and manner of procedure. The muscles carried the water down the throat with the same periodic rhythmic motion with which they always function when actually drinking real water.

The lowering of the temperature in the mouth was but another logical step in the process and not a secondary thought on the part of the patient or the operator. The degree of temperature, however, was affected by the patient's interpretation of what was meant by "a glass of cold refreshing water." If to him the only refreshing drink in the form of water was one of ice water, with perhaps ice floating around in it, then that would be the kind of water he would drink and that would be its temperature, with a resulting reduction of the temperature in the mouth to a very low degree. If, on the other hand, he was not particularly fond of ice water, but enjoyed a drink of cold water just as it comes from the average faucet, then that would be the standard and quality of the idea of water which he would drink. And that would also be the determining factor of the degree of temperature that would register in his mouth.

Here we are face to face, therefore, with some of the strangest laws of God and the universe, but not laws that keep the planets in their courses or cause the Earth to move so rhythmically and steadily on its axis or the comets to fulfill their cycles to the precise hour and minute; nor are these the strange laws that govern and control the cosmic rays and the persistency of certain characteristics in the complex processes of human biology. They are not laws that relate to the unfathomable mysteries of distant space, but

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laws that relate to our inner selves, our own bodies, our own lives, our very existence. They are laws with which we have to deal minute after minute, day after day, throughout our lives. They are laws that we ought to be more familiar with than any other laws in the universe.

While scientists and explorers may go searching for facts about human existence on the planet Mars or the Moon, or while other explorers may excavate and delve deeply into the buried tombs of Egypt and the forgotten temples of Mesopotamia, few indeed in comparison are giving thought or time to the exploration of the human consciousness and the divine mind in man. We seek mysteries in remote and distant places, and we love to fathom the strange and veiled things of the past and the possible future, but we overlook entirely a marvelous field of exploration that lies within us, and which we can open easily by sitting down comfortably in our own homes and turning our thoughts inwardly and just analyzing the objects that we bring from within the tomb of the self that constitutes the real being.

This is the strangest of all laws within the body of man! Whatever idea is accepted by our minds and consciousness without suspicion, without doubt, without challenge or without question becomes a law unto our bodies and proceeds to carry out its nature, its purpose, and its natural processes. Whatever idea is acceptable to us translates itself from a purely mental state into a dynamic physical power and force that carries on, unfolds, develops, and proceeds in accordance with principles beyond our control unless we use the same psychological processes to frustrate its activities that were used to bring the idea into existence.

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We see, therefore, that man's life and happiness, his health and enjoyment of the things that God has provided, are dependent upon his acceptance of ideas, his understanding of them, his interpretation, and his unconscious submission to their natural development.

Therein lies the secret of mental poisoning!

CHAPTER 5

METHODS OF ADMINISTERING MENTAL POISONING

THE human mind has many strange characteristics and many astonishing tendencies. Two of these have a direct bearing upon our subject. The first is that the human mind or consciousness has a tendency, a very definite impulse, to believe and accept as truth what it wants to believe, or what it feels is a compliment to its ability to reason and reach correct conclusions. The second is an ever-present inclination to accept as a belief, as a truth, as an unquestionable principle, an idea or a conclusion that agrees with another idea or group of ideas previously established in the mind or consciousness from personal experiences.

Either as a part of these two tendencies, or perhaps constituting a third inclination, is that weakness on the part of the human mind and consciousness to prefer to accept and adopt no extraordinary or an uncommon, unique, or distinctly different idea or belief about certain matters, if this unusual idea or belief is compatible with or in harmony with the previous beliefs and ideas held by the mind. In other words, this third tendency, which is really a weakness, is one that seems to give the mind or consciousness of an individual a sort of vainglorious satisfaction in feeling that the individual's previous reasoning and analysis of ideas was better than that of others, or superior to that of others because it has reached a unique conclusion that is different

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from the opinions held by the mass mind. It is a sort of satisfaction that is born out of such reasoning as: My opinion is right because it is different from the mass, and proves that I am better in my reasoning, keener or more astute in my logical analysis of things, and broader in my mental conception of facts and principles.

Taking this last or third tendency and uniting it with the other two tendencies, we find that the human mind, even in the most uneducated, illiterate, and poorly prepared individual, likes to think of itself as being superior in many respects to the mind of the average person with whom it comes in contact. Such persons love to read the kind of mystery story or detective tale that deliberately reveals between the lines of the first chapter the real personality of the criminal, and yet pretends to include sufficient veiling to make the reader believe, when he astutely discerns the criminal in the first chapter, that the discovery was due to his superior intellect and ability to analyze, and not to any trickery on the part of the writer. But this sort of psychological legerdemain compliments the reader, and when he discovers in the last chapter that his astuteness led him to the right conclusion at the very beginning of the story, he is ready to compliment the writer and acclaim him a clever storyteller and to want to buy and read no other mystery stories except those written by him.

This same weakness tends to make the individual attribute supernatural causes as the explanation of the most common events of life rather than natural causes, solely because the mass mind will look upon the matter differently and cast aside all supernatural considerations. Even when his conclusion of supernatural causes and conditions is sci-

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entifically upset, he is ready to denounce the scientists as ignorant, prejudiced, and acclaim himself the better judge. Such persons are otherwise normal in all of their personal daily affairs and in all of their casual thinking and acting, but they love the mysterious because it is so easy to attribute puzzling situations and conditions to unknown, arcane, archaic, or supernatural laws and even to miracles.

In matters of health or business, they are more ready to believe that their trials, troubles, and tribulations are the result of some vague, indefinite, psychic, cosmic, spiritualistic, or mysterious law or principle at work rather than of any natural law set into motion by their own ignorance or indifference or interference with natural law. They would rather believe that the cold which has been hanging fast and giving them an annoying pain in the chest for so many months is not the result of neglect and indifference on their part, nor due to their having tried to medicate themselves with patented concoctions which they have decided upon after the exercise of their superior reasoning abilities, nor to their having failed to secure proper medical advice and treatment, but to some mysterious moon ray, sunspot beam, planetary conjunction, or psychic visitation.

When they are not believers in these sorts of superstitious principles and powers, they are prone to believe that the “unusualness” of their cold—insofar as it has lingered longer than usually, and has persisted in the face of all forms of self-medication—is due to some strange and weird phenomenon of nature. This may be an unsuspected poison escaping from the illuminating gas used in the home for cooking, or the unsuspected odor or other vibrations from some growing plant that has been within the living rooms

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for a year or more, or an unnoticed or undetected escape of sewer gas that pervades their home although producing no effect in adjoining homes.

Such persons love to read newspaper advertisements describing patent medicines or commercialized therapeutic specifics that outline the strange symptoms of peculiar maladies. And when they find a suggestion in these advertisements to the effect that some very unusual or uncommon cause, supernatural or mysterious, may underlie their illness, unsuspected by physicians or scientists, they are prone to accept such ideas because they are compatible with ideas previously adopted through their own reasoning.

Whether we like to admit it or not, all of us are prone to think that our own minds, even when we admit that we have not had all of the schooling and education that some have had, are just a little better in certain ways and particularly in discerning the truth behind the veil of mystery. We hesitate to accept the common opinion, the general opinion, the universal conclusion, the most popularly adopted idea, because doing so is not any compliment to our own reasoning and it is never a demonstration of superior thinking. In fact, accepting the general opinion and conclusion regarding any matter always seems to be a frank admission of mental weakness on our part. Therefore, if out of the density and mystery of the complex principles of the universe we can suddenly reach out and pluck a new idea that seems logically to explain the problem at hand, and which grows in its possible correctness the longer we think of it, we like to do so because this is a compliment to our ability to fathom the mysteries of life and to secure and obtain truth through an independent channel. We feel that we are achieving great-

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ness of mind, and incidentally attuning ourselves with the marvels of the unrevealed universe by having stolen from its starry diadem one of its jewels in the form of a unique and original thought.

But these very weaknesses and tendencies on the part of the human mind and consciousness constitute an open portal, an open doorway to the influx and the incoming of strange ideas, and these fertilize the soil of our consciousness and make it highly susceptible to mental poisoning. Unfortunately for the human race, the various kinds of mental poisoning that can ruin and wreck a human life do not have to be administered violently, nor does the individual about to be poisoned have to become hypnotized and placed in an induced sleep nor physically and mentally drugged or overcome in order to have the mental poisoning enter the innermost recesses of the consciousness and begin its destructive work.

It may seem like a paradox and a horrifying incongruity, but it is the truth, that the most violent and virulent of poisons possible to introduce into the human system, into the human mind, consciousness, and body, are more easily administered, more readily accepted, more thoroughly absorbed, and more quickly set into disastrous operation than any of the material or chemical poisons known to man, and against which man has spent centuries of time and thought in seeking antidotes and methods of immunity and abortion. He has consistently fought against the germs, microbes, bacilli, and all of the destructive elements that might affect his body slowly or moderately, but he has not spent even a few minutes' thought in making himself immune to the worst of all poisons.

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If it were not for existence of the weakness and tendencies explained above, and for man's readiness to accept mental poisoning, he would not be the victim of the most serious injustices ever committed by man upon man.

Now let us examine some of the types of mental poisons and the manner in which they are administered. First we have the mental poison that produces diseases of the body or certain physical and mental handicaps in the form of chronic conditions. We might call this type of poison *Class A*—not because it is the highest type, the most popular form, or the most universally administered, but simply because it stands foremost in the ease of administration, and is the most horrible in results.

The methods of administering this poison are many, but they fall into three forms: audible suggestions and comments, visual suggestions, and the pictorial and mental. We will proceed with a few typical illustrations.

Number One is a woman nineteen years of age, so normally healthy that any standard insurance company would willingly and readily take a risk on her life by issuing a policy for \$20,000. She has never been seriously ill, has not inherited anything of a serious nature, is living a normal natural life, and her chances of living to an old age are excellent. She has been riding to work on a trolley car every morning for thirteen months, often catching the same car each morning and becoming familiar by sight with a large number of passengers who have been taking the same car in the same direction day after day.

She has noticed for a number of months that a young man who generally sat in the same corner of the car reading

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the newspaper had found it necessary for some reason to get up from his seat at the end of the first half-hour of the ride and stand on the rear platform, taking deep breaths. At first she wondered whether it was purely physical culture exercise, but her reasoning, always seeking a more mysterious explanation than a common-sense one, told her that he could do the exercises at home and would not have to do them on a streetcar. Her astute reasoning, again seeking for the unusual cause and the unique or original conclusion, decided that perhaps he was afraid of infection and preferred to have better air entering his lungs. This thought brought from the memory storehouse of the young woman, as a recollection, the fact that he had always risen and gone to the rear platform after the car was full of passengers and really overcrowded.

With this suspicion in her mind, she seemed to notice—with that mental ability that wants to build up a mysterious and agreeable conclusion to the previous thoughts—that he was becoming a little paler each day, and seemed to be a little weaker when he rose from his seat and forced his way out to the rear platform. And did he not seem to stagger a little with weakness on several occasions when he stepped from the trolley car platform at the end of the trip?

Then one day a woman of about forty years of age seated at the opposite end of the trolley car fainted. Her face appeared to be as pale as that of the young man on the rear platform. She was taken from the car to a nearby drugstore to be revived and cared for, and the trolley and its passengers went on. The next day she was back in her usual position in the car, but did she not seem to be a little paler than on previous days?

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Then one morning our young lady noticed that both the young man and the woman of forty were absent. What could have happened? The desire to solve a mystery arose in the young girl's consciousness; the desire to have a real mystery come out of a problem rose to supreme heights. The absence of these two persons *must* be connected with all of the preceding incidents that had been noticed. Illness of some kind had overcome them, and that illness had been something contracted in the car, slowly but surely.

The young woman reached her office and began to reason. Was it true that overcrowded places were incubators of germs and disease? Were the editorial writers and health writers in popular magazines correct in their contentions? Was she herself becoming affected by this very injurious and unhealthful ride every morning? She rushed to a mirror to observe her complexion. Yes, she was paler than she should be! Should she go and see a doctor? What could she tell him? She had no symptoms, no aches or pains, and of course he would not believe the strange and mysterious fact that she had developed in her mind from careful observation. He might even laugh at her idea. She would wait and see if anyone else became ill.

Three days later, on leaving the trolley car, she determined to settle the mystery by asking the conductor if he knew why the two persons no longer rode with him on that car. His answer: "The young man died two days ago from a gradual weakening of his heart and lungs. His brother, a policeman who rides sometimes on this car, later in the morning told me that the young fellow died before they could determine whether it was tuberculosis of an unsuspected nature or heart disease. The only thing they were sure of

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was that he had picked up some germs during the day while going to or from work or while at work.

“The woman, I understand, is sick with scarlet fever which she contracted somewhere during the past few weeks. The Board of Health was very much concerned over the fact that she was riding up and down in this car for many days while she was in the early stages of the disease. The car has been disinfected three times.”

Horrors! The young woman’s worst suspicions were confirmed. Riding in the trolley car was more than dangerous. It was suicide. No wonder she looked so pale. During that morning there were three distinct times when she felt a sort of swimming sensation, a dizziness, a weakness in her head and body.

At noontime she spoke to a woman friend about it. Said the woman friend: “Didn’t you see in the papers that there was an epidemic of scarlet fever in the Fulton section of the city, and isn’t that where your trolley car starts from each morning with some of its passengers in it? Don’t you know that more diseases are picked up in subways, elevated trains, and trolley cars in New York and other cities than anywhere else? Why, these terrible germs are picked up so gradually that you never notice you are becoming sick until finally you see a little paleness coming in your face, and then some day you begin to feel a dizziness and a weakness of the brain and body. That weakness means that the disease has attacked the brain, and then it is too late for anyone to do anything. Even inoculation cannot save you when the brain becomes affected through your breathing and inhaling the germs in such crowded places with such foul air.

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“I hope that you never contact any of the germs, because you are so young, and young people between seventeen and twenty generally die of scarlet fever. I ought to know, because I lost a sister who was a school teacher, and who developed the germs in just that manner from some of the pupils in her class. They were saved, but my twenty-year-old sister died.”

Three days later the young lady began to have daily fainting spells and spells of dizziness. Hoping that she might be saved without the painful process of inoculations and spinal or other injections, she went to a physician, merely telling him of her symptoms and not of her suspicions. Finding no real cause for dizziness, he said: “There seems to be some mysterious or subtle influence affecting your nervous system, and I must wait until something more develops before I can give you a correct diagnosis, but in the meantime I will give you this prescription which will purge your system and cleanse your blood.”

As each day passed, the fainting spells became worse, the face paler, the body weaker. In two weeks the young woman was worrying her family by being bedfast, with fever, a wandering mind, delirium, and a rapid pulse. Finally, in one of her spells of delirium, she muttered, “I know it is scarlet fever. I got it in the car, but I must not let anyone know. Don’t tell the doctor! Two of them have died; I will be the next.” The family told the physician of the strange words they had heard her utter. The next day the girl heard the physician say in a whisper, just outside the door of her room: “If it is scarlet fever, it is of the brain-fever classification, and at her age may be fatal. She must have reached the

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crisis by this time, and if she has, she may become worse every minute and must be carefully watched tonight!”

Within twenty-four hours the young woman was in such delirium that the family became frantic and sent for a specialist, who recognized in her mutterings the symptoms of something psychological rather than physiological. He saw the symptoms of the form of mental poisoning that obsessed her. It was like a demon within her consciousness bent on destroying her from within. It was like some evil spirit that had come upon her which must be destroyed in the same way as used by Jesus when He enjoined His disciples to cast out evil spirits and demons in order that the sick might become healed and cured.

The specialist secured the cooperation of an eminent psychologist, and with the help of the physician, the three were able to bring the young woman gradually back to health. For months there lingered in the mind and consciousness of the young woman the horrible picture of germs floating around in the trolley car entering her body through the nostrils and the mouth, destroying the blood cells, attacking the brain tissues, gradually casting her mind into a state of coma from which she was rescued by what was called a miracle.

When was the mental poison administered, and how? The first dose of the poison was administered by the conductor, by his casual, logical story that seemed to fill in the gaps in the mystery that she had created in her own mind. Everything the conductor told her fitted in magnificently with her own conclusions. Therefore, his story must be the truth! The second administration was a visual one of her own appearance, then a sensuous one of her own weakness

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and dizziness. But the most overpowering draft of the mental poison was administered by the woman friend who cleverly (though certainly not maliciously) described the manner in which the scarlet fever “germ” can attack the brain, and how it can be picked up in trolley cars and subways and how it was already spreading in the city, especially that part from which the trolley came, and how her sister had died because she was twenty years of age! And then the final dose of the poison was administered by the physician who uncautiously, unthinkingly, made statements in the presence of the keen hearing of the suspicious girl. Few persons realize how keen is the hearing of the sick patient who is fearful that the truth has not been told to him, or that there is some mysterious element about his condition.

The one whose mind is weakened, or the one whose mind is broken down, who appears to be mentally stupid, unsound or insane, is keenly aware of every sound, every motion, every gesture, every suggestion, every thought.

And so the young woman was about to go to her grave, not from imaginary conditions but from actual ones. Her weaknesses, her fevers, her deliriums, were not hallucinations, not mere mental states that psychological suggestions would wipe out in a few hours or that mental affirmations would correct in a few days. They were physiological, pathological conditions that had a real histology back of them, and yet could not be corrected by the ordinary or usual medical system of therapy. There is no known drug or herbal extract or material essence or compound that is a true antidote for mental poison. It can be neutralized and overcome only by an antidote of a sane mental nature, divinely inspired, properly administered by sympathetic and loving

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minds who understand and are prepared to fight the processes of mental poisoning.

Sometimes the efforts of those who believe that they can overcome this poison with countersuggestions, with joking and laughing attitudes, with statistics and arguments, simply cause the administration of more poisoning. They lead the patient to think that they suspect the mind of the patient is weak or unsound and that such arguments and methods of counteraction are necessary; or they cause the patient to think that the case is more serious than it appears and is therefore beyond the hope of medicine or surgery and that some unusual or mysterious mental process must be used to fight it. So the most loving and sympathetic and kindly of friends and professional people with the best intentions may become poisonous, and administrators of mental poisoning, without intention.

Another illustration, quite common and universal, is that of an actual physical weakness of more or less common cause, existing in the body of one who does not suspect the real nature but reads advertisements and health articles in an attempt to diagnose the conditions and discover a real cause for the occasional pains or symptoms. The longer the search for a correct diagnosis, and the longer remedies are tried without success, the more sure becomes the opinion that the illness is of a very deep nature and wholly uncommon, and the result of some strange or peculiar combination of conditions.

This conclusion is accepted by the mind and causes reactions, as explained in the preceding section of this book, with the result that actual physiological complications are

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set up that are difficult to analyze, and more difficult to treat. The patient then begins to seek for an understanding by searching among the accounts and records, the explanations and pictures of rare diseases. Suddenly a series of symptoms are presented in some patent medicine advertisement or some health article that wholly agree with the symptoms which the patient has suspected, and immediately there is established a conviction that the disease referred to in the advertisement or news article is identical with the one from which the patient now suffers. The acceptance of such a thought establishes a law of action in the body, and the mind proceeds to build up and create the identical symptoms which have been mentally accepted.

In the still further search for more light and information, the patient rejects every explanation that attributes the pains and conditions to natural causes easily overcome, and looks only for those causes and conditions which are deep-rooted, mysterious, and always serious and vital. Hour after hour the mind of the patient is concentrated wholly upon that area or that part of the body where the disease is suspected of existing. The pains may be general throughout the torso of the body. They may at times seem like cramps. There may be cutting sensations like those produced by gastritis, or so-called gas in the intestines, or by cold and inflammation of the intestines, or by any number of other temporary or common abnormal conditions or causes of abnormal conditions. But the mind is concentrated upon the gall sac with the conviction that there are stones in the sac, and that these are solely responsible in accordance with what the patient has read and then concluded in her mind.

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Every ache and pain in any part of the body is immediately traced mentally to the gall sac. Every flush of the temperature of the blood, every little mental excitement that causes a change in the pulse, is immediately attributed to the gall sac and the presence of stones in it. A search is made through medical books in libraries, through all the health magazines sold on the newsstands, through every patent medicine circular or pamphlet that may be secured, for more light on the subject of gallstones. Every unusual word or every word susceptible of having a double meaning is created into a definition or term for gallstones. Every symptom described that the patient does not have is cast aside as inconsequential. Every symptom mentioned that is somewhat like those which the patient has is enlarged and magnified into a symptom of an identical nature. The descriptions of the gallstones in their process of formation are visualized and re-created in the mind and finally by mental reaction actually created in the gall sac.

The gall sac does become affected, not in the manner that the patient believes, not to the extent that the patient has suspected, but through mental poisoning, with all of the symptoms and all of the pathological and physiological conditions and actions and reactions that any patient has ever suffered from gallstones. Day after day the stories of other persons suffering from gallstones, the sudden deaths of persons suffering from unknown conditions, the pains of years ago, the unusual diseases of the grandfather and the grandmother, and hundreds of other things are focused into one point within the patient's body — the gall sac, with the stones in it.

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And day by day the mental poison is administered by reading, hearing of stories and reports of statistics, and by the illogical reasoning of the patient. The patient becomes a chronic sufferer, and the fact that physicians can do nothing for her, can find no actual gallstones, or can find nothing that will affect the pains in the gall sac or the rest of the body, constitutes more proof that the condition is serious and therefore deeply hidden. A chronic condition is established, and it grows and grows, and as long as the mind of the patient is capable of accepting and receiving more mental poison, the patient will become worse and worse until transition results.

But the worst cases of mental poisoning are those that are either deliberately, maliciously, or unsympathetically administered by friends or acquaintances, who pretend to have knowledge or who pretend to have a keen insight into the mysteries of health and disease, and who are so glib and voluble in their explanations and so ready to tell another person why he has a slight pain or a slight ache, or a slight abnormality.

When we realize that there is no such thing as a perfectly normal body at any age, or that there is no time at any hour of our lives when every part of the body is in a perfectly normal condition, and when there is no congestion, no clogging, no lack of anything, no overabundance of anything, no pressure, no strain, no unnecessary tenseness, no weakness; when we realize that each and every one of us has some part of our body just on the verge of resenting some violation of nature or kicking back at some wrong that has been committed, or protesting against some food that has been eaten or some liquid that has been drunk, and when

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we realize that there is hardly a week in the year when some part of our body and our system is not fighting some germs that have been taken in through breathing, drinking, or eating, and that this tax upon the bloodstream and the heart may cause peculiar sensations that are neither serious nor important, but which can easily be interpreted as something wrong and direful, it is not to be wondered at that the human mind with its constant concern for health, with its fundamental desire to maintain and preserve the body and all of its faculties and powers, is a fertile ground for any idea or thought that may be administered without careful analysis and mental filtration.

It is, therefore, easy to understand how an individual, anxious to know why or how certain light or casual disturbances within his body may have occurred, or what they are leading to, may be wrongly directing his thinking and have his whole process of analysis poisoned by the administration of mental poisoning at the hands of some friend, relative, acquaintance, or even physician or scientist who speaks unguardedly or unthinkingly, and who may accidentally and innocently administer the most virulent and destructive dosage of mental poison in a casual remark or in a long speech intended to illuminate the mind of the patient.

Then there are those kindly women who love to tell the expectant mother what dreadful days await her, and of what serious complications are likely to set in overnight, and of what unexpected consequences may follow her perfectly normal and natural condition! They delight in recounting to the new mother, the inexperienced one, the hopeful and optimistic one, how serious a mistake it is to be too optimistic

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and to count too much on the assurances of the physician or to put any reliance upon the family history and ancestry.

They love to dig out of the misty, shadowy alcoves of the past the few extraordinary and most unusual cases that should have long been forgotten, and most of which perhaps never happened, wherein the healthy, normal expectant mother was suddenly visited by horrible complications that brought about blood poisoning or injury to the mother and child resulting either in the birth of an abnormal child or a monstrosity, or the death of both mother and child. They love to emphasize the fact that in the last fifty years there have been several hundred strange deaths at the time of confinement, without even mentioning that in the same period of time there were perhaps millions of births that were perfectly normal, or without mentioning the fact that in the unusual and disastrous cases the mothers were of an abnormal structure or of long-diseased blood condition or of most unusual inherited tendencies.

These administrators of mental poison seem to be jealous of the possibility that the young and innocent, trustful and hopeful expectant mother before them may have that beautiful, normal confinement that the average woman has. They seem to take a delight in seeing the brow of the expectant mother wrinkle, the eyes sadden, the lips quiver as they predict the horrible possibilities that may await her.

And woe be unto the poor young mother if she admits to one of these mental poisoners that the day before yesterday she hit her left elbow against the faucet in the kitchen sink, or that in going down the steps her left heel caught and for a moment she stumbled, but never fell or never struck her

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body; or that the other night in the midst of her sleep she awakened by feeling a peculiar pain for the first time between the ribs of her left side, or that the little toe of her left foot had a cramp in it, or that one of her teeth seemed to ache a little the last few days. Each and every one of these innocent incidents, wholly unconnected with the process of gestation, are instantly magnified and pointed out to the young hopeful as sure indications of a serious situation, and incidents are related where persons of their acquaintance who had similar pains, aches, knocks, or bruises had the most horrible results in the confinement room of the hospital.

They love to see the young mother walking away burdened as with a heavy cross from the dose of mental poison they have just administered. And if that poor mother does have a little more pain or some little unfortunate incident connected with the birth of her child that neither physicians nor nurses think seriously enough of to tabulate in their reports, one of the administrators of the mental poisoning is sure to seize hold of it and say, "I told her so, and she will have even worse than that with her child!" And the story will go around to other expectant mothers, with the astonishing claim that her previous predictions to other expectant mothers had been verified, and thus the dose of poison to the second one is strengthened by little incidents that occur during the birth of the child in the first case of mental poisoning.

And there are on record plenty of those other cases of mental poisoning where a malicious mind, a demon incarnate if ever there were such a thing, has gone forth to ruin and destroy the life of a friend or foe, of an acquaintance, of

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one who has crossed his or her path. Both men and women have deliberately concocted dosages of mental poison and have gone out of their way to administer them to the innocent victims. They have not only sown seeds of distrust in the minds of those who have had faith and confidence in employees and friends, but they have deliberately served mental potions of virulent poison in the form of suggestions that had all of the semblance of truthfulness, and which would find some verification in plausibility in the mind of the victim until he or she would say unto himself: "He is right! I have never thought before of that fact and this fact and the other fact as being connected, but now I see how they are, and I see now that I have been and still am a victim of conditions over which I have no control. This will guide me into the gutter, wreck my life, disgrace me and my family, and bring complete ruination. It is too late; I am done for."

In twenty-five years or more, during which men and women of all types, of all walks of life, of all professions and social standing have written me of their problems and have had interviews, seeking as the last straw a way out of their horrible dilemmas, I have found that fully seventy-five percent of them were suffering more from conditions that did not exist, except in their minds, than from anything else. Even when their situations or conditions were founded upon some actual occurrence that was in itself more or less direful, the way out of the problem, the solution of it, the logical, reasonable correction and alteration of the conditions, was wholly held up, completely inhibited, and fearfully suspected, because of some administration of mental poison on the part of someone who wanted them to be hopeless, de-

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spondent, pessimistic, and hesitant in attempting to redeem themselves or bring about any change in the unhappy conditions. I have found them held in the grasp of false beliefs administered in a poisoning manner to such a degree that they could not even see their own problems in the proper light, that they no longer had any faith in kith or kin, in friend or even in professional and expert guidance and advice. Yes, some have even doubted the existence of God, or that there was any mercy or justice in the world.

While it is true that many of us with the most kindly, loving, and eleemosynary natures may at times make a remark or offer a suggestion or send forth a thought or an idea or a mental picture that is immediately misunderstood or misinterpreted and turned into a dose of poison that begins at once its process of inhabiting and affecting the mind of our listener, it only illustrates the necessity that exists for our careful consideration of the thoughts we create in our own minds, and which we allow to escape in the presence of others in the form of words or gestures or subtle suggestions of one form or another.

I recall having once been at the bedside of a woman who had been ill long enough to suspect that her heart was weakening, and that the end was close at hand. She insisted that the nurse call for a physician at once to test her heart and her breathing. As I stood by I saw the physician enter the room and take from the pocket of his large white smock a folded stethoscope. I saw him try to adjust it rapidly and put it into working condition and hurriedly apply it over her heart while he tried to listen. But I saw that one of the pieces of rubber tubing was hopelessly twisted, and as he tried to listen he suddenly saw that himself and rapidly

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jerked the stethoscope from his ears and from the body of the patient. He threw it toward the nurse with a whispered request that she go out of the room and get him another one.

The patient, who had been watching the physician with that extreme anxiety that bordered on the verge of ultimate mental strain, saw him jerk the instrument away and turn toward the nurse with a dissatisfied attitude, and she immediately exclaimed: "O my God, is it too late?" And she immediately went into a mental and physical state that bordered on a coma, and she had so shocked and poisoned herself by accepting a dose of poison that was not intended to be such that it was many weeks before she was restored to a normal condition, and she might very easily have passed through transition at the moment she threw herself into the hysterics.

The kindly physician did not know that his unfortunate action in pulling away the stethoscope and casting it at the nurse behind him was a mental suggestion to the patient that her heart had stopped, that he could not hear the heart, and that there was no use in trying to hear it. Such is the readiness of the human mind not only to accept subtle suggestions, but to misinterpret them, and to adopt them as a law, a command to the physical body to abide by the conclusion of the suggestion.

For these reasons and many more it behooves every person carefully to guard his thoughts, words, gestures, and actions. The human mind is more sensitive than either the most sensitive of photographic films or the most sensitive of microphones. Care is taken on every motion picture lot that automobiles on its streets are stopped, that persons who

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are hammering out of doors or walking on graveled paths or whispering on the set, become silent while outdoor scenes are shot, until a whistle is blown or a bell is rung indicating that the microphone is no longer in operation. It will pick up delicate sounds from hundreds of feet away and ruin the scenes under production. The new candid cameras with their ultrasensitive lens and films will register in one-hundredth of a second the slightest motion, even in shady or dimly lighted places.

But the quickness of the lens and the film and the sharpness and keenness of the microphone are as nothing compared to the power of registration possessed by the human mind. It can see in the look and glance of one eye toward another, in the quivering of a lip, in the trembling of a hand, in the tone of a voice, in the choice of words, in the connection of ideas, expressed or gestured, a meaning, an interpretation, a suggestion, that may be like unto the most powerful of destructive winds.

On the other hand, we also possess, through these same mental powers and faculties, the abilities to send forth good, constructive, cleansing, re-creating, regenerating ideas, suggestions, or commands—which are presented in the same sincere and subtle manner so as not to arouse suspicion of their purpose—that will bring health and happiness, hope, ambition, and determination even to the most afflicted and weakened human beings. We can dispense cheer instead of sorrow. We can administer hope instead of despondency. We can pour into the mind and consciousness of another a smiling attitude, an increasing determination of will power, a picture of a bright future, an open doorway to opportunity, a cleansing power that will reach every part of the body and

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a divine effulgence of spiritual joy that will rejuvenate and redeem the most hopeless of creatures.

And when, over thirty-one centuries ago, the wise psychologists and Magians, whose duty it was to protect the tombs of their beloved kings, carved upon King Tut's tomb the warning, the command, the positive statement, that whosoever wilfully violated the sacred laws of Egypt and maliciously forced themselves into the sealed chamber should suffer the curse of the gods and die, they administered then and there a dose of mental poison to unknown future victims, who, by their own wilful acts after having read the warning, deliberately accepted the poison and allowed it to become a law and a command unto them, even unto death.

AFTERWORD

DOES FEAR ENSLAVE YOU?*

MANY persons today are actually controlled or directed in all of their thinking and acting by the emotion of fear without being directly conscious of the degree or extent of the influence, while on the other hand there are multitudes who thoroughly realize that the greatest and most enslaving problem which they have to face is that of the Frankenstein of fear.

Many of our members, and hosts of our friends and acquaintances and thousands of individuals not connected with our organization, have written to us from time to time asking whether we could help them to escape from this subtle and ever-present influence of fear. Do not be too sure that fear is not affecting your life. You may be like millions of persons who glibly state that they are not affected by any superstitious beliefs, and yet a casual inquiry of their thoughts and practices in life will show that they are more or less guided by superstitious creeds or dogmas, ideas, or practices that they have almost unconsciously adopted.

Perhaps the greatest element of fear that is almost universal in human beings everywhere is *fear of the unknown*.

Among psychologists and psychiatrists fear of the unknown is classified as a fundamental emotion and as a logi-

*Originally published in *Rosicrucian Digest*, April 1936.

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cal and reasonable emotion. But the strange part about this fear of the unknown is that it increases with a certain degree of intelligence or with a certain degree of acquired knowledge. The very ignorant, unthinking, unintelligent person has less fear of the unknown than the one who has a smattering of knowledge and a small degree of wisdom. The little child who has not learned much of life has less fear of unknown things and is affected less by his lack of knowledge than the adult who has acquired some knowledge and has dabbled inconsistently and improperly into a lot of subjects which have given him a false or incomplete idea of many important principles. The child who knows nothing of fire does not fear it. The person who has had only a little experience with fire becomes enslaved by the fear of it, while the one who has learned much about it and has had much experience with it has little fear of it, and the same is true of many of the elements and principles of life.

It has been found that as we become better acquainted with the fundamental principles of all natural laws, we become less fearful of the unknown—the unknown principles, the unknown actions of these principles, and the unknown conditions and situations. The greatest expression of the fear of the unknown is made manifest by the average person when he realizes that he is on his so-called deathbed or face to face with the possibility of imminent transition. The realization of the fact that the future state and future conditions across the borderline are unknown creates the most horrifying fears and makes the prospect of transition the most dreadful picture, the most terrifying realization, in the human mind on the part of those who look upon the future state as an unknown condition.

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Despite the fact that every branch, every denomination, and every division of the Christian religion teaches that life beyond death, or the life that follows this existence on Earth is a magnificent and beautiful experience filled with all of the possibilities of joy and happiness, and despite the fact that all of these Christian denominations sing songs of joy in anticipation of their spiritual contact in the future, the average Christian on his deathbed is like the average person of no religion at all in fearing the unknown beyond the grave.

This is not meant as a criticism of the Christian religion, but a criticism of the weakness of human faith. Faith seems to sustain the average human being in matters that are of passing or temporary value, but when it comes to matters that have duration and continuous influence, faith seems to be of little value in the face of a lack of positive knowledge. Only those who feel that they have convincing knowledge of what the future holds in store for them or whose faith is sublime and transcendental, are unfearful of the change that takes place at transition and of what lies just beyond the borderline.

We see this trait of fear of the unknown made manifest when normal persons enter a building or structure with which they are unacquainted and find themselves in the dark and about to cross the threshold into a room that is unknown to them. The fear of what lies just beyond the threshold in such a case is identical with the fear of the future. And there are those who fear taking a journey on a steamship crossing the Pacific or Atlantic because, never having traversed the ocean and having no conviction or positive knowledge of what lies beyond the horizon, they are fearful of it. I have talked with scores of persons who began to express this fear

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the moment the great steamship had been freed from its dock and had pointed its bow toward the eastern or western horizon of the sea. Immediately they began to question what the evening and the morrow would bring, and what would happen in the dark of the night or in case of a storm, or what would happen when one's foot was placed upon foreign soil.

But we have noticed that little children will rush into a dark room or into empty places unconscious of any fear or any hesitancy that might take hold of their actions. Yet after a child has been told something of the dark and given some little knowledge of its dangers or possible dangers, or fictitious dangers, this little knowledge makes him conscious of the fact that there is more knowledge which he does not possess and it is this lack of knowledge that constitutes the elements of the unknown.

Teaching a little child that he must not go here or there because of the bogeyman—a habit that was quite common thirty to fifty years ago—made more children fearful of the unknown than any one other thing, and it had an influence upon them throughout their lives. The fictitious, mythical, fairylike bogeyman of their childhood grew as they grew until he was a Frankenstein of monster size in their adulthood, always just cross the threshold, or just behind a door, or hidden just beyond a veil or curtain and ready to seize hold of them if they ventured too far.

And this leads us to the second analysis of the complex of fear. It is a hesitancy which unconsciously affects us and seizes hold of us in our thinking and acting when we are venturing into new lines, acts, and fields of thought. It affects people in both their business and social affairs, and in

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their home life. It affects young and old alike. Experiences in life which beget wisdom and knowledge are the only things that eventually free such men and women from the influence of fear.

The emotion of fear is not always on the surface and it is not easily recognized as such. Many persons, if not most of the educated and intelligent men and women, have different names for this bogeyman of fear. The most common name for it is *caution*. Other names are *reasoning*, *consideration*, *analysis*, *preparation*, and *forethought*. Those who claim that they have no superstitious beliefs will tell you that the hesitancy they manifest is due to a hunch, whereas in fact it is a superstitious belief that fear is warning them.

There is a vast difference between the hesitancy that results from real cautiousness and the hesitancy that comes from subconscious or conscious fear. One may be thoroughly adventuresome and free from any fear at all even in entering into an unknown field or taking part in an exploration of the unknown conditions of the wilds and explored portions of any continent, or even of entering the mouth of a sleeping volcano, and yet one can be cautious. Being cautious does not inhibit our actions and delay our procedure as much as it causes us to be on guard in consideration of the known things or anticipated possibilities.

Caution, preparation, analysis, and study are excellent matters of procedure in all the affairs of life. They beget progress and are the handmaids of adventure. Fear, on the other hand, frustrates our plans and turns our footsteps backward or enslaves us to our present position and makes us unable to proceed, advance, grow, expand, or develop.

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It is claimed by some that fear is an inherited quality of nature, particularly when the fear complex is strongly developed and not of a subtle, subconscious nature. I will not argue the point, for it may be true that some degree of fear has been inherited through frights and fearsome situations experienced by the mother during the prenatal period, or through the inheritance of cowardice from either one of the parents; but whether inherited or acquired, fear is an emotion that can be overcome and for which we have no excuse, least of all the alibi that it is the result of some experience on the part of our forebears.

Fear is the very antithesis of bravery. It causes us to default in making of ourselves what we should be. It robs us of a divine inheritance far greater than any inheritance far greater than any inheritance from our earthly parents.

Life is a conquest continually from the hour of birth to the hour of transition. Life is not merely a period of acquirement. We do not come into life empty handed and empty minded like a blank book with its unprinted pages ready to be filled with human experiences and with lessons and wisdom which we must learn bitterly or with joy. We come into existence fortified with an inner, divine, omnipotent wisdom that is ready as well as qualified to enable us to master every situation and to lift ourselves beyond those experiences in life which must come to those who are not brave but are fearful. Therefore, our lives are conquests resulting from the challenge of the wisdom and self within to the ignorant and superstitious earthly conditions around us. Only to him who is fearless is the conquest a success and only to the brave is given the palm of reward.

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The divine and cosmic laws sustain us in our bravery while God's consciousness and mind in us provide us with every means to overcome the germs of disease, the frailties of life, and the weakness we have acquired. Without fear in our consciousness and with an open mind and a willing attitude to let the laws of God and nature prevail, our battle against the odds of life is easy. But when fear is given its opportunity to influence us or when we allow its subtle influence to affect us unconsciously by our refusal to cast it out of our being, the conquest of life becomes a long and tedious battle in which the odds are against us to such a great degree that the average human being cannot possibly win the rewards that he should win.

In the first place, the average individual in his lack of understanding and in his wilful refusal to investigate and study the more fundamental principles of our existence does not realize that the fear of a thing animates it, strengthens it, and enthrones it until it becomes a master which whips us and holds us in humble position and inactivity. The moment we allow our consciousness to form a realization of a thing through our fear of it, we create that thing into a reality where before it was nonexistent. By giving credence or consideration to our fear of anything we immediately tie upon our ankles and our wrists the shackles and the chains which the fearful thing has created out of fiction or out of imagination, or out of the superstitious beliefs of the day.

I have seen persons in perfectly healthy and normal condition go aboard a steamship and immediately rush to their cabins to undress and go to bed, out of fear of the possibility of seasickness. I have seen them a few hours later in the night suffering all of the unpleasantness of *mal-de-mer*, and

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I have heard them speak of the disagreeable effects of the rocking and tossing of the ship when, in fact, the ship was still at anchor attached safely and steadily to the pier and had not moved one inch from where it had been for days.

The belief that the ship was to leave at midnight whereas in fact it was scheduled to leave after midnight had caused many to become seasick within an hour after midnight while the boat was still waiting for the rising tide to take it out of the dock in the morning. I have seen persons enter an airplane fully anticipating that the moment they stepped into it they would become airsick, and the influence of this fear made itself manifest before there was any real physical cause for their condition.

Men and women have approached business propositions with a timidity, hesitancy, and an attitude of mind based upon the emotion of fear within them, and from the very start the success of their plans was doomed and each and every failure, each and every incident that delayed them in their progress, and each and every unfortunate incident was easily traceable to the fear that dominated their thinking and their acting. More fortunes in money and in the material things of life have been lost by those who hesitated out of fear than by those who ventured too quickly and without caution. Bravery and fearlessness beget power and a venturesome, optimistic, constructive attitude of mind, and this in turn attracts favorable conditions even when these are some unfavorable ones to be overcome. Fear creates a pessimistic attitude inwardly if not outwardly. And this attitude of mind attracts failure and it inhibits constructive thinking and it makes the mind cynical, doubtful, and creative of

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unfavorable anticipation which in turn become realities that enslave the individual.

There is only one way in which each individual can eliminate from his consciousness the influence of fear. It is first of all by becoming familiar with the fundamental principles of life and establishing a firm conviction in the mind and heart that all of the activities of the universe are essentially constructive and good, and that it is only our angle or viewpoint of some of these forces and operations in the universe that make them have the false appearance of being destructive.

The second point is to establish in our minds and consciousness the absolute and eternal fact that all of these good and constructive processes of nature are the result of the constructive, beneficent, merciful, loving consciousness of God, and that God is love and goodness and that all seeming unkindnesses and injustices are due to our misunderstanding, misinterpretation, or miscomprehension of things as they are.

The third is to become convinced of the fact that man is possessed of the creative power of God and that he is master of his own career and can create, both mentally and physically, the things that he requires, the things that he can image, and the things which will make him what he should be or what God intended him to be.

The fourth is to practice the principles of this faith or belief in the omnipotence and goodness of God and the creative power within man by refusing to visualize that which is unfortunate, destructive, unhappy, sinful, or inharmonious to our best interests.

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The fifth point is to be venturesome and brave in the realization that we can overcome the evil more easily than we can escape the conclusions and creations of our own thinking; that poverty, ill health, unhappiness, misery, and failure in the conquest of life are things that we create if we give life to them, power to them, through our fear—our belief—of them.

The manifestation of fear—even in the guise of hesitancy and caution because of analysis and study—is a sign of weakness and never of strength. The strong are brave and the brave are venturesome. The weak are hesitant and the hesitant are fearful and the failures are of this class inevitably.

Each new venture into the unknown, whether it be the unknown of finances, the unknown of business, the unknown of study and investigation, the unknown things of life, the unknown principles of religion, the unknown labyrinth of mental power, each venture into these unknown things is a victorious conquest and each brings strength to the character, fortitude to the emotions, and encouragement and progress to the mind and heart. Be brave, therefore, and make sure that your hesitancy, your extreme carefulness, your doubts, and your delays for investigation are not the alibis of fear and therefore the balls and chains that hold you in a false place in life and let only the dazzling picture of success and happiness pass before you as a parade upon the horizon while you are entombed in your false position and must watch the parade go by.

THE ROSICRUCIAN ORDER

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques. The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

www.rosicrucian.org

GLANDS—
OUR INVISIBLE GUARDIANS

BY M.W. KAPP M.D.

AMORC

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AMORC

By M.W. Kapp, M.D.

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DEDICATION

TO THE MEN AND WOMEN

throughout the world who are seeking to understand the
physical, mental, and spiritual urges of their beings,

THIS BOOK IS DEDICATED

with the hope that it will serve them in their noble
purposes.

1938

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INTRODUCTION

Every activity of Nature is within Cosmic Laws. There are no miracles. The author and the publishers hope to bring to the lay mind, in simple language, many of the truths now known to science and philosophy and thus pave the way for more truths and knowledge that may be woven into Wisdom.

Surely every thinking mind will realize the need for truths and knowledge. It is only through these that wisdom may be attained.

Falsehood, superstition and ignorance can never lead us to wisdom, nor to moral, mental and spiritual beauty.

There is no standing still in our evolvment. We either progress or retrogress. This law is Nature's edict, not man's.

Man's evolving as far as he has is due to cosmic intuition or poetic genius that has driven him ever on, and mostly upward. All through the ages he has been seeking more light, more power, more happiness and more love.

Science is opening the doors to a more positive advancement for man. It is proving that life's processes for man lie almost wholly within himself and are amenable to control and up building.

In the past man has been taught by exhortations, by affirmation, by superstition, but now we have teaching by proven and demonstrated facts.

Science now knows that the building and evolvment forces within man operate almost wholly through the glandular structures of the body. We hope to bring the known facts of the glandular activities to the reader so that he will understand them and thus be able to live a fuller and more beautiful life.

This volume is dedicated to all who seek more truth, knowledge and understanding.

M . W . Kapp, M . D.,
San Jose, California

FOREWORD

The one great unanswered Question is:—WHAT IS LIFE?”

We are not foolish enough to try to answer that profound question.

All we know is what lies within our consciousness. Our consciousness tells us that each of us is a “Being” or in a state of “being.” If I am a being now, I must have been in a state of being before I arrived on this plane of being, or I must have been created from nothing.

While we may not know what life is, we may study the manifestations of life and profit thereby. From the oldest of philosophies and from modern science we learn that Man has four primitive urges.

The First Urge is for POWER and is manifested from the time the child begins to move about, and through development as a child, and an adult, and even unto old age. In games, in fights, in social preferment, in politics, in finances—always seeking more power.

The Second Urge is for POSSESSIONS and is fostered from the time the child reaches out for a colored rattle on to the possession of estates and all forms of wealth and bodily comforts.

The Third Urge becomes the Love of Life and the Creative Urge. This is the differentiating force. It is the manifestation of the male and female. It includes the urge for parenthood, the love of humanity, the intellectual uplift.

The Fourth Urge is for Spiritual Uplift and understanding of moral beauty and the advancement of human relations and the “God Within.”

If the reader will constantly keep in mind the Four Urges, he will better understand the building and driving forces of the ductless glands.

The study of the ductless glands though a comparatively recent study is a very vital one. These urges are impelling and are only slightly influenced by the voluntary mind forces. A calm nerve or mental state

will aid normal activity. A worried or harried state of mind retards the glandular activities. The emotions of the body come from the endocrine or gland activities.

In the study of these forces and urges within Man, one must always keep in mind the Law of Action and Reaction, or the Law of Cause and Effect.

My knowledge and understanding of the ductless glands and their activities has helped me very much in my 43 years of active medical practice. I wish to express my appreciation of the debt I owe to the work of such men as Sajous, Crile, Cannon, Loeb, Lorand, Berman, Bandler, Milliken, Soddy and many others. These men have brought us a vast heritage.

To play the game of Life well, one needs to know the laws and rules of the game.

Alexis Carrel in his wonderful book "Man the Unknown" calls for scientists, philosophers, economists and teachers to awaken, and to give freely of their knowledge and efforts to uplift mankind. His call has inspired us to bring out the second edition of this story of the ductless glands and our evolvment.

M.W. Kapp, M.D.

Chapter I

DIVINE ALCHEMY

By H. Spencer Lewis, Ph. D.

I AM VERY GREATLY pleased to be able to offer to our members and our friends this unusual manuscript dealing with the glands of the human body. Not only does the matter deal exhaustively with the subject, but I believe it only fair to state that the author of this manuscript, Dr. M. W. Kapp, has had a very remarkable career for many years in Santa Clara Valley and Central California, where his confrères and brethren of the medical fraternity hold him in the highest esteem for his efficiency and his unusual diagnostic abilities and his keen insight into the invisible mechanism of the human body and its functionings.

Admittedly Dr. Kapp has had unusual success with his patients, and admittedly he has had a very definite viewpoint regarding health and illness, and this manuscript of his dealing with the glands of the human body and their functioning reveals why he has been able to assist his patients in receiving the natural, curative operations of nature. He has given not only nature, but the divine forces throughout the human body a greater opportunity to do their normal, creative work, and has been able to point out to his patients why and how they have been doing those things, or thinking those things, or permitting those things in their lives that interfered with this normal, natural, divine functioning in their bodies.

Originally, Dr. Kapp called his manuscript "A Story of How the Lives of Human Beings Are Controlled." In a large sense his title was indicative of what he has really learned and observed. While he has not been a member of the Rosicrucian Fraternity, and he has not received the secret Rosicrucian instructions regarding the functioning of the

various glands throughout the body, he has been by nature and by insight mystically inclined to such an extent that he has been able to observe by carefully studying the lives, and especially the abnormal conditions, of his patients how these glands have actually “controlled” the normal functioning of the entire body. The Rosicrucians have maintained for centuries that these glands act more like “guardians” of the lives of human beings than as “controllers” and yet it must be admitted that a true guardian is also a controller.

When we stop to realize that man in his earthly existence is functioning as a dual being, and that there is a spiritual self within a physical body, and that the spiritual self is there for the purpose of giving man intellectually a sense not only of divine wisdom and divine mastership over earthly conditions, but to guard and control the perfect operation of the physical body, we must realize that there must be also some means of exchange or communication between the spiritual self and the physical self. In other words, there must be some places or points within the human body where the spiritual power, self, and intelligence can transmute its power, authority, and control into the grosser elements of nerve energy, blood, vitality, and human mechanism so that the higher, finer, almost intangible and imperceptible forces of the divine self may be brought down to a rate of vibrations and a form of power crude enough, or material enough, to function through the flesh and bones and other material, chemical elements that constitute the body of man.

The glands have been found to be these intercommunicating instruments, these transformers, or transmuters between the spiritual, divine, Cosmic self and the grosser, earthly and physical self. They bring about within man a divine alchemy. For many centuries the most eminent mystical scientists, who made a very serious study of the rhythmic, synchronous functionings of both the divine and physical self in man’s body, believed that the pineal and pituitary bodies, now known to be glands, were the only actual physical, material organs for such transmutation of a higher force and energy into a more material force. On the other hand, there were those who believed that the solar plexus was the sole gland of importance, and that its function was that of interpreting and transmuting the higher, inspirational,

Cosmic, or spiritual emotions within man into the grosser, material, emotional reactions, and for a century or more the solar plexus was somewhat worshiped and adored as the seat and soul of all of man's higher activities. But when it was discovered that the spiritual element within man is to be found in every living cell of every part of the bone tissue and blood, and that the soul and emotional nature of man is not located in one organ or one part of the body, it became necessary to study man's physical anatomy more carefully and then the many other glands were discovered and given proper attention.

In this book, which we are happy to present to our members and friends, Dr. Kapp has explained, as a medical man and as a medical scientist would explain in psychic and mystical terms, the location and functioning and purpose of each one of these main glands. He has done so in a manner that is not only consistent with what is contained in the Rosicrucian teachings, but is free from the more or less limited technical phrases and definitions of Rosicrucianism so that medical men, scientists, and laymen alike who have not been versed in the Rosicrucian terminology and principles can understand the importance of these glands and their functioning and the other necessary conditions of keeping the body normal in every possible way so that these glands can perform their divine purpose without earthly, material, physical interference.

Speaking of the emotional centers of man's body again, we have found, as have scientists and medical men, that the spleen is just as reactive and just as demonstrative of the emotional functions of man's mental, psychic, spiritual and physical existence as is the solar plexus. This, too, was discovered many centuries ago, and for that reason many popular phrases were invented by the more or less ignorant laymen whereby they expressed the idea that one who was despondent or unhappy or cranky was manifesting a bad spleen. But it is also true that no part of man's spiritual and physical composition can be out of order or out of harmony with the Cosmic rhythm or with the Cosmic flow of vibrations without man's emotions reacting and manifesting the inharmonious attunement.

From many mystical or spiritual points of view the pituitary and pineal bodies or glands may be quite important in certain so-called “psychic” reactions. No one knows better that do the Rosicrucians that these two glands or bodies should be given careful thought in connection with many forms of development of the latent spiritual, or Cosmic abilities of the human being. But then again there is the thyroid gland which, while it does have a considerable importance in connection with the development and growth of the physical human body, and from the physical, medical point of view may be closely related with certain forms of malignant or toxic conditions that are subnormal or abnormal, on the other hand, is important in certain forms and degrees of psychic or spiritual development.

But all of the glands have some relation not only to the emotions within the average human being, but also to the mental tendencies. We are now learning that certain types of criminals are unquestionably victims of certain gland conditions and should be classified as “gland criminals.” The endocrines offer an opportunity for criminologists to definitely foretell the tendencies of a criminal nature on the part of those who have just passed through the adolescent stage and are approaching adulthood.

It is not necessary for every individual to become mystically inclined or to be given to the study and reading of mystical, mysterious, spiritual or religious subjects in order to be benefited by a very careful study of the glands within the human body. Undoubtedly certain forms of extreme religious fanaticism are due to an abnormal or subnormal development, or an atrophied condition of certain glands. But do not allow this to give you the impression that to be devoutly religious, or even to put religion above all other things, is necessarily an indication that you are overdeveloped in regard to some of your glands. The atheist, like some foreign and American medical writers, would have us believe that an enthusiastic belief in, or an enthusiastic adherence to, any doctrines or practices indicates a subnormal or abnormal mental and glandular condition. This is not true. The truly normal, natural person is one who does express and manifest certain very definite, enthusiastic principles, ideals, and desires, and the really abnormal or

subnormal person is one who “takes life as he finds it” and who from day to day finds no ecstasy, no joy, no happiness, no enthusiasm in any one thing that interests a part or all of human civilization.

That those who are enthusiastically inclined toward mysticism and psychic matters may be abnormal is only true if we take a cross-section of the entire world population and make comparisons, because thereby we find that those who are enthusiastically inclined in such subjects are in the minority. But should we assume that the minority in any case is subnormal or abnormal? The line between perfect sanity and the slightest degree of insanity is so flexible, intangible, and indefinite that no one, not even the greatest psychiatrist, can attempt to define it and establish it. It has been facetiously said that all of us—meaning you and I and the rest of the world—are insane on some subjects. By that is meant that a majority of us are more enthusiastic, react more easily to some ideas, some ideals, and interests than do other human beings. But this is not an indication of an abnormal attitude of mind, or an insane attitude or faulty development. It is simply a manifestation of the complexity of human nature, and human emotions, which complexity makes human existence interesting and gives us the manifold manifestations of art and the creative abilities and the beauties of man-made things of a material or spiritual nature.

Even our human countenances, our human attractiveness, and most essentially that intangible something called “human personality” or “personal magnetism,” are the result of the normal and proper functioning of the glands. And that which attracts one person to another is something more than the mere definiteness of the hand-clasp or the deliberateness of the smile, or the wiles of the pleasant words that are spoken.

By knowing our glands and how they function, and by knowing how to live properly, which includes eating, drinking, and breathing properly as well as thinking properly, we can permit these glands to do their very best, and give us every advantage of their divine functioning. Dr. Kapp has very beautifully outlined these ideas in his manuscript, and I especially urge each reader to pay very strict attention to the first twenty or thirty pages of this book wherein many very excellent ideas

are presented for the first time by a man who is above everything else a very strict and careful medical practitioner of many years' experience, and secondly, a keen and excellent student of human nature. With this introductory chapter, therefore, I recommend this book to our members and friends and their friends everywhere. Many books have been published recently dealing with the various glands of the body, and some even dealing with the effect of these glands upon the human personality, but most of them have been too technical, too much like reading a book on physiology or anatomy, and have missed or entirely ignored or negated the divine and Cosmic functioning of these glands and the spiritual side of nature.

I am glad, therefore, that one physician of truly scientific training, and especially one living so close to us here in this beautiful valley, and so greatly in sympathy with the work of the Rosicrucian Order, its research departments, and its Rose-Croix Research Institute and Clinic, is able to add to the bibliography and literature of Rosicrucianism a manuscript and book that will undoubtedly remain in its archives for many centuries to come.



Chapter II

THE ENDOCRINES AND THEIR HORMONES

MAN WILL EVOLVE when he no longer craves the bestial, the barbarous and more physical gratification. When the time comes that he feels the spiritual urge, the intellectual enlightenment which leads to a feeling of exaltation, of elevation and elation (which must and will come to all men at some stage in their evolution), then there comes a quickening of all the moral senses and a consciousness of immortality and goodness.

The superiority of really great or illumined souls, or egos, lies in (1) intellectual acuteness, (2) moral elevation, (3) all embracing optimism, (4) the sense of immortality—or to express it more tersely, Cosmic Consciousness, or the more familiar phrase, realization of “the kingdom of God within us.

Cosmic sense will give us the power over good and evil.

Man has been a long time evolving from his lower states of being. There is still a long upward climb ahead of him. It may be that we have all eternity to evolve in, and the slow method may be the best, but when once one glimpses the beauty ahead—even for a few illumined moments—one becomes eager to evolve rapidly to a higher plane. One cannot stay forever in the state of self-consciousness alone. One must eventually evolve into the Cosmic Consciousness.

Our egos or souls (or whatever you choose to call that which we are) must have the physical body to function or perform in. This can be as pure as the mental or spiritual. We doubt, however, if a clean soul can remain in a bestially inclined body.

To keep the building forces of the body and soul clean and in normal activity is our great hope and aim.

The building or constructive power of man comes through the endocrines and their hormones. The endocrines are the glands, mostly ductless, that secrete and distribute the substances called hormones which control our constructive powers, both physical and mental.

The story of the ductless glands or endocrines and their hormones is the story of the human race in its evolvement and unfolding. This story is not all told. It is just in the telling and cannot be all told until man reaches perfection or complete evolvement.

We hope to bring to the lay mind some knowledge and help in the constructive processes of everyday life.

The main endocrines or ductless glands of the living body are:—the Pineal, Pituitary, Thyroid, Adrenals, Gonads (sex glands) and Spleen. A few glands which have ducts also secrete and distribute hormone substances. They are the Liver, Pancreas, Kidneys, Salivary and Lymphatic glands. We are also learning lately that the Vitamins that are so vital to the nourishment and activity of the body are budded through the glands just mentioned.

The study of endocrines and their hormones is of but little more than forty-five years standing, although about 170 years ago a French savant, Theophile de Bordeu, made some study of the subject but it was not continued long. The Brown-Sequard life rejuvenating elixir made quite a furore 45 years ago. This "Elixir" was an extract of the testicle injected under the skin of the patient. We ll do I remember a trip to the slaughter house with the old family doctor under whom I was studying medicine, and the selecting of a ram's testicle. From it we made the "elixir" and then made injections under the skins of three old men. The old men did not rejuvenate. From the Brown-Sequard furore resulted a more careful study and experimentation, with wonderful gain to humanity.

The human body is built and vitalized by definite chemical processes, well described by science. We do not yet know all the processes of

construction yet we may profit greatly if we study what has already been discovered.

Life forms are an expression of consciousness. As cells evolved, various consciousnesses became active, thus it became necessary that some control of conscious activity be formed, so centers of control developed.

The cells needed control of light reaction, of pigment, brain growth and sex ripening, and so there became a center for all this which we call the Pineal gland. Also there developed the need of nourishment and a center of control for the body building and proper food intake, so the Pituitary gland was evolved. This gland controls the sense of taste and smell by which we select proper foods and reject putrid or unwholesome foods. The size of our bodies and mental power is controlled by the Pituitary gland.

The cells of the forming body needed iron, phosphorus and arsenic and to meet this need came the Thyroid gland.

All this evolving body needed energy control, and a rhythmic movement producer, so the Adrenals were formed.

The single cell was immortal and had power to renew itself perpetually, but when the cells began to try to work together they lost the power of everlasting life and had to resort to reproduction and general creative power. To produce this center for reproduction and creative power, the sex glands (Gonads) were formed.

The growth of the young individual needed care, with a check on some of the glands of later evolvment, especially the sex glands, and there became created the Thymus gland.

A storing place for food, a renovating system and a circulating and distributing system became necessary so the liver evolved and the blood circulatory system and the lymphatic ducts and glands developed.

Thus Nature, or whatever you wish to call the Creative Force, built according to law and order with an intelligence that is astounding to a careful observer. No wonder the ancients said God was “Spirit”, for this

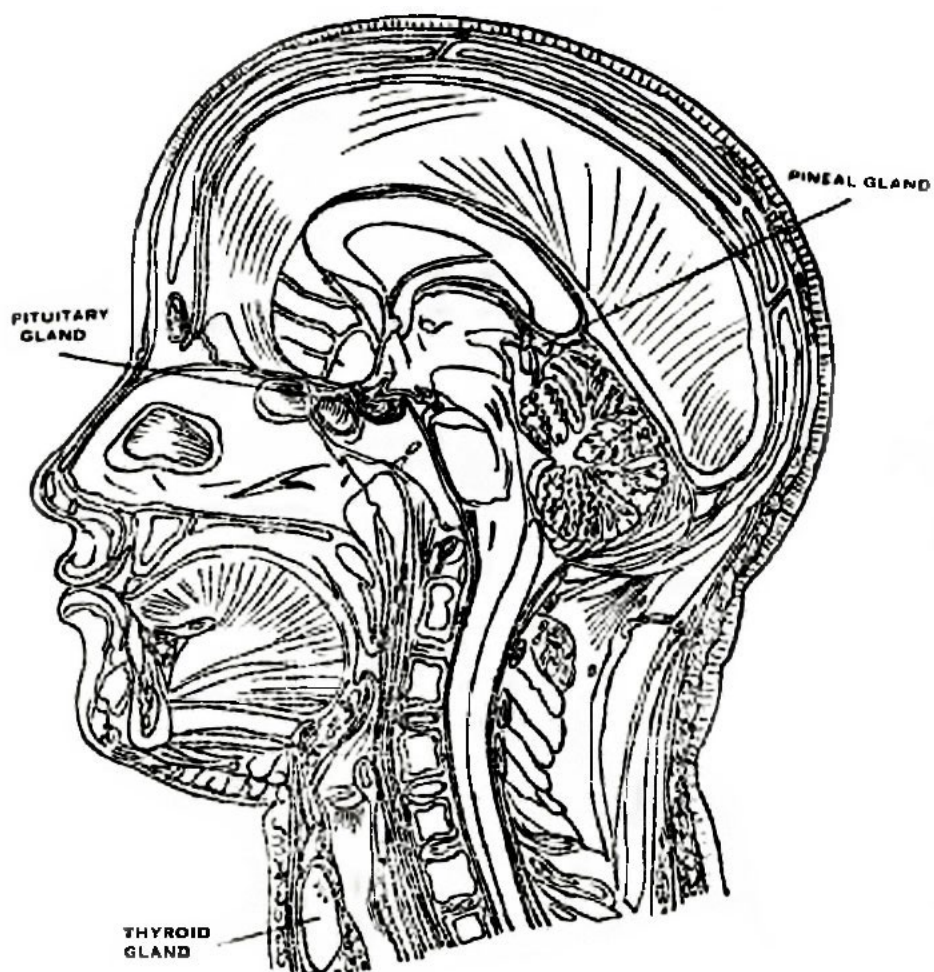
subtle unseen force that builds is so powerful and yet invisible. When a man studies deeply these unseen forces he becomes unconsciously religious.

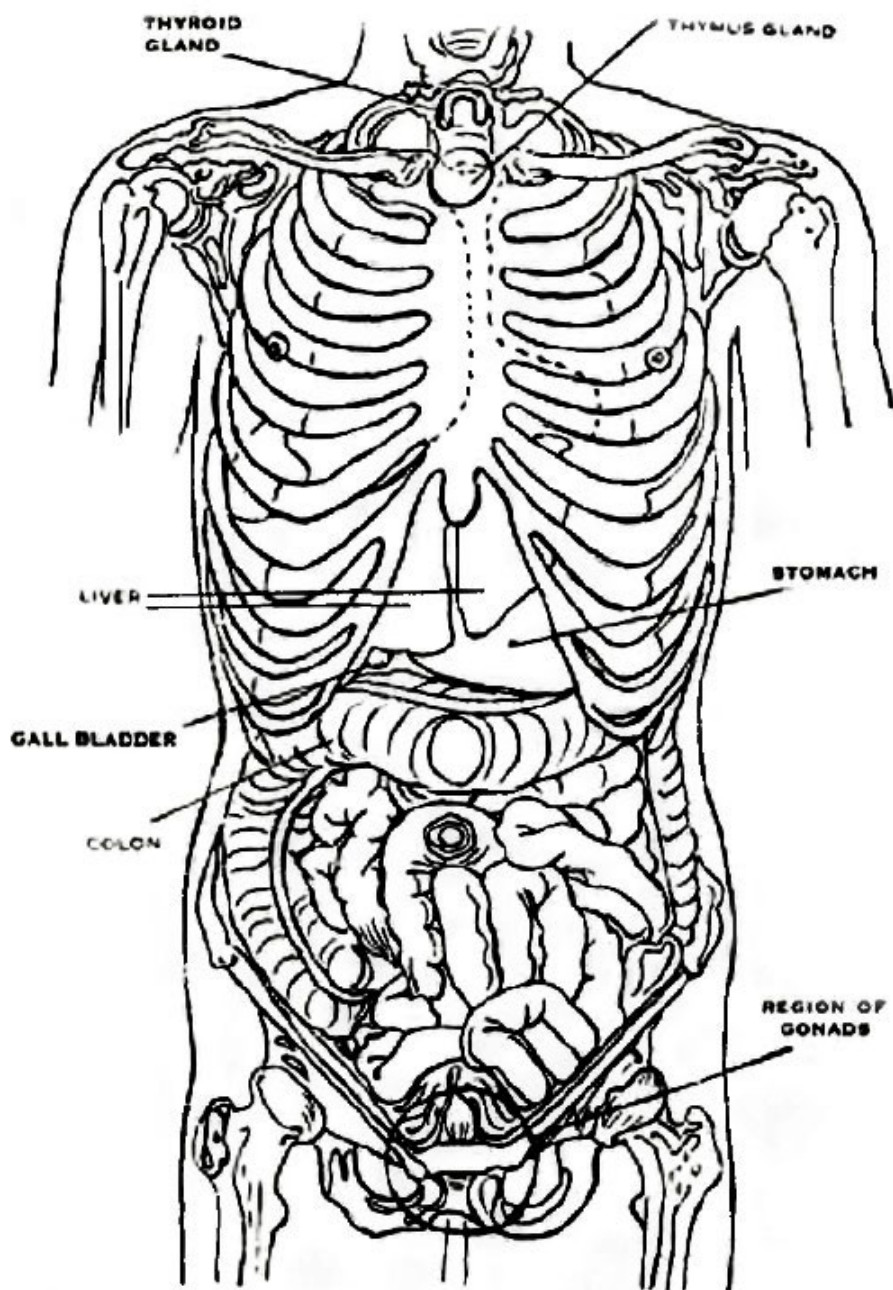
These glands must work in harmony or balance and to do so they needed methods of intercommunication. The chemical intercommunication is the oldest, we think, but soon another method evolved. This we call nerve action. We doubt, if, even now, we know all the processes of conscious relation of the glands and body. There may be vibrations so subtle that the senses do not detect them as yet. When we have learned the method of building and the relation of the glands of the body, then we shall be masters of our whole consciousness.

We had long supposed that the brain was the source of energy and the place from which the will and wish acted, but now we know that the brain is only the depository of memories, communicated to it by some method or process that leaves its records somewhat as the producing needle of the phonograph leaves its record in the wax or composition.

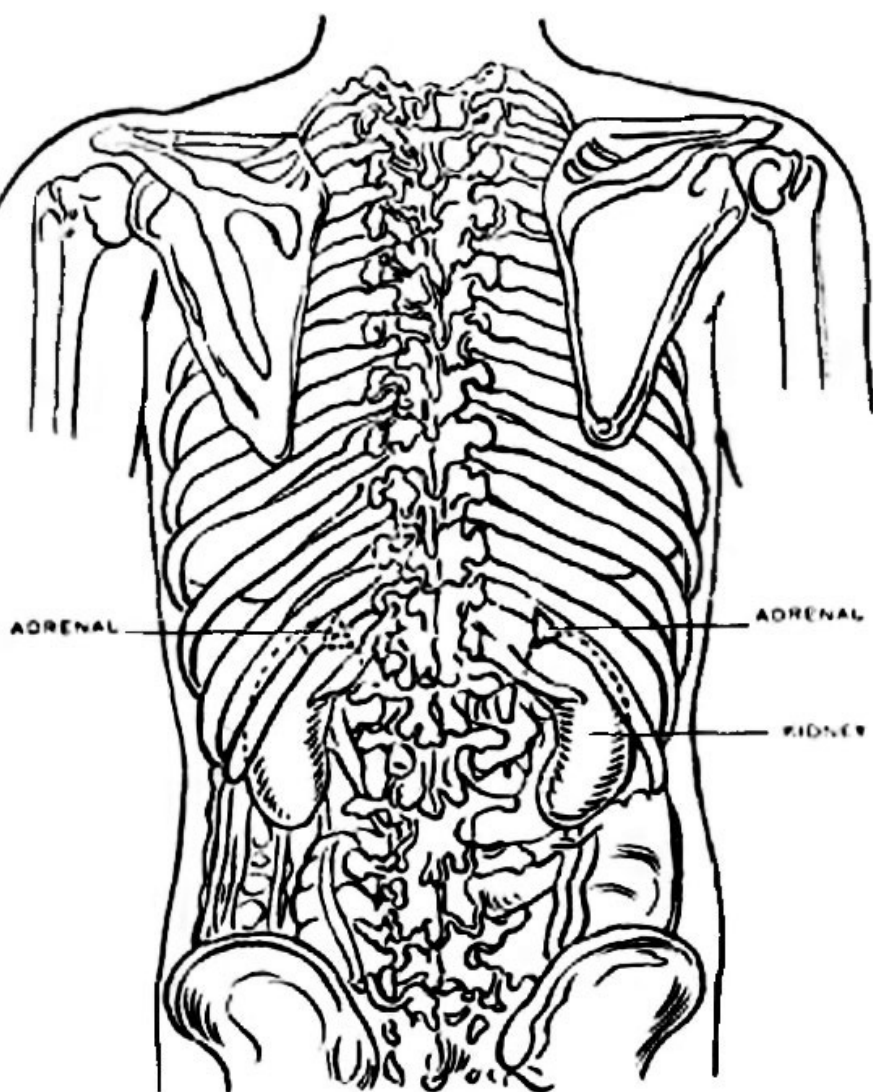
The vegetative system (the gland system) is the seat of the impulses and urges of man. Love is not a result of the thinking mind. It is an endocrine urge. A reasoning mind can help to stabilize love but the impulse of love does not come from conscious thinking. So with hates, fears, etc. Man does not start war by his reasoning mind. It is the primitive urges due to the endocrines that start wars. No sane reasoning mind will ever wish to kill. You can see why we need to build the conscious or reasoning mind. We need to study the sub-conscious mind, which is our building consciousness, so that we can direct the building forces constructively and helpfully.







Front View of Location of Body Organs



Rear View of Location of Body Organs

Chapter III

LOCATION AND ACTION OF THE GLANDS AND ENDOCRINE SUBSTANCE

Pineal Gland

The pineal gland lies near the center of the brain. It is very small, not much larger than a grain of wheat. Mystics tell us that it is the bridge between the higher planes of consciousness and the physical plane of expression. Tradition tells us that it is the remnant of a *third eye* used by man in his earliest development. Descartes claimed that it was the seat of the soul. We know that there are cells in the pineal gland like the retina of the eye.

Life is built around lime salts and the X-ray reveals that the pineal gland contains small grains of sand or salts. In disease the amount of sand in the gland is largely increased. In cases of tumors of the pineal gland there have been wonderful developments in sex and mental attainments and even in spiritual and loving affection. This gland helps in holding the sex in abeyance in childhood and aids in the ripening process of sex after puberty. In childhood it probably acts with the thymus gland. This gland seems to be the balance of control for the action of light upon the pigment of the skin. "It is the light within that reflects the light without." The pineal acts in conjunction with the adrenals in skin pigmentation. It also acts in conjunction with sex glands and brain.

Pituitary Gland

This gland is about the size of a pea and lies at the base of the brain behind the root of the nose in a little bony cup or cradle called the Sella Turcica or Turkish Saddle. If this cradle is too small the development of the gland is retarded and the person is very apt to be one of moral and intellectual inferiority. The condition of this cradle can be demonstrated by the X-ray. The gland is composed of an anterior and posterior part. Each part has a distinct and separate origin, history, function and secretion. It is a sort of male-female combination. The anterior portion is a proliferation of the mouth area—the taste and smell sense area. The posterior part is an outgrowth from the oldest part of the nervous system.

The pituitary gland is often called the somatic brain for it seems to be the center of the subconscious action. The pituitary gland can be traced from the most primitive form of life to man, and is the same in all planes. This gland and the salt of the blood we have brought all the way in our development from the sea to our present state. They dominated us then as they do now. The pituitary gland is a veteran in the ductless gland class and probably the most important in man's development. Its extirpation means death in a very short time. It has been called "Nature's Darling Treasure" because it is provided with a skull and within a skull for its protection. Here we have an intimate meeting or mingling of the internal secretions and nerves though little is known of its nerve supply. We doubt if much of its fineness of action is as yet understood. Experimentation has proven that the secretions from the anterior lobe of the gland stimulate growth of bone and connective tissue. The posterior lobe secretion controls the tone of the tissues of the intestines, bladder and uterus. It also controls the salt content of the blood.

Salt aids in the electrical conductivity of the system. Pituitary extract raises the blood pressure and causes action of the kidneys and milk secretion of the breasts. If given hypodermically, it causes contraction of the uterus, aiding in expelling the child in childbirth. No other gland can take the place of the pituitary gland.

The anterior lobe has a balancing power over sex and creative force. The skeleton is dominated by the anterior pituitary and we have giantism or dwarfism depending upon the development and secretion of this lobe. Excess of anterior lobe secretion and lack of posterior lobe secretion makes the giant. An excess of anterior lobe secretion with an excess or increase of posterior lobe secretion makes the mental giant. This type is usually tall, bony and strong. The sub-pituitary person is usually fat, lethargic, short and dull and sexually impotent. Also apt to be an epileptic.

The pituitary controls the periodicity of sleep. An active pituitary means alertness and wakefulness. A tired or dulled pituitary means sleep or hibernation and general dullness. Feeding of the gland products is not yet as satisfactory in results as we might wish. There is something about the chemistry of it we do not yet know. Hypodermic medication seems to be rather active in results.

In pituitary excess the person is typically tall, lean (cannot fatten him), with a tendency to high blood pressure and sexual trends and great mental activity and initiative. Sometimes irritable but of great endurance. The pituitary is the gland of continued effort.

When the cradle (Sella Turcica) for the pituitary is too small we get under development of intellectual and moral sense. Persons so afflicted are called pathological liars for they have no sense of truth. This condition also aids in producing Morons.

The Thyroid Gland

Is located just below the larynx and is composed of two lobes lying on either side of the wind pipe and connected by a "bridge" just below the Adam's Apple. It arises from the same tissue and almost from the same spot as the anterior lobe of the pituitary gland. It has a great controlling force in the growth of man's body and its sustaining power. The thyroid acts upon the growth of the inner and outer coverings of the body—skin, hair, glands, and mucous membranes. It is the builder of the nerves and brain tissues. It is essentially an energy producing organ. It forms the greater part of the iodine or iron and phosphorus

and arsenic of the system. Iron for the general system and to aid in the electric energy and conductivity of the system; phosphorus for the nerve and brain centers; arsenic for the skin.

In the lower forms of life the thyroid was a sex gland. It is now a link between the sex glands and the brain. It is so intimately connected with the sex glands or gonads that it is influenced by sex excitement, or menstruation or pregnancy. The thyroid is the gland that produced land animals and is very important in the evolution of forms, and also progression. The feeding of a thyroid to a Newt transforms it into a Salamander—a land breathing animal. Tadpoles will not develop into frogs if their thyroids are cut away, but the evolvement of tadpoles into frogs can be hastened by feeding of thyroid substance.

The thyroid is also very necessary for the development and evolvement of a higher consciousness and psychic powers. Thyroxin, the active principle of the thyroid is pure iodine. The thyroid secretions are the controllers of the speed of living. The more thyroid the faster one must live. That is, there is a greater intensity and capability of living when the thyroid is active. The Cretin is a person with a great lack of thyroid secretion and is slow of movement, clumsy and awkward and stumbles when going up stairs. The Cretin seems to have no soul or at least it does not develop until the thyroid develops. (By soul we mean a mental and spiritual condition). Many Cretins would become fine adults if they were fed thyroid extracts and given proper food and had good surroundings.

The pituitary gland keeps the salt proportion of the blood the same as that in the sea. The thyroid keeps the iodine proportion of the blood the same as the iodine of the sea. These proportions and elements have come all the way in life's evolvement from the life in the sea and still hold the balancing or stabilizing power of the body, physical, emotional and mental. The proportion of iodine is one drop to four and a half barrels of blood or of sea water.

The Liver is the greatest user of iodine of any organ in the body. Without thyroid secretion there can be no physical unfoldment, no function or faculty, no complexity of thought, no learning and no responsive energies.

Excessive thyroid secretion as a disease is called Exophthalmia and a lack of thyroid secretion is called a strumous or cretin condition. Thyroid secretion increases gastric peristalsis and hastens all metabolic changes. Fine teeth usually indicate good thyroid activity. Dry scaly skin usually means inferior thyroid activity. When the activity of this gland is normal the person's ability to throw off poisons or infections is much greater than when the thyroid is defective. Thyroid is the great energizer. Its normal presence makes life worth while and its absence takes all the joys out of life.

The Adrenal Glands

The adrenals are two in number. They are cocked-hat shaped glands just over the kidneys, about as big as the end of one's finger. Like the pineal, pituitary and thyroid they have no ducts but are very vascular so there is much blood carried to them and the adrenal secretion is carried away in the blood stream to all the tissues of the body where it is used.

Each gland is composed of a cortex or outer portion and the medulla or inner portion, called the core. The cortex is derived from the same tissues that formed the sex glands. Vigorous or fighting animals have a large cortex or outer part of the adrenals as for instance the lion, tiger, buffalo, etc. Timid animals, such as the rabbit, have a small cortex. There is a very close relation between the adrenals and the gonads or sex glands. Before birth, disturbances such as tumors in the adrenals, are supposed to be the cause of hermaphroditism (both sexes in one). After birth tumors, or disturbances in the adrenals, cause premature sex development. Children of three or four years of age with such disturbances often appear as 14 or 15 with the characteristic sex conditions of that age: voice, hair growth, strong muscles and general virility. There is a close alliance between the brain cells, sex cells and adrenal cortex cells.

Adrenal secretion (called adrin or epinephrin) energizes the muscles of the body and very especially the muscles of the circulatory system and the digestive tract. The adrenals seem to get their potential energy from the thyroid output of iodine. In excessive action of the thyroid we

get excessive adrin or epinephrin and, from that, excessive stimulation of the muscles and especially the muscles of the heart and the rest of the circulatory system. The heart will pound like a trip-hammer in an exophthalmia case. Adrenal secretion is often called the enzyme of enzymes (an enzyme is a digestive ferment). It supplies the base for saliva, pepsin, hydrochloric acid, liver, pancreatic and intestinal juices. The adrenal cortex acts upon the pigment cells of the body. In diseases of the cortex of the adrenals the skin becomes dark or pigmented or bronzed. This is called Addison's Disease.

Death follows quickly upon the removal of the adrenals. There have been found cases of apoplexy of the adrenals and the action was similar to the action of apoplexy of the brain. Adrin or epinephrin is the product of the inner portion of the gland, the medulla. The secretion promptly raises blood pressure when injected into the system. Adrenal secretion tenses all the tissues of the body. The adrenal flow is brought to excess by pain, fear, excitement, rage, or any of the painful emotions. (Every one has at some time in life felt the tenseness of body under great stress of emotions.)

The adrenals are glands of combat. They are the evolvement from the "Fight and Flight" age of man. Nature has evolved all the glands and tissues as they were needed, but as man developed individuality and with it selfishness and greed he arrived where he no longer ran with "the pack" to hunt. He wanted the best of things and separate from the rest of the individuals. To get the best of the other fellow he was always ready to "steal a march" or "put one over" on his fellow-man and this led up to the "Fight and Flight" condition. That is, he had to fight with all the fury of his power or run away with all his power. It was "tooth and claw" or fleetness of foot, that was the law of self-preservation or rather self-satisfaction. Excessive adrenal secretion was absolutely necessary for activating force in the "Fight or Flight" condition. Excessive use of any of nature's forces will sooner or later pauperize those forces.

In spite of our boasted civilization we are still in the "Fight and Flight" age. Our fighting and running away may not be as crude as the cave man's but it is still as destructive to the body and soul of

man. Our jealousies, hates, fears, struggles for wealth, power, position, our lusts, and superstitions all call upon the reserve supply of adrenal secretion—the fighting or energizing secretion—until the glands are exhausted and we wonder why so many die of heart disease (over heart action), Bright's Disease, diabetes, tuberculosis, cancer, and other diseases of diminished resistance. "Americanitis" is the result of our rapid living, or our refined "Flight and Fight" era. The system is under constant shock and the reserve energy is under call all the time. Shock is a blow to the emotions from fright, anger, worry, surgical operation or injury or some unpleasant experience. Under too long continued stress the ductless gland system or endocrine system ceases to function and the adrenals stop sending out the supply of epinephrin, which is the tensing fluid, and the heart slows, the blood vessels relax and the brain loses its blood and unconsciousness follows. The skin turns white because the blood is no longer driven to the surface and a general condition of collapse ensues and if adrenal secretion is not supplied by artificial means or the latent forces within the person given a chance to recuperate, death will follow.

Unconsciousness has been the turning point for the recovery of many a patient. The emotions and fears were for the time cut out and their inhibiting power was dispelled and the latent powers within the endocrines had an opportunity to assert themselves. Joy, hope, love, religious fervor and other inspiring emotions have freed the endocrines and given them an opportunity to act harmoniously and constructively. Life is too strenuous and, when we learn the things that the endocrinologists are trying to teach, we will play fair with the forces within us. When we live so fast, we are in a constant state of shock though we may not be in a faint or unconsciousness. We are in a lessened state of consciousness because of our tenseness than we would be if we knew how to be calm and harmonious in our being. Our tenseness of living causes us to suffer with fatigue, nervous exhaustion, sensitiveness to cold, loss of appetite, cold hands and feet, and a loss of the zest of life. We have mental inability, tendency to worry and weep and, as we said before, a general condition of "shock." All the glands are involved in shock but the adrenals are the specific glands of shock. The person with insufficient adrenal gland action is very apt to succumb to diphtheria and severe fevers.

Men who have an excessive supply of adrenal secretion (not exophthalmic) have great energy and unless well balanced by the pituitary are apt to be cruel and dominating and are often given to great sex excesses. The excessive-adrenal persons are among the politicians, bankers, captains of industry, and leaders of men. They are the men with terrific driving force. When there is a good pituitary balance with strong adrenal supply we get the great thinker and man of fine power, with gentleness and fine ideals.

Excessive adrenal supply in a woman makes her masculine and neutralizes her ovarian secretion. Such women become the leaders and command responsible positions. It is a safe bet that the first woman President of the United States will be of this type, or at least an anterior pituitary-adrenal centered woman. This type of woman is also prone to growth of hair on her face and body.

After all wars the nations involved are always in a state of shock. Men and women are not normal. Waves of crime and excesses follow every war. Women become more masculine from the constant shock of their adrenal endocrines. The adrenal arousing of the men turns them to sex excesses for expression of force or even to crime. Advocates of war say we need wars to arouse the evolving forces within man. We do not believe it necessary to arouse the brutal to evoke the poetic and spiritual side of man.

The Gonads (Sex Glands)

The gonads of the female are the ovaries, breasts, and uterus and in the male they are the testicles, the penis and prostate gland. They are the generative or reproductive glands or sex endocrines. They are of external and internal secretion. The ovaries produce the ovum but they also produce an endocrine substance that vitalizes a woman and makes her feminine. The testes have as their external secretion semen which is the spermatozoon carrier and which is stored at the prostate gland. The internal secretion of the cortex of the testes is the male energizing force and that which makes him really male. It is the male endocrine.

Early life was reproduced and perpetuated by budding or fissure. That might have been enough to perpetuate life and mankind but the Great Consciousness seems to have created farther for some purpose. Something more was needed to evolve individuality and differentiation. From some Great Wisdom came the evolvement of sex individuality and sex differentiation with characters of negative and positive expressions. Sex urge has caused some of man's extremest individualistic or selfish traits.

Before the advent of sex, food was the only urgent need of life. Now more is required; sex pleasure, sex selection, finer foods, the sense of beauty, personal adornment, the urge for ever more and more expression. Sex has produced ideals. There are different characteristics for male and female. Sex has lifted man above the commonplace, but it has also been the greatest source of brutality. "Man has always been most brutal to himself in the name of the ideal." Castration was one of the first surgical operations and most often done in the name of religion. In early ages children were castrated and thus prepared for the profession of eunuchs or slaves. In all ages it has been a religious rite by some fanatical sects. Even at this day there are cults in Romania and Russia that practice castration. To a scientific mind it is mighty hard to conceive of a Creator that would love the handiwork of His consciousness any the more for being mutilated. Yet in all ages there have been fanatics that believe in perverting the natural expressions of the Great Creative Force.

In a person castrated before puberty, no sex characteristics develop. The male voice stays high pitched, no hair grows on the body and obesity and mental sluggishness prevail. The eunuch is lazy, suspicious and undependable. In the female that is castrated before puberty the pelvis does not develop, the breasts do not swell, the voice is low pitched, the mind is dulled and the masculine type is produced. The castrated male become female and the castrated female becomes male in type. Experiments on these beings have shown that if an ovary is implanted in a male eunuch his general characteristics become female to a great degree. If a testicle is implanted in a female eunuch the characteristics will soon become male. If an ovary is implanted in a female eunuch the person will take on the whole appearance and

characteristics of the female. If a testicle is implanted in a male eunuch the functioning of the male will be brought into expression.

The normal man is one with normal male gonads. The normal female is one with normal gonads of the female. The manly man and the womanly woman are the normal functioning man and woman.

Eunuchs have more brittle and weaker bones than normals. The ovaries regulate the lime distribution in the female. Excessive pregnancies cause the terrible cases of osteomalacia or soft bone deformities that are so common in the densely populated districts of Europe and Asia. The frequent pregnancies use all the lime reserve and the bones suffer. Many women suffer with teeth trouble during pregnancy. In the males the testes (also called interstitial glands) regulate the lime of the bones and strength and stability of the bones. The powerfully boned male is usually very virile sexually.

Some of the endocrines act as accelerators to the sex glands and some act as inhibitors. The thymus is said to hold the sex in abeyance and the adrenals accelerate the sex expression. The thyroid and pituitary also play a great role in the expression of sex.

The prostate gland, which is the storehouse for the seminal fluid, lies at the base of the bladder and surrounds the neck of the bladder. Its complete function is not understood, but it must have some influence upon the nervous system for when it becomes inflamed the man becomes irritable, despondent and even suicidal. The author has restored many men to normal activity and function by treating the prostate. Sexual excesses are supposed to be largely the cause of enlargement of the prostate, as also is gonorrhea with its after effects.

The ovaries are supposed to erupt an ovum every 28 days which is taken up by one of the fallopian tubes and conducted to the uterus where it must meet the male germ (spermatozoon) if a new life is to be started. There is no stronger urge expressed in life than the effort for the male and female germs to meet. The breasts play an important part in the female expression. They form the food for the newborn child and they have an endocrine faculty that aids or normalizes the menstrual function.

The uterus is the female sex organ where the fetus (child) is developed and prepared for its advent upon this sphere. Just what the endocrine influence is, science has not yet found positively, but we do know that when a woman has an inflamed uterus, she is irritable and usually depressed and generally neurasthenic. There is an intimate alliance between the post-pituitary and the uterus. A few drops of post-pituitary extract injected in the circulation will cause intense contraction of the uterus. This knowledge has been of great value to the obstetrician in the delivery of the child and holding the tone of the viscera. The reasoning mind cannot yet conceive how or why at just the correct moment there is freed in the system an excess supply of this post-pituitary endocrine substance that finds its way to the uterine cells and causes rhythmic contractions and thus expels the child and contracts all those blood vessels of the uterus that have been doing such big work for nine months.

The Thymus Gland

The Thymus gland lies just below the thyroid gland and behind the upper chest bones. There is not enough known, as yet, of the action of the thymus but it seems to be the dominating gland of child growth before the time of puberty. It inhibits the activities of the testicles and ovaries. Castration causes persistent growth of the thymus. Removal of the thymus or its inhibition by the X-ray hastens the development of the gonads. The continuance of the thymus after puberty causes peculiar actions of sex expressions. Repulsive and degenerative practices come invariably from thymus-centric persons. The thymus prevents differentiation and stops the transforming into positive sex expressions, either of male or female. Feeding tadpoles thymus substance prevents the evolvment or differentiation of the tadpole into a male or female frog. In thymo-centric persons we get the homosexual cases. The male does not become fully male and as there is so much of him still potentially female he will care more for the society of the male than for the female. The female will still be potentially male and so enjoy the society of the female most. The thymus seems to be the child bodybuilder, supplying many of the elements that build the structure. The thymus begins to regress at puberty so it is supposed

that the gland is the gland of childhood growth. In animals whose thymus has been removed the lime or calcification processes become retarded. The thymus seems to dominate the lymphatic system.

The Parathyroids

The parathyroids are composed of four tiny glands, as large as wheat seeds, in or near the thyroid gland. Removal of the parathyroids is followed by great excitability of the nervous system. The action is much as if an overdose of strychnia had been taken. They are called the glands of tetanus. The chief function seems to be to control the calcium metabolism, or the lime salts of the system. These glands seem to be necessary to the steadiness of nerve and muscle control. They seem to be the agents of detoxification. There is always a lack of parathyroid endocrine secretion in lockjaw, epilepsy, paralysis agitans and convulsions of epilepsy.

Other Glands

The Pancreas is the controller of sugar metabolism. This gland has a duct that carries its secretion to the intestines where its enzymes control and complete digestion.

The spleen is a ductless gland of which little is known except that it plays a great part in the detoxification of the system.

The liver is one of the most important glands of the system. It is the storehouse and the clearing-house. It is here that the food is finally prepared for its advent in the circulatory system and where the broken down particles of the system are renovated and again made fit for use if possible. It is a gland of internal and external secretion. The external secretion is bile and is thrown by a duct into the digestive tract. The internal secretion is sent direct into the circulation.

The kidneys are glands of excretion, mostly, as far as known. There are some investigators who claim that they also supply an endocrine substance that affects the general system.

GLANDS—OUR INVISIBLE GUARDIANS

The lymph glands are chains of glands connected by lymph ducts and are scattered throughout the whole system. The lymph ducts are a system of vessels that carry the broken down particles of tissues and the food lymph back to the liver where the final renovation takes place. The various glands along the chain of ducts have a renovating power and evidently have activities that are not well understood.

Too much food and refuse, with poisons of some kind, often cause enlargement of these glands and make good foci for tuberculosis and cancers. The writer has seen many cases that seemed like tuberculosis of the lymph glands entirely recover from regulating the food supply and stopping auto-intoxication.

The salivary glands are the glands of the mouth that pour out the saliva and start the starch digestion of the food and maintain moisture of the mouth and throat.



Chapter IV

AN INTROSPECT—THE MYSTICAL LAWS

WHEN ONE STUDIES the action of the physical expressions of man it almost makes one feel that man is purely animal or physical or mechanistic, but more careful analysis proves that man is more than merely physical. To play, to work, to reproduce are common to man and animals. To create is human only and is the link between the human and the Divine. As we said before we cannot conceive of a creation without a Creator. How could we have all the immutable laws that control all creation without a consciousness greater than our own to evolve all this? We have, as yet, sensed no human consciousness that seemed able to evolve all the vast universe. That it was all chance is equally impossible to conceive. We cannot help sensing that some vast force or consciousness is expressing itself.

Man seems to be a consciousness within this vast consciousness that is ever trying to express himself, sometimes intelligently and more often blindly. We know that there is an intelligence or consciousness within man that is higher than the mere animal. To find that higher consciousness and intelligence is man's supreme work at present. "Know thyself" has been the adage for centuries. Our great desire should be to know and when we know, to transmit the knowledge to higher planes of expression.

As we learn the laws of the lower forms of life we are learning the actions of the higher forms, for the teaching "As above so below and as below so above" becomes very vital as we gain more and more knowledge and wisdom. The deeper we peer into the mysteries of Nature the more we are reminded that the four fundamentals mentioned in the foreword are true and that every phase of life's expression is within the fundamental laws.

Man is linked by the tie of cell, blood, bone to every expression of life in the sea, jungle, forest, plains and cities. Man is a branch of the tree of animal or beast nature. But there is more than beast there. Every cell of the body has its consciousness and knows what to take as food and what to eliminate. The liver cells have the liver-cell consciousness. The muscle cells have the muscle-cell consciousness. The skin cells have a consciousness quite different from the liver, muscles or any other cells and know how to act as skin-cells and would be lost if transferred to the liver or the muscle. Man is a differentiation from other animal forms and consciousness. He is all right as a man but all wrong if he tries to be a lion, or a horse or fish. Man must be true to the impulses or consciousnesses that have built him so far in his development. He is still bound by his needs and the needs of his ancestors which function through his endocrines—the ductless glands. His hates, loves, superstitions, food desires, lusts still dominate him largely. Slowly, oh, so slowly, he is seeking freedom from his limitations. Reason and spiritual guidance take long to establish. That something called the Spirit of Christ is so slow in developing in man.

As we begin to understand the full evolving force of the endocrines we will gain true freedom and soul growth. Reason and the Divinity within must become the guiding force of man. Man must have freedom for himself and for his fellow man. In the ages past man has enslaved his fellow man and lived a predatory life. There have been those high up and those far down. It is time for the law of normals and this will come as we gain knowledge of the laws of building normals in physique, mind and spirit. We must know the laws of involution, evolution and continuous life. As we study the endocrines we know that man can be the architect of his own destiny. Mystical Science will do more for the up-building of man than has been done by the religions of the world. Religion is the expression of but one phase of man's existence. Mystical Science, such as Rosicrucianism, reaches all the phases of man's functioning and being.

Science has taught us positively that man's physical form and mental attainments are controlled by his endocrines which are the products of the ductless and other glands of the body. The length of limbs, the kind of face, the shape of the pelvis, the color of the skin, the tone

of the muscles, the mental activity, the inheritance, all are because of the endocrines. Races are small or large according to the actions of the endocrines which in turn are influenced by environment.

Napoleon shortened the stature of the men of France by the killing off in wars of the biggest men so only the smaller men could breed and reproduce. Also the nervous strain on the adrenals and other glands of both men and women inhibited the proper growth of the offspring.

How shall we build the bodies and characters of men? Do you know of a better way than to study and know the orderly arrangement of the forces expressed in man—which is mystical science—and being guided by the truths there found?

So far we have treated the glands as if each stood out separate from the rest, but they *never function separately*. Each influences the rest of the chain. A physical shock or mental shock will soon involve all. The endocrines are the directors in the corporation of organs and tissues and consciousness of the being called man. There are sub-committees that control certain organs. The growth of the brain is presided over by the adrenal, thymus, thyroid and pituitary. They decide the size, the number of cells, convolutions and speed of its chemistry or action. The sugar metabolism is presided over by the pancreas, adrenals, liver, thyroid and pituitary.

These glands or directorates may be co-operative or antagonistic. The thyroid and thymus are antagonistic. One inhibits the other (this is illustrated by feeding the tadpole thymus to prevent differentiation and the feeding of thyroid to speed his development).

The thyroid and the pancreas are antagonistic.

The thyroid and the ovaries are co-operative. The pituitary and the thymus are antagonistic. The pituitary and the adrenal cortex are co-operative on the brain and sex cells.

The ideal condition of mind and physique is when all the endocrines have a correct balance. This is called “Harmonium” by the Rosicrucians, when their interplay is normal. That would require normal environment. While normal environment would seem like

Utopia yet we must have the creative mind to try and develop the correct environment. We have no other way of function or expressing self but through the body and mind. Mind is but a consciousness. It is not something separate from our being.

We have two minds in our being: One is the reasoning mind and is called the conscious mind; the other is the sub or unconscious mind. It functions when the reasoning mind is at rest and is the building force of the body and mind. This subconscious consciousness is the positive impelling force of man and is expressed in the endocrine system. It is called by scientists the vegetative system, and is supposed to be a lower form of action. The vegetative or endocrine system is the consciousness of the ages of involution and evolution of man. The impelling forces within man come from these endocrine expressions. Our emotions are the actions of the endocrines. The reasoning mind has no emotions. In fact it is a question if a man's mind is as yet capable of any great reasoning, for all his reasoning is so tinged by the impulses from the endocrines that they overshadow the supposed reasoning. Most of man's reasoning is but seeking proofs to go on thinking as he has in the past. If he is a Christian he seeks proof for his belief and finds the answer in the impulses of the past recorded in his endocrines. If he is a Jew the process is the same, as also it is if he is a Buddhist or Mohammedan. He loves and hates not by any reasoning power of the mind consciousness but by the deep impulses of the endocrines. We unconsciously absorb the arguments that come in our every-day contacts. That is environment.

We must make a new era. An era where we will know that as we have evolved we were dominated by bodily processes, animal impulses, savage traditions, infantile impressions and numerous traditional and conventional reactions, and now we must use clear reason and clear thinking and transmute the knowledge of the past into wisdom and spiritual life for the future. We must leave behind the exhortations of the past as to the impurity and baseness and vileness of the physical body. We must learn that a clean soul must have a clean body to function through, if the functioning is to be clean. Men, like animals and plants, go on, generation after generation, living as their progenitors have lived, for the vegetative system has reasoned very slowly and has acted

only from necessity, but we have arrived where we know that the past is not the sole standard for the future. Our past is too full of fears and hates. We need to become truly mystical and seek more light.

We said before that the brain is not the exclusive seat of the mind. It is only one unit of the intelligence system of the body. The glands are the tuning keys that lighten up or tighten up the driving forces of the system. This tone or driving force of the system is called the kinetic drive and is registered in the consciousness of the glands which is the so-called subconscious mind. This system is interrelated by chemical processes and through ganglia of nerves of the sympathetic nervous system to the solar plexus and other plexuses and the brain. Your wish or your will is not a thing of the thinking mind, but is a matter of the standards of the glands or endocrines, or the so-called vegetative system. If we know a man's internal secretory composition we can predict very accurately the physical, mental and spiritual makeup of the man. Also the general lines of his life, disease, tastes, idiosyncrasies and habits.

The past action of a man will give his endocrine standing. Customs, morals, ethics are the endocrines. Our evolvment is the story of the ductless glands, and the Cosmic mind will be raised only as the power of the individual mind is raised through the functioning of the endocrines and the reaction upon the mind. Our thoughts affect the endocrines as also the endocrines affect the mind or brain. Foul thoughts affect the endocrines. Foul and decaying products of digestion act upon the ductless glands or endocrines and may plunge the person into deep melancholia. Narcotics may for a time transport the person to realms of bliss through exhilarating action upon the conscious and subconscious forces. A sudden word or shock may act as poison. Loves, hates, fears have their depressing effect or exhilaration as the case may be. Diseased endocrine glands will affect the thinking mind of man and color his thoughts. Diseased gonads will cause the mind to dwell on matters sexual. Diseased gonads will cause irritability or a state of fear. Diseased thyroid will cause depression if hypo-thyroid, and a greatly excited condition if the thyroid is a case of hyper-thyroid.



TYPES OF ENDOCRINE PERSONS

THE NORMALLY BALANCED endocrine human being is rather rare: There are as many different types of unbalance as there are endocrine glands. Our environment and possibilities for expression are still too inhibitive. When man finds the freedom he is ever seeking, then will he find balance.

The Thyroid-Centered Personality

The normal thyroid personality has bright eyes, good clean teeth, symmetrical features, moist flushed skin and a temperamental attitude toward life.

The hypo-thyroid or lack of thyroid personality is usually below the average in height with a tendency toward obesity. The complexion is sallow and the hair dry and the teeth irregular. The extremities are cold and bluish, the circulation poor.

The intellect is pretty sure to be dull unless the pituitary is large; the mind may be fine but the energy will be always lacking.

The hyper-thyroid (excessive thyroid) person is the ruddy, live wire type. Active and energetic, fair complexioned and magnetic. The thyroid regulates the speed of living. It promotes the activity of the adrenals and in that way produces the activity of the system. The thyroid centered person is usually the restless, active, perpetual worker who gets up early, works all day until late at night, then goes to bed and plans the work for the next day and then complains of insomnia. These persons are very susceptible to shock and worry or grief and their friends will be surprised that such energetic persons should so

quickly become invalids and subject to various forms of psychosis, especially melancholia. Shock inhibits the endocrine secretions, iodine, phosphorus, and arsenic of the thyroid, and with it goes the break of normal interplay between all the other endocrines, and an especially live wire becomes derelict on the ocean of emotions.

Pituitary Centered Type

The hyper-pituitary or the sufficient or dominant type is usually large with large, long bones and the frame is dominantly "bony." The eyes are wide apart, face broad, teeth broad, large and unspaced. The chin is usually square and protruding. Large feet and hands and early growth of hair on the body and a thick skin. Usually well sexed and aggressive and precocious and self-contained. There is usually an acute sense of rhythm. The features are not usually symmetrical. Abraham Lincoln is the extreme type of the pituitary centered person.

The hypo or inferior pituitary type is small, sometimes with very delicate skeleton, rather prone to fatty tissues and weak muscles, with prominent or protruding upper jaw, dry skin, small hands and feet, abnormal desire for sweets, subnormal temperature, pulse, and blood pressure, with poor control of the vegetative (ductless gland) system, mentally sluggish, dull, apathetic and backward, losing control quickly, crying easily, discouraged quickly and having no stamina.

In the pituitary centered person much depends upon the sella turcica or the cradle of the gland, whether large and roomy or small and restrictive. Also the other glands' development aid or retard pituitary development.

Much depends on whether the anterior pituitary or the posterior pituitary is dominant. In the male the anterior should be dominant, and in the female the posterior. Also with the anterior pituitary the testes should be allied and with the posterior pituitary the ovaries should be conjunctive or allied. The anterior pituitary and the ovaries dominant would not be a good combination. It would make the masculine woman. The posterior pituitary and the testes dominant would make the feminine man.

When the posterior pituitary dominates in a woman and there is good ovary support, the build will usually be rather slight and delicate, the skin soft, moist, roseate. There will be a fondness for children with rather an emotional tendency, in fact the ideal feminine type of woman. The unstable post-pituitary female is unstable in all of her expressions. Craves excitement, constant change and a new pleasure every minute.

Wars, excessive excitements, excessive sex sensualities, improper dress, improper foods have produced many unstable post-pituitary types.

Many men are post-pituitary centered and are often the poetic type, the musicians and very emotional. They are usually short, round and stout. Here we have the henpecked husbands and lovers. They often are beautiful characters, but lack aggressiveness. They should be understood, not bullied. Many women are anterior pituitary centered and so become the aggressive type and fill men's places in the business world. They too should be understood and not abused.

Adrenal Centered Type

Hairy, dark, masculine, primitive and strong. Here we have the slave driver for he has such a sufficiency of driving force he can drive others. Among the high salaried persons and men of great energetic positions we have the adrenal centered type. The adrenals, in conjunction with the pineal, control the pigmentation or the darkening of the skin. The dark skinned and red haired persons are typically the fiery adrenal centered persons. In persons that lack adrenal secretion influenza or diphtheria are most easily contracted. They have a lack of immunizing force. The person that has a good adrenal supply with good thyroid and pituitary action can lead the world. He can be a master among men. Brain fag is often due to adrenal fag. The adrenal type among women is masculinoid.

Moles on the skin are the product of the adrenals. The adrenal insufficient is weak, irritable, lazy and apt to be neurasthenic, and has loss of appetite and a general lack of response to stimuli of all kinds.

Growth is slow in an adrenal insufficient and he cannot be driven or hurried. Children that lack the adrenal secretion before puberty often awaken to good energy when the rest of the endocrines develop—especially the sex glands. This fact should be understood by the educators of the land. The children that have not a sufficient supply of adrenal secretion cannot learn well and cannot be driven to learn. They will lack also the iodine and phosphorus supply of the thyroid endocrine secretion and thus the brain conductivity or the registering force in the brain will not be there and you cannot expect a child to register impulses unless the medium for impression is supplied. You would no more expect the phonograph receiving horn to register the vibrations of sound without the wax or composition plate for the needle to act upon than you would expect a mind to register without the material on which to register. Educators have much to learn from the endocrine system. The educators have acted upon the supposition that the brain was a recording disk upon which they could pour impulses and have them register. The iron, the phosphorus, the lime salts, and all the subtle agencies of the endocrines must supply sufficient balance or the brain and general kinetic forces cannot act. Schools, like churches, have been places for inhibitions instead of activities along the natural paths of expression. The hope for the future in education and religious expression is for the doctor, teacher and the preacher to pool their knowledge and forces and educate along the lines of least resistance, which is nature's way toward full expression of consciousness.

Gonad Centered Type

This subject cannot be adequately handled in a book for the general public until the general mind is less sensual in its outlook.

It is the sex glands that make the male and the female types of person. Masculinity and femininity are expressions of the interplay of all the internal secretions. The testes and ovaries only give certain tendencies. There is no absolute masculine or absolute feminine, for there is still much of both within us. This will be understood if the reader will remember the action of the pituitary gland in its anterior and posterior aspects. The testes and the anterior pituitary make the

dominant masculine person and the posterior pituitary and the ovaries make the dominant female. When the thymus gland has prevented the full development of the differentiated sex glands then we get continuation of the two sex expressions within the one person. Here we get the homo-sexual person. (See thymus gland.)

Sex seems to be due to chemical reaction, and depends upon the number of chromosomes in the cell of the egg. The male has 22 chromosomes and the female has 24 chromosomes. Also lime salts play a great or dominant role in the development of man and woman. The male is more stable in lime salts action. The female is more unstable because of the periodicity of her life—menstruation, pregnancy and lactation. These draw on the lime salts reserve. The male is bigger and stronger because of these facts. The eunuch is one in whom sex has never developed because of castration, and he is always childish in feature and mind yet reaches senility when yet young. He does not have the lime salts that go to making stability. There are also infantiloids, who are persons that have not been castrated yet are infantile in sex development. They are much like the eunuch. We also find infantiloid tendency is invariably toward homosexuality. Homosexuality is defined as the desire to associate with one's own sex or where sex pleasure is most greatly expressed with one of the same sex.

History tells us of various cults of homosexuality. In many cases homosexuals were produced by unnatural means of inhibitions and sex irritations until all natural sex expressions were impossible. These were used in religious orders or as prostitutes for orders or sects. Even to this day there are religious orders that consider it a part of their religion absolutely to inhibit every sex impulse, and while these orders contain many brilliant men, for they work off their sex energy in mental attainments, the average person of the cults is nervous, suspicious of all men and women, and becomes very self-centered and very rarely becomes a great leader of men. Real "he" men do not readily follow a feminine or suppressed type of man. Neither will really feminine women follow or respect the feminine type of man. Men with strong anterior pituitary, strong adrenal glands and weak sexual glands are apt to be very cruel and destructive in their expressions. Repression in the male will often start the feminine trend and in females start the masculine trend.

The ideal normal man is the man with strong sex power and a well developed anterior pituitary with the balancing power of the post-pituitary normal, and strong adrenals. This is the man that will be creative in his work, kind in his actions and yet have a driving force that will meet and break down all barriers to his progress. This is the type of man that will be loved by both men and women. He will be a man's man up to higher planes, for he himself will be constantly man and also a woman's man. He is the type that will live striving for that which is best and highest. In him will be the poetic genius that drives him ever on and on. He will be able to realize the four great principles of life and can transmute his knowledge into building his physical, emotional, mental and spiritual expressions to the very highest. He will become the super man and then the master.

And similarly will evolve the woman who is truly feminine and well balanced in the sex and other endocrine glands. This truly feminine woman will be the medium for unborn lives to enter this sphere and through her, in conjunction with the perfect type of male, the incoming life will not be handicapped but will be free to evolve as the Creator has directed.

The history of man's expression on this earth has been one of cycles of profligate abandon to excesses followed by periods of terrific inhibitions. After an age of wanton excesses there went forth from Mt. Sinai the command of "Thou shalt not," and due to misinterpretation there followed a period of asceticism and inhibitions that we are still suffering from. These thunderings from Mt. Sinai have been interpreted to mean that all physical expressions were impure and unpleasant in the sight of God, and yet this same God by the same teachings caused all the impulses that drove men on to expression. Science will soon step in and by natural teaching will bring mankind to a realization that every expression of consciousness may and must be pure and uplifting. Man's creative force is essentially a pure force and just as necessary and sinless as the eating of food. Eating of food may be as unclean and excessive as the sex force. The young men and women have not been taught to know and live their creative lives. They have learned to sneak and steal and abuse their God-given forces. We have treated our hogs and cattle better than our children. To teach children simply to

suppress all their lives is as productive of results as to try to blanket the crater of Vesuvius to keep it from erupting. The eruptions will come and the cities will be destroyed.

Science will teach how to stabilize man's excessive vegetative (endocrine) system and produce a race of balanced men and women. Our instincts, which are the subconscious intelligences of the ductless glands, will lead us on to normal expression if they are not wrongly inhibited. We have been taught to live "by faith alone" and I do not belittle faith when I also demand that I may be led to live by the law of all life, which is the law of action and reaction, or the law of cause and effect. Rosicrucians call this "Karma." Man can understand the creative laws if he will only study and learn. The secondary characteristics of the male are: Hair on the face, skin coarse and lean, muscles powerful, bones heavy, bass voice and generally aggressive.

The secondary characteristics of the female are: Hairless face, skin fine and plump, relatively weak, bones light, treble voice and usually reserved. Woman's expressions are rhythmical. They act with the tide and moon phases. This may be traced to the posterior pituitary which in turn may be traced to the time when the pineal gland was an eye.

That creative force of man is largely centered in the sex endocrines is proven, for in all eunuchs that were so made before the sex ever developed, there has been no creative energy ever developed. In the past there have been many cults to inhibit sex expression but for the future, science will teach that he who inhibits all the endocrine impulses of his being will be as impure and unholy as the being who indulges in excesses. The mind and higher spirit of man cannot develop when the prime creative force is destroyed. (In a later chapter we will show that sex expression is not mere copulation.) All the endocrine expressions should be pure and not excessive. Man cannot evolve through lusts or excesses nor through inhibitions.

Just at present there is a frantic effort being made by some men and some doctors to find the perpetual fountain of youth and some think they have found it in the gland transplanting process. It is the usual fool effort of men to outwit the laws of nature. Transplanting of an ovary or a testicle may give added impetus to the sex expression, but

in the long run it must only wear out the general system the faster. It will be the plaything of the idle rich and sensational doctors for a time, and it may possibly add a few months or even a year or so to the sense pleasures of the few who can pay for the mutilation of some poor unfortunate, but the immutable law of “Karma” will not be made sport of, nor can it be cajoled by money. The “Temple of Myself” is holy ground to our way of thinking and the effort to find ways to continue mere sensuality is very disgusting to us. The endocrines that are not abused will stay fine until very old age.

We do not wish to say much about treatment with endocrine products which is getting to be the rage at present by doctors and by quacks or proprietary concerns. We wish to give this warning that it is best to go very carefully. If you have any endocrine trouble consult a man or doctor who really has made a study of the subject. The mere feeding of a gland product cannot correct the trouble. There is some law of life being violated when the supply is not normal. The thing to do is to find what law is being violated, then correct that and then find the best method of arousing the forces within the glands. It may be that all that is needed is mental or emotional calm. It may be that exercise or more sunlight and air is needed, or it is just possible that you are using your vitality too fast and are in the state of “Fight and Flight.” It may be that you do need some endocrine products, but it is not safe to use them indiscriminately. The science of supplying deficient endocrine substances is not fully developed. The object of this story of the endocrines is to make the laity a little more familiar with the building forces within the human temple and the sacredness and the possibilities of life’s evolution.

Thymus Centered Type

Up to the time when the permanent teeth are through, the thymus is the dominant gland. This age is to six or seven years and here the child form is very alike in both sexes. Then slight differentiation begins though no marked changes take place until the time of puberty. At this time the thymus functions less and less and the sex and other glands begin a greater development. When the gonads are fully

established, the thymus is supposed to have become inactive. But often the thymus goes on functioning for some unknown reason (probably some inherited trait or lack of sex growth) and then we have a person whose whole life will be dominated by the thymus gland (Thymo-centric). The features will stay rounded and child-like. The ruggedness of the sexual or pituitary type will be missing. In this type we get the "angel children" that are so delicate and fair of skin and features that they seem to be not of this earth, and their movements are all grace. Novelists seem to delight in describing this type of child. It is not a normal child.

The thymus centric is handicapped for life's stress as the body is usually not strong and is subject to being easily shocked.

It is the proverbial "good" child that "dies young." They often die suddenly and without apparent reason. They do not stand operations well. Puberty is hard to be established in one of this type.

There is still some disagreement as to the action or lack of action of the thymus after puberty. The most common opinion seems to be that a persistent thymus after puberty tends toward producing the feminine expression in the male and the masculine expression in the female that is, a partial castration takes place. Increasing the interstitial secretion of the male thymo-centric will establish a better masculinoid, and supplying the female interstitial secretion will establish a better balanced female. The thymo-centric is to be pitied and science will soon come to his aid. The thymo-centric will often wonder, and so do all his associates, why he is not like others. There is the peculiar complex that the male thymo-centric will want the society of the male more than the society of the female which is not the case with the normal male. The normal male naturally seeks the female companion. The thymo-centric female will have the complex of preferring the female society to that of the male. The normal, fully developed female will naturally desire that the male will seek her and desires male companionship.

Homosexuality (desires for one's own sex) may be concealed, but it often is frankly conceded. This sex complex complicates the social adjustment of the person. It often and usually makes it difficult to train the boy in the male expression of his life, be it play or work, and

the girl stays hopelessly "Tom boy." The pituitary also seems to be unable to function properly to assist the person to correct reactions. This child will be apt to be a late childhood bed-wetter and will have a very small sense of the proprieties of life. In this class we get the pathological liar or unconscious liar and the child that will steal and promise not to do it again and in a few moments do the very thing again. There is no sense of responsibility. He may not be vicious but is just generally irresponsible. Even the tissues are unstable and subject to tuberculosis, meningitis and all children's diseases. The author personally knew a lawyer who was a typical thymo-centric case. Even in common conversation the man would lie when the truth would have been far better. He had the typical rounded child features though of rather tall stature. He was well developed mentally and a good talker, but irresponsible. He was quite the Oscar Wilde type. His irresponsible habit of life caused him to be sent to the penitentiary. We now know that the man was not really criminally inclined, but this undeveloped side of his life was his downfall. The time will come when we will treat as sick, the morons, the endocrine deficient and most of the men that we now condemn to prison for life and make brutes of. The spiritual vision will give us the insight to the actions and reactions of life expressions.

We will some day know how to develop the sex and pituitary glands and endocrines so as to cure the thymus dominant case. It is in these thymo-centric cases that we get men that love men, and women that "marry" women. The thymo-centric is apt to be generally weak and knock-kneed, flatfooted, fragile, with poor circulation and handicapped for life. It is claimed that alcoholics, drug addicts, criminals and degenerates belong largely to this class or type. There is no stability and so an ever restless seeking for something to satisfy and nothing satisfies. They are the misfits of life. They do not fit into the normal scheme of things.

If the pituitary and the thyroid become well developed the thymo-centric person may become rather brilliant. This lawyer we mentioned was very brilliant but very eccentric. We find a great many epileptics among this type. Napoleon was somewhat the thymo-centric type though his anterior pituitary gland was his driving force. When that

failed him he failed. Napoleon was an epileptic. He had small sex development. He had no real love for women. They were merely a convenience. His posterior pituitary was not well developed and his adrenals were, so he was cruel in makeup and brooked no sentimental interference. He was not religious. Many of the great adventurers and restless experimenters of the world were thymo-centrics. Mohammed was an epileptic.

It is claimed that our murderers and suicides come from this type of beings.

Oscar Wilde was another type of the thymus centered person. He was brilliant and wrote some of the most beautiful things in the English language, yet he was sent to prison for his homosexual practices among boys.

Most of the thymo-centrics are not brilliant. They are more commonly the common brutal type of misfits of life.

Improper mating of parents often is the cause of the thymo-centrics. As two positives will usually produce a negative, so if two pituitary centered persons mate and reproduce, the offspring is very liable to be thymus centered. This may explain why so often the offspring of two very brilliant people will be so common and irresponsible. Or two money-mad adrenal centric persons will have a puny, weak (mentally and morally), degenerate child. The normal offspring can only come from a mating of the normal male and normal female.



Chapter VI

CONTINUATION OF TYPES

AS WE STUDY the actions of the endocrine system we realize that it is due to their unbalance or abnormal action that we have the various abnormal human beings. When the building and activating forces of the ductless glands (endocrines) are normal we have normal human beings. We will note some of the outstanding peculiarities of unbalanced endocrines.

Pituitary centered persons are liable to headaches and eye trouble, for in mental activity the blood is sent to the brain more intensely and the pressure on the pituitary is the result.

Nietzsche was very brilliant but unstable pituitary-centered and was subject to intense headaches and later in life was mentally unbalanced.

Darwin was a neurasthenic pituitary-centered person. His adrenals were very lacking in power. After his gonads became less active his adrenals became more active and he was able to do more work. Men and women often are more vigorous after the menopause.

Many neurasthenics are pituitary-centered with failure of normal balance of the thyroid, adrenals and gonads.

One of the finest pituitary-centered persons of history was Abraham Lincoln, but he was endowed with wonderful balance in all the other glands. He was strong and powerful, yet gentle, tender, patient and kind. It is the unbalanced person that is erratic, cruel, coarse and undependable.

The time is not far distant when criminals, degenerates and the outcasts of society will be understood and taught to take their places where they can function in harmony with their surroundings or be reclaimed so as to take their place with normal men and women. A man or woman who is suffering from lack or excess of the endocrines

that cause terrific urges, is sick and needs an understanding doctor, not a jailer. They spread disease as a typhoid or a diphtheria carrier spreads disease. Would you put a typhoid carrier in prison? No! You would cure the trouble.

So with people that have unnatural urges and tendencies. The cause of the unbalance will be found in the endocrine system. The cure will also be found there, and not in prison. Life is action and will be expressed. To find normal expression is man's duty and pleasure. Abnormal expressions of life do not tend to pure happiness. Normal expressions do. Every step of the daily routine of life, every phase of happiness, of thought, or feeling is an episode in the endocrine reaction of the individual. How can the mind work normally when the factors that build the mind are defective? The endocrines build the mind. The endocrines build the physique. Your evolvment depends upon the activities of the endocrines. You are building for eternity now. If physical science is true in its claim that nothing is ever destroyed, that it only changes form, and if metaphysical science is true in its postulate that life is continuous, then we must go on, reasoning from the law of action and reaction or cause and effect, that the causes that we start now will be the effects of the future. Who can tell us positively where the effect ends?

Our teachers and preachers need to know the laws of the endocrines as well as the doctors. The teacher that can understand the cause of the impulses or lack of impulses of the children in the school room can lead and control the children through a grind that was not unlike the old cider-mill where large, small, wormy, bitter and sweet apples were ground to a homogeneous mass and squeezed until dry. We need a system that will grade the pupils much as a prune or orange grader, where every grade will be put where it belongs and can be properly handled. Under the correct system the culls can be taken care of and put to such use as they are fitted for. The analogy is not absolutely correct, for children are not like apples or oranges, they have souls that need developing and must have a chance. If the thymus gland is at fault it can be helped by shrinking the gland with X-ray or feeding gland substance. If there is sex irritation the cause should be found and removed. If the cradle of the pituitary gland is too small (the

X-ray will reveal it), then feed tissue salts or better foods for developing endocrines. Study the thyroid for excess production or lessened supply of iodine or phosphorus or arsenic.

The psychoanalysts claim that all our urges come from the sex complex. There is still a doubt if this is true. But it has been proven amply that it is the sex forces that produce the creative and imaginative qualities of mankind. Also the judgments. A castrated person has no will power or energy. He also has no judgment, so we know that the gonads play an important part in will and judgment.

The constructive imagination is due to a good balance between the anterior and posterior pituitary gland, with correct sex balance. We have thyroid moods, adrenal moods, ante and post pituitary and gonad moods. When we get absolute balance of the glands we will no longer have these special moods.

There must be forces as much more subtle than the endocrine as the endocrines are more subtle than the mind and physique. May we not hope to find some day the subtle forces that cause us to catch the thought forces that impel us onward and then learn to build ourselves with positiveness? We are still too unstable.

Man has evolved through the unconscious but it is now time to aid by using the conscious. A wish is never born in the brain alone for the brain has no power to charge itself with energy. It can only store and transmit, for the source of energy is in the endocrines. The ancient philosophies taught that Devachan (Heaven) was a place where the physical and emotional part of man had been cast aside and where man lived in the mental state alone. All desire was cast aside and life was just a contemplation. Thus man contemplated until the desire came to enter again the realm of expression for more knowledge and experience, and he again took on an emotional or astral body and a physical body and descended to the earth plane where he again mingled with the evolving people and gained knowledge and wisdom and learned to help his fellow men and become a master among men. Thus he took numerous rounds on the "wheel of necessity" and through vast cycles of experience he became as one that had all knowledge and knew God.

One cannot contemplate the workings of the human in all his phases and expressions without feeling that there are some vast forces beyond the things that science has yet demonstrated, and that we, as human beings, have a very intimate connection with the ALL EXPRESSION.

We believe that we have come closer to solving the connection between the here and there, through the knowledge of the endocrines, than through any other source. We get nearer to the soul of things. "Acuteness of perception, memory, logical thought, imagination, conception, emotional expression or inhibitions and entire content of consciousness are influenced by the internal secretions." (Berman) Soul consciousness lies just beyond.

Though no wish is born in the brain it is through the thinking mind that we will have to find balance and the final uplift of this plan of action. When the thinking mind is fully built then we will be ready for meditation and transmuting the knowledge we have gained into wisdom. Through wisdom we may gain adept ship, which is real self-mastery. The brain or thinking organ is built and made active through iodine, which gives electric conductivity, and through phosphorus, which is one of the most vital ingredients of the brain. These are furnished by the thyroid gland, so it must be healthy. The creative energy is furnished by the sex glands and the pituitary gland, so it is important that these be healthy and normal in action.

Fear, anger, hate and love, courage and desire for service are of visceral and endocrine origin, but the brain or thinking mind is the recording place or the transmuting organ, and like the phonograph record it can only register the impulses that are sent to it and can only send out what it has recorded and meditated on.

Hunger is not a cerebral manifestation. It is visceral. Fear and anger involve the adrenals. They are the glands of combat. Courage comes from a good anterior pituitary and strong adrenals. The maternal instinct comes mostly from the post-pituitary as also do the social and some of the creative instincts. Sex libido and passions are related to the testes and ovaries. Sympathy and curiosity are functions of the pituitary. The instincts of self-display and self-effacement and pride and shame are of thyroid origin. Thyroid is an energy producer and

we live fast or slow according to the state of the thyroid. Memory is due to a good iron content of the brain, and iron is a product of the thyroid. The pituitary seems, however, to be the preserver of memory. A child may have a good memory but poor judgment, for its pituitary and gonads are not yet fully developed.



METHODS OF DEVELOPING THE ENDOCRINE GLANDS

THE PITUITARY GLAND can be stimulated by deep nose breathing. The Rosicrucians have taught this for years and have proved it by their mystical exercises. The blood circulation of the nose and the base of the brain are intimately connected. Singing that vibrates the base of the nose and brain will vibrate and stimulate the pituitary gland. The ancients pronounced the sacred word so as to stimulate their vital forces. (The Rosicrucians still use definite “vowel sounds” for this purpose.) They even warned against pronouncing of the sacred word by one who did not understand the potency of its power.

The thyroid is the organ of emotion, so calm and poise is essential to its development. Lately we have found that static electricity and the X-ray can do much in stimulating and inhibiting the action of the thyroid. We ll-balanced tissue foods are necessary, such as fruits and vegetables.

As the driving force of the adrenals derive their power from the thyroid iron, it is necessary that the thyroid be normal and the fear and anger element be controlled.

There are two ways of remaining young: One is by keeping the thymus and pineal glands dominant and so being juvenile and undeveloped, and the other way is to keep the sex glands normal and able to function, and being fully mature. When society will attain a pure mental attitude toward life's functions and when the subject of normal health can be taught in the schools so the children will get a comprehensive view of the building forces within them—the

endocrines—then will the oncoming races become more mental and spiritual, for they will understand their impulses and control and use intelligently the God-given forces within themselves. No progress can be made, however, until the masses will understand that the physical part of man and the physical functions of man can and must be as pure as any mental and spiritual expression of man. A pure soul can function better through a pure body than through an impure or foul body.

The human body in its development unveils and reveals the records of your past lives. What does your body reveal to you? Purity, love, high-minded aspirations, sweetness of contact with your fellow beings, or lust, greed, hate, sensual gratification and ignorance?

If a child is well born and has the liberty to express itself, its endocrines will most likely be normal. Of course, the child must have normal mental and physical food. A judge said recently that it is physical energy that drives lads into mischief and crimes. Certainly it is physical energy that drives on any child or grown person to self-expression of any kind. The judge himself would not be a judge if he had not had a superior energy that helped him to claim the place he now occupies. See to it that the lads and lassies have a normal way of expressing their energies, for they are God-given and they too may be judges or occupy prominent places. Do not throw inhibitions about them until the forces within them drive them on to criminality. Boys and girls are wonderful imitators and they express life very much as their grown-up brothers and sisters do. They are often not so discreet and thus get into trouble.

Glands can only develop normally under normal conditions. Energies pent up within a person will have expression either openly or secretly.

Next to the food impulse is the sex impulse. Sex is the creative force as we have said before. This creative force WILL NOT be denied if the person is to stay alive and active. To suppress it would make a race of eunuchoids. We want a race of active, virile men and women. How can we attain this? By giving the race ample opportunity to develop its creative energies. Sex is expressed not only in copulation. Sex expresses

its energies in multitudinous ways. Play, fight, study, painting, singing, decorating the body, religious fervors and catalepsies, football games, baseball games, bridge parties, gambling, hard work, home life, etc.

Children and grown-ups that are denied all healthy forms of expression will seek expression in secret, and that invariably leads to the wrong use of the sex expressions—masturbation and liaisons. These facts we know as true, for they come from living in several communities where the young were denied all dancing or any form of amusement, but going to church twice on Sunday and sitting still for two hours of tirade, and all getting together of the young was by sneaking when the old people were asleep, and the result was just as we have stated.

There will be mighty few young people who will not be eager to live splendidly, when they are taught the actual truths of life and their driving forces that are trying to express themselves. They will give heed to the laws of cause and effect and will hold their sex expressions to normal expressions, and thus gain control of themselves and their lives, and live beautifully. We must learn control and proper sex use. Ignorance and complete inhibition or complete abandon will not bring happiness. Knowledge and poise will do it.

All nature at this age is keyed to the law of sex. The flowers, the plants, the insects, the animals and the human animals are all living under this law. Why should we not study the law?

“The science of sex is to know how to produce the most perfect bodies. The philosophy of sex is to know the purpose of bodies and make the best use of them. The religion of sex is to lead quality to intelligently become unity.” Science, philosophy and true religion teach the purity of sex and by this is our only hope of regenerating the race.

A scientist was once asked why he knew so much about the fly. He said it was because he put himself into the consciousness of the fly.

When we put ourselves into the full consciousness of man we will know more of man. We have been putting too much consciousness into Gods, angels, fairies, genii, and supernatural states and in lands,

houses, food, fame, honor, clothing and GOLD. All these are good in their places but they are not the most vital things of our expression. We plead for a fuller consciousness of TRUTH, KNOWLEDGE, WISDOM and LOVE that will lead us on to greater unity with the INFINITE INTELLIGENCE. We must learn to correlate all the forces within ourselves. The endocrines are our building forces and through these we develop mental and spiritual or creative power and all those who have knowledge along these lines will be able to build themselves to a finer state and help all the rest of the hungry humanity to evolve. We must evolve. It is the law. Why wait to be driven to evolvement, why not be aggressive in evolving?

We must learn the effects on us all (as individuals and as races) of hate, fear, anger, jealousy, business worry, quarrels, shocks; and of hope, faith, happiness, laughter, service, interest, religion; and of alcoholics, tobacco, teas and coffee, drugs that are not foods; and of all pure thoughts and evil thoughts and lusts and indiscretions and of a well-poised life. We must learn to be honest with ourselves. You cannot fool the endocrines. You can radiate what you wish. The power is within you.

The Temple of your Soul should be a pure temple. It should be holy ground. It should be a temple of joy and happiness. YOU can make it the Cathedral of your soul.

We must get away from the destructive forces of the "Fight and Flight" evolvement. We cannot build the human system and consciousness unless we learn to stop inhibiting our natural forces. Sickness is but an inhibition of the natural forces of man. There will be no sickness when man finds mental and physical freedom. Wars brutalize men and stop the normal interplay of the endocrines. The endocrines will do their constructive work when the personality of man gets out of the way. To construct building forces we must use all the forces at hand. We need to study the food problem and the clothing and housing problems. If we are to utilize all possibilities to evolve super men we need to know the constructive qualities of the endocrines substances as food, of medicines that are constructive and surgery that is helpful. Also the electrical and light, constructive and

stimulating forces. We must learn to put aside the inhibiting forces of wrong thinking. Many cults have within the last few years been built up on the need of freeing the mind forces. The medical man has fought these cults, not recognizing that the urge for the freeing from thought-inhibitions was deeper seated than any cult has yet expressed. The cults have done much good by their teachings and yet (as ever within a creed) there have been limitations fastened upon these cults themselves by personalities that have all but destroyed the really good effect of the teachings of the cults. Spiritual and mental healing have very often caused a calm within the person and in this great peace the endocrines did their normal work, and so the person became healed. Functional as well as organic diseases have been cured by the calm of mental and emotional exaltation or peace. The ideal doctor is one that knows all the forces of the physical body and also the activities and power of the mental and spiritual and emotional planes. The perfect doctor or healer is like the perfect man—still in the evolving.

To recognize that the healing or building forces are within man and all they need is freedom for expression and maybe a little stimulation from outside forces, is a vast step in advance. The doctor or healer can only help clear the way for the forces within to work. The medical man has by his teachings in sanitation and his scientific findings of the action of the physical and endocrine forces and psychological actions, given to mankind more than he can ever be repaid for. The mental healers have given a new impetus to truths that were lying dormant. All the findings of science and metaphysical science need to be weighed and used when good. We need to develop good, common sense and reasoning force. Good sense is the result of a good interplay of the endocrine forces.

Disease may be inhibited by drugs and also by mental processes. But when the inhibition ceases then the disease is still there. Just now auto-suggestion is the rage. In some cases it may do good, but when it says there is no disease or there is no pain, the pain may be inhibited, but if the laws that produced pain are not corrected, the pain will manifest again. A person can suggest to himself that he is on top of Mt. Hamilton and keep suggesting for ever, but if he does not obey the laws that take him to the top of the mountain he will never get there.

He can suggest to himself that he will go to the top of Mt. Hamilton and thus start the forces that will take him there. Here common sense and reasoning force are needed.

We need to learn the art of loving, for love is the great constructive force, and so forcibly expressed by the great teacher the Christ. Most expression of so-called love is but sex sensuality. The art of loving, the art of being kind, the art of giving service, the art of being, need to be taught in the homes and schools and in the churches. The Rotary Club, the Lions' Club, the Progressives and all the business men's clubs need this teaching and realization as much as the art of booming business and selling the town for publicity, etc. Heaven could be started right here. All the needs for heaven are right here.

Show us a man's mystical philosophy and we will show you how far that man has evolved. A man's mystical philosophy is his highest conception of life.



Chapter VIII

EXAMPLES OF THE INHIBITIONS AND EXHILARATIONS OF THE GLANDULAR SYSTEM

IN THE FOREGOING chapter we mention some of the inhibiting forces such as hate, fear, etc., and love, service, etc., and some of the narcotics. This book does not pretend to be a classic or an exhaustive treatise. It only hopes to stimulate further research in the subject. To those of the laity who wish to pursue the subject farther I would suggest Berman's "Glands Regulating Our Personality," Macmillan Co. Also Lorand's books, and the writings of Soddy, Cannon and Crile.

We will here show a few specific cases of the actions of the glands under abnormal conditions.

One of the most pernicious influences upon the glandular system is the excessive use of the cigarette, cigar or pipe. The normal action of breathing or inhaling air is to supply the iron of the blood with oxygen. Oxygen is absolutely necessary in all the digestive and reconstructive processes of the body. Scientists claim it is the life-giving force or the substance that IS, or produces life. All slow-burning fires or incomplete combustion fires produce carbon monoxide gas, one of the most deadly gases known. One part in eight hundred parts of air will cause death to a person in one-half hour. The exhaust from the automobile sends out large quantities of this gas and in the early years of the use of the automobile many deaths were caused by starting the automobile in a closed garage. The slow combustion of the tobacco produces carbon monoxide gas and this is inhaled by the smoker and as this gas has a greater affinity for iron than has oxygen the oxygen is pushed aside and

the carbon monoxide enters the blood in combination with the iron and this combination has a very deleterious action upon the glands of the system. This is why the boy or girl who smokes excessively rarely has energy. He or she is lazy as a rule, yet nervous and excitable and lacks real driving force. The special gland affected is the gonad. The oncoming race will positively be weakened by excessive smoking. Experimentation with animals has proven that animals subjected to smokes (simulating the smokes of the human animal as much as possible) will after a certain period of smokes, no longer breed. The time is coming when men will no longer sit in smoke-laden rooms and inhale and re-inhale time after time smoke that has passed through other nostrils and mouths and think it is the correct thing. Any smoke that is inhaled whether cigar, pipe or cigarette has the same effect.

Alcoholics have an action within the system because of the action on the glands. When a man takes a drink of alcoholics he may feel exhilarated. Why? Because it is a poison and the one gland that is ever on the alert is the gland of taste and smell—the pituitary, the subconscious brain. It sends out an alarm or hurry call to all the rest of the glands to get to work to expel the invader of the sanctuary. What is the result when all the glands send out all their forces to strengthen the citadel against the foe? An exhilaration. The glands and cells of the body, that is the subconscious cells, have a greater preserving sense for the man than the man's thinking consciousness has. If the man took only this one drink maybe there would be no serious results, but the ignorant fool takes another, for the first seemed to do him good, and another and greater call is sent out and so on, drink after drink until the glands can no longer work fast enough and become overwhelmed, and the man becomes overwhelmed with the poison and we say he is drunk. The glands are like a faithful dog and no matter how they are abused they will ever strive to save the system from serious harm. They even may get so used to the alcoholics that they will refuse to work until prodded by a drink or two.

So with all narcotics and drugs. There are times when drugs and narcotics may bridge over a crisis, but curative medicine must have a food value or stimulation that urges the reconstructive forces of the body, which lie in the glandular system, to do their normal work.

Over-feeding and wrong feeding will produce a self-poisoning within the digestive tract (auto-intoxication) that will do about the same to the system as alcoholics and narcotics. The beginning of Bright's Disease usually comes from an abused digestive tract that has to throw off so much poison through the kidneys that the kidneys become diseased and can no longer function.

This form of trouble is very common with the business man of America. Remember that hate, fear, excitement or any strenuous depressing or fighting emotion stops the peristalsis of the digestive tract (the wave motion) and the food is not carried on and digested as it should be. There is fermentation and putrefaction and the product of this fermentation (auto-intoxication) is carried through the system and all the glands and tissues suffer and the friends often write about an Inscrutable Providence that has carried a brother away. An "Outraged Providence" would be a better sentence. When business men learn a little about the wonderful forces within them and maybe a little less about the fleeting dollar that cannot bring health or happiness unless some simple laws of Nature are observed, then we will have more life and still enough dollars. Money cannot bring happiness. It can only clear the way for happiness. Knowledge and wisdom only can bring real happiness. The peristalsis of the bowels and the constructive and regenerating forces within the liver are controlled by the adrenals primarily, and any shock or over strain, physical or mental, especially mental or emotional, will stop the actions of the whole chain of forces.

Drinking, smoking and excesses of food are not a good combination to take to a business where a clear head and fine decisions are necessary. The example of the cat under the fluoroscope will illustrate the condition of the business man's case. Feed a cat a barium meal and put her under the fluoroscope and you can watch the wave motions (peristalsis of the bowels and as long as the cat is kept purring the peristalsis is not interrupted. But then pull the cat's tail or prick her with a pin and get her angry or distressed and the wave motion stops at once and is not resumed until the cat is quiet and happy again. It is the old "Fight and Flight" story. So with the man or woman who is happy and contented, the wave motion of the digestive tract will be normal, but as soon as there is grief, fear, anger, worry, or any

of the inhibiting emotions which stop the glands (adrenals, thyroid, and pituitary) from acting then the peristalsis stops and we have putrefaction, fermentation trouble, liver trouble, constipation, etc. As long as the business man works under hurry, anger, hate, fear, jealousy, etc. he will not be at his best. He needs to learn to “purr.” It is time for man in his evolvment to sacrifice the beast within himself and learn to utilize the possibilities within him. There are too many “Goliaths” (evil minds) clothed in brass armor (materialism) trying to conquer the world, and we need more “Davids” (pure minds) with five perfect stones (five perfect senses) in their girdles ready to use in their slings with which to destroy the “Goliaths.” Man needs to slay the Goliath within himself and develop his five senses and still higher senses.

The business world is very slowly learning the power and usefulness and beauty of cooperation. The slogan has been that “competition is the life of trade”, but cooperation is the only salvation of trade. Suppose all the ductless glands vied with each other in competition, what would be the result? Death of the individual. The glands of the system are ever striving to act in harmony. It is man’s ignorance and superstitions that keep him from working with this vital force that lies within the glands. Man must learn to act in harmony with the forces within himself. This is so trite it seems foolish to say it, yet the vast majority of people are absolutely ignorant of the vitalizing forces that allow them to express life. Not only man as an individual, but man as constituting communities, states, countries, nations, etc. Man meets man in business. They still fight or flee. Man meets as nation against nation. The same fight and flight action. No cooperation. Always competition. Always in high emotion of fight, fear, worry, competition, trying to destroy the other one and getting destroyed. Animals seem to live in greater harmony than men and nations. Men, communities, nations, cannot evolve and grow finer when they are not only trying to destroy each other physically, but they are destroying the finer forces within themselves that would build them to be finer communities and nations.

The ramifications of the actions upon the glands of the system that build us are so subtle that it is necessary that we know more about them. Every action of life of man is connected with the glandular or

constructive force of the system. The fight between capital and labor is playing a very great score in man's evolution. Capital is determined to control the activities of business. It gets hard and calloused in its attainments. Excessive money in families or groups tends to dissipation, sex excesses and a general dwindling of the vital (endocrine) forces of the family. These groups soon die out, that is within a few generations. It also produces egomania, that is an exalted opinion of self and families, and autocracy. Here we get the old autocracy of kings and the nobility. The history of all these has been degeneracy.

On the other hand we have just now the autocracy of labor to contend with. Another factor in labor and capital is the efficiency craze that turns out as much as possible. This has led to the attitude of the laborer taking no personal pride in his work. His work is simply slavery to him.

No man can be absolutely healthy, physically or mentally, if he has no joy in his work. Work without joy in the work brutalizes man. The pituitary, adrenal and sex glands will become less active and general stagnation of the whole system will develop. Under these conditions man's lusts will become aroused and as the higher creative force of man is not aroused, the lower will dominate and idealism will cease within the man. This may go on for some time, but eventually man must evolve and the awakening will come and woe to the forces that meet this aroused consciousness.

Some day we may get leaders of both capital and labor that will have vision enough to know that their interests are mutual and that work must be as joyous as the commanding of industries, and then will the endocrine forces of man again have the possibilities to evolve supermen.

Wars brutalize men and stop the play of endocrines. There is always a wave of crime and brutality after a war. The balancing forces of the endocrines have become disturbed. All Europe is in a constant fear of war right now. Wars never really decided any great matter. Wars are the result of man's endocrine unbalance. His lusts, his greeds, his superstitions and hates. The emotional and mental state of Europe is in complete unbalance.

A religion that teaches fear inhibits the endocrines and the finer expression of the ideal. The teaching that man is born sinful tends to make him so. The Temple of man is within his body. Here he expresses what is good and what is bad. This "Temple of Myself" is sacred. Within this temple the physical, emotional, mental and spiritual parts of man express the glory of the Creator. We repeat, we cannot conceive this creation not having a Creator. Man is inherently pure and his endocrines will build purely if allowed to do so. We are here to learn to correlate the forces within us for they are Divine forces. We are also to learn to co-operate with the forces within our brother man and all our environment.

Scientists tell us that man uses only about one-tenth of the cells of his brain. They are all there to use. Man is not more than one-tenth civilized. The endocrines have built us so far but it will be the use of the brain that will complete man's evolvement into full consciousness. The endocrine glands will build us normally when we learn to use our minds so as to inhibit fear and all depressing emotions.

Under the higher attributes of life the vibrations or the life expressions are normal and constructive. Under a hopeful religion, a religion of peace and joy, the endocrine forces are up-building. In a happy and peaceful home the child will develop normally. In a home of quarreling and fighting, children cannot develop properly. Eating should be done under happy conditions for, as we have explained, peristalsis and correct digestion cannot go on under fighting or quarreling. In the average home of today the meal time is the clearing house time for all the troubles of the family. The time when children are scolded and even punished. The writer once had a very sickly and nervous child to treat and could not find the reason for the condition. Happening to be in its home at a meal time for a few minutes we saw the child eating nicely and it leaned over toward the mother and asked a simple child question and the mother instead of answering the question nicely, said "Shut Up" to the child and hit her over the head with a cup she had in her hand. We then knew where the trouble came from. We also found that the husband and wife were constantly quarreling and fighting and that was due to sex incompatibility. We told the truth to the family and got discharged for the effort though we

found later, through a relative, that telling the truth had good effect. In both the child and the parents the endocrines were constantly abused and with terrific results. Many a child is “Called Home” under such treatment.

Coffee and teas in excess disturb the endocrine function in a similar way to alcohol and tobacco. Many a coffee drinker has to have the stimulation of a cup of coffee in the morning before the vital forces (the endocrines) wake up to work.

Thoughts are very vital things and have been amply proven to be of constructive or destructive influence upon the building and activating forces of man. Thoughts receive their impetus from the endocrines and again react upon the endocrines either for good or evil as the thoughts may be. The first great urge within man is for food. This thought remains dominant throughout life. This urge includes not only actual things man puts into his mouth and stomach but it includes the comforts of life as clothing, home, dainties and all the refinements of eating. Much of man’s thinking is about the getting and enjoying of food. The next great urge is for sex which includes the union of male and female and all love, parent-love, love of companionship, love of art, and all emotional and physical activity. The Creator surely created or evolved man in this way and so the original intent must be pure. We evolve fastest by giving service, by helping each other. By expressing harmony, idealism, order, beauty.

The Human Temple is sacred. We must learn to build well physically, mentally, emotionally and spiritually and thus learn the Fatherhood of God, the brotherhood of man, the continuous life and law of action and reaction—completely expressed life.

Our endocrines are making our personality and the development of our mental and spiritual expressions will make our individuality. Too much of our teaching, in every line, makes for suppression of individuality. The child at school must learn and master or memorize many thoughts of other men or teachers. In Sunday School or church the child, or even grown person, must accept and believe the things told by the teacher or priest or preacher. In the factory the worker must do as instructed. All this kind of teaching makes automatons, not

thinkers. INDIVIDUALITY WILL NOT BE DEVELOPED UNTIL THE PERSON CAN THINK. Many persons think they think, but they really only think the things they have memorized. Many educators, preachers, doctors, lawyers, bankers can quote you the writings of great writers and teachers and authorities and seem highly educated and yet they never really thought an original thought nor emanated an initial idea. We believe in much reading but only for new food for thought and individual expression in an individualistic way. No person is educated until he can think for himself. To have been through college is no indication that the person can think. Abraham Lincoln never went through college yet he was one of the world's foremost thinkers. If much of the junk that is being poured into the heads of our pupils of the present day could be ditched and forgotten and the pupils taught to develop the endocrine powers within themselves and taught to develop the thinking along the lines of their natural bents, then we could get a race of thinkers. Our pupils are mostly poor imitators at present. Purity of purpose and expression of life will come with freedom and naturalness of expression. The limitations that we put on life distort and cripple the natural expressions.

Every man must learn to speak the language of his soul. He will learn the language only as he learns the forces that are building him and learns to interpret the urges within him. It takes a big vision to become a fine man. The world needs men of big vision, men that are virile and have fine endocrines. Men that have creative force and can visualize and build for the future as well as for the present. Men of master minds.

We can think of no finer reward for the effort of writing this book than the knowledge that some one was helped to a little finer thinking about his evolvement and a greater effort at self-expression, by reading what has been written here. To evolve together harmoniously is joy enough for all.



Chapter IX

HELPFUL ITEMS

BOYS AND GIRLS entering puberty need a plentiful supply of calcium and phosphorus to develop their endocrines, especially the sex, thyroid and pineal glands.

The “Fair, fat and forty” women entering the menopause period very often and usually need thyroid extract.

A science report just came that cows who have been fed extract of pituitary increased the milk flow from ten to three hundred and fifty per cent. Why not also the human. We have long known that X-rays have an especial affinity for the destruction of abnormal or fast-growing cells and germs, and are particularly destructive to germs in their mitosis stage. Now science further finds that X-rays kill living cells by suffocation. The action of the X-rays on the tissues destroys the oxygen-getting power of the cells and so they die.

The X-ray is becoming a great aid in stimulating or inhibiting the endocrines and especially the lymphatic ducts and glands, in certain types of persons. Ulcers of the stomach will yield more quickly to the change in divine vibrations than to any other method of treatment. The author has proven this many times in his daily practice.

All living humans must have air in their stomachs and intestines. Too much quack advertising has made the race flatus conscious. It takes from 48 to 50 hours for the food to pass from the mouth to the rectum. Constant physic does not give the food time to digest and absorb. Give the bowels a chance to do their work. In most cases the endocrines with their auxiliary ducts and glands will do their work if they are left alone and have simple foods to act upon.

If a man becomes irritable towards middle age, despondent and suicidal, and can only see the dark side of life he should be very

carefully examined for prostate trouble. Many a man has committed suicide just because he had an inflamed or enlarged prostate.

If a woman is emotional and cries easily and is despondent and even suicidal, she has an inflamed or diseased cervix of the womb and especially of the inner neck of the womb. This condition may have been brought on by bad care at child birth, or she may have colon bacilli infection. Or she may be the victim of her husband's dose of gonorrhea that he had when a boy or before he was married. Most slaughtering of the ovaries and tubes comes from gonorrheal infection. This destruction of the female sex organs must be stopped and will be when men and women are properly examined before marriage and the public knows the full truth of the sources of gonorrhea and syphilis.

Both the long and short wave diathermies when properly used are great factors in curing infections in the female and male sex organs.

Normally healthy sex activities build up a man and a woman and are their idealization, their imaging and creative power.

The man or woman with normal endocrines will be able to resist most diseases.

Sinus and antrum troubles are being absolutely cured by the long and short wave diathermy. Our best results have come from the use of the old auto-condensation current.

We are built through the forces of Light, Heat, Moisture and Movement. Should we not then study these forces in relation to our well being? All these forces have direct bearing on the endocrines. The endocrines make us what we are. The understanding of helio and electro therapy has been a great help and still needs deeper study.

The highest life-growing foods are those that grow on trees or bushes.

Second best, those that grow above the ground as leafy vegetables, celery, lettuce, spinach, etc.

Third best, the underground or roots as potatoes, carrots, turnips, etc.

The best food can be made useless by bad cooking or bad preparing.

Milk and cheese contain large quantities of calcium and phosphates. Liver contains copper and iron. Eggs contain sulphur. Cod liver oil and shellfish contain iodine. Vegetables contain cellulose as it is their cell membrane. These are very necessary for cell-building, even as necessary as the vitamins of food.

Vitamin A is an anti-infectious substance. The condition is generally low where it is needed. It seems to have an especial affinity for eye, lung, sinus and skin diseases. Vitamin A is found in cod liver oil, yellow foods, milk, butter, yellow of eggs.

Vitamin B is anti-neurotic and is required in gastric intestinal diseases, in neuralgia, neuritis and constipation. Vitamin B is found in Brewer's yeast, germs of wheat, vegetables cooked without salt. Salt may be added after cooking.

Vitamin C is anti-scorbutic (scurvy tendency). It is needed in proper bone and teeth maintenance. Vitamin C is found in alkaline vegetables, lemons, and oranges, grapefruit and pineapples.

Vitamin D is anti-brachitic. It regulates the mineral metabolism, the bone-forming elements, calcium and phosphates. This is very necessary to the pregnant mother that she may have a perfect supply of calcium and phosphates. The lack of Vitamin D produces rickets. Vitamin D is found in cod liver oil, milk, butter, yellow of eggs and by body chemistry of the sun or ultra violet rays. Persons subject to arthritis should beware of large doses of Vitamin D.

Vitamin E is necessary in the reproductive functions of the body. Vitamin E is found in the germs of wheat.

All diseases have vitamin and endocrine deficiency.

Sanitation goes hand in hand with civilization.

One of the greatest aids in sanitation is the lowly "patent toilet." In recent unearthings in Mesopotamia they found that the people of that age dumped their offal and refuse and slops just outside of the tent or

house and as the space became filled they shoved it under their abode and started all over again. Think of the stench and the diseases from such methods. Yet to this day are peoples still living like the ancient Mesopotamians. Sanitation is advancing quite rapidly and the patent toilet is no longer just for a city dweller. Farming communities are installing cess pools and the patent toilet.

If you are not feeling in normal health consult a doctor—one that will teach you about your condition. The word “doctor” means “teacher.” Every case is a law unto itself. Every case must be studied separately.

Health is not something that can be handed to you in a pill or a surgical operation or in a light or electrical treatment. All these may help if intelligently used. The cause and effects of disease must be carefully studied. Read and re-read this book and you will find great help in understanding your life forces.

You and all humanity can be uplifted by studying the creative and spiritual forces within yourself.

Humanity never has been and never will be uplifted by stepping over the dead and mutilated bodies of children, women and the flower of our manhood. Humanity must study and know the higher forces, within, that are related to the God or Creative forces from without.



THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

The Rosicrucian Order, AMORC, is a philosophical and initiatic tradition. As students progress in their studies, they are initiated into the next level or degree.

Rosicrucians are men and women around the world who study the laws of nature in order to live in harmony with them. Individuals study the Rosicrucian lessons in the privacy of their own homes on subjects such as the nature of the soul, developing intuition, classical Greek philosophy, energy centers in the body, and self-healing techniques.

The Rosicrucian tradition encourages each student to discover the wisdom, compassion, strength, and peace that already reside within each of us.

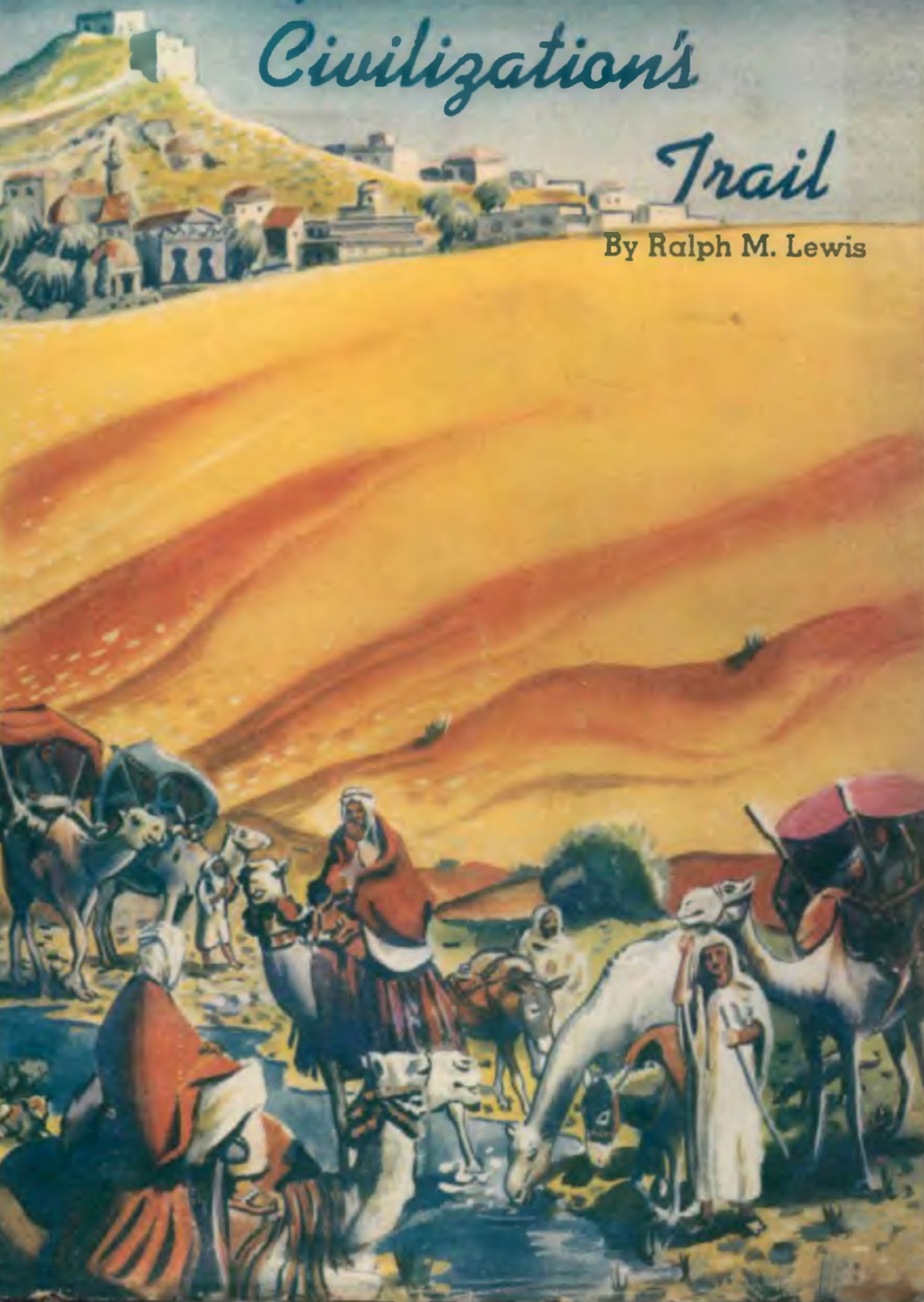
www.rosicrucian.org

Along

Civilization's

Trail

By Ralph M. Lewis



ALONG CIVILIZATION'S TRAIL



By RALPH M. LEWIS, F.R.C.

Imperator of the Rosicrucian Order for North and South America

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DEDICATION

TO MY FATHER

Whose humanitarian spirit and genius made
me not alone proud to be his son but
also to have had him as my
preceptor and ideal of
accomplishment
in life.

I DEDICATE THIS BOOK

As a humble reminder of the light and
comfort he brought into the lives
of thousands of men and
women throughout
the world.

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Temple of Thutmose III
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TEMPLE OF THUTMOSE III

The cartouche of Thutmose III, used in North and South America as part of the Rosicrucian emblems, is clearly shown in the carving around and above the center portal of this Temple. The benediction and adorations to the “God of all Gods, ruling forever and ever eternally” are clearly seen.

INTRODUCTION

NO ONE PEOPLE or race in the world's history stands alone as civilized. If any single nation or people is to be designated as representing civilization, then all organized society since the advent of reason must likewise bear the same distinction. Civilization is neither a state into which humanity is suddenly precipitated, nor is it indigenous to a location or race, nor confined to a period of history. Further, it is not attained by a people as a consequent reward for some conduct or sacrifices made. It is a gradual growth, more appropriately an *evolutionary process* that has existed since the beginning of all human society.

The underlying factors of civilization are to be found wherever people have striven together and exchanged the results of their efforts. To point out a people as civilized is not to proclaim what they have materialized, but whether the factors existed in their society. If, for example, it is agreed that a man is in motion when he runs, because motion, by its nature, no matter what its extent, differs from inertia, then by the same reasoning, when man walks or even crawls he is likewise moving. This evolutionary process of civilization is one of refinement—a refinement of human existence. The refinement in its aspects is twofold. One phase is the *external* and the other we may term the *internal*. This external refinement is brought about by man's relationship to the world in which he lives. In its rudest form, this relationship consists of utilizing the elements and resources of nature to satisfy his elemental desires and appetites. In other words, a primitive mind does not appraise the things of earth because of their inherent beauty or because of any realization of the majesty of their underlying natural laws. They are seized upon or avoided only as the fundamental urges of man's being cause him to be aware of their effect upon him. Thus a savage will climb a tree when hungry to pluck wild fruit, but

neither the tree nor the fruit suggests anything else to his mind than appeasement of his appetite.

The use of nature's resources requires exertion and expenditure of effort. This exertion to which man is put is likewise of two definite kinds. The first may be classified as instinctive. This is defined as that exertion which is without volition, without decision, and not of the influence of our will. It is a reflex action, a simple, inherent method of response to a stimulus unconsciously formed. Such exertion is displayed when we jump when startled by a sudden loud noise or touch upon the back by one whose presence was not known. The other kind of exertion is that effort which is *intentionally expended* to accomplish an end. Such efforts are causative. They are expended to produce something desired. We consequently have control over such exertions. They constitute our willful acts. The satisfaction we may derive from the expenditure of such efforts is but an incidental to that expected from the result. The savage, moved to climb a tree to pluck an apple, is not concerned with the pleasures, if any, to be derived from climbing, but in eating the apple when it is secured. In fact, most efforts expended to gain an end prove to be, in themselves, annoying, irritating, sometimes fatiguing, and more often just endurable. These willful efforts are just *necessary exertions*.

The aspect of external refinement of which civilization consists, then, is the reduction of the effort necessary for any accomplishment. A people which is said to be displaying signs of being civilized will reveal in its habits and ways of living a gradual departure from the crudest methods for gaining an end. This external refinement is a process of improvement of man's relationship to the physical world. Material civilization, by this reasoning, is found to be a simplification of the methods of living, combined, however, with an expansion of its joys. Concisely, then, the results of material civilization are found to exist in a *minimum* of effort to live, and a *maximum* of the fruits of living. When this is applied to the former analogy of the apple tree, we find the civilized man having easier access by a ladder, for example, to the higher limbs of the tree, and further, being able at the same time to obtain more apples.

Whether this external refinement of man's relationship to the world, namely, physical civilization, as we shall call it, has made any progress,

need not be a matter of conjecture. It can easily be determined by a comparison of the events, habits and customs of today with those chronicled in history. The advancement of twentieth century civilization in this respect is quite apparent. One cannot help, for example, but be fully cognizant of the great advantages of conserving effort in tilling the soil when using a tractor, as compared with the hoe culture of the ancient Sumerians. However, hoe culture in itself is a trend and product of civilization; it is a definite advance over those centuries of darkness when man was incapable of even that simple form of earth culture. The spirit that moved men forty centuries ago to erect great stone temples along the banks of the Nile, with their majestic hypostyles, is no less or ruder than that which causes men today to construct the steel skyscrapers which tower heavenward.

If we think—and if, in fact—our modern achievements excel those of the ages that have gone before, it is only because men of today have had the added advantage of a vast heritage of experience upon which to draw. These experiences, when added to the natural resources of an area in which people dwell, are an asset that their progenitors did not possess. A boy cannot be called a poor specimen of a man, for the latter has attributes which are not natural to the former. The technique of living, the methods of refinement of man's relationship to nature, comprises a valuable and very useful asset which is the added advantage an intelligent man in every age has. If this were not so, native intelligence alone would be sufficient in each age for man to rise higher than the preceding level of civilization, and there would not need to exist the assiduous attempt to preserve the arts and sciences, to hand them down to future generations. He who laughs at the efforts of men before his time is indicting them for having been born in their age. The minds of each age began where their predecessors left off.

The scientists of today, closeted in physics laboratories and wrestling with the complex technical problems of television, display no more native intelligence than did Archimedes, the mathematician of the third millennium B.C. The Archimedean screw which he devised and which, by rotating on an inclined axis, raised water from one level to another by a mechanical means for the first time in the history of the world required a profundity of original thought equal to what the best minds of today may offer.

The other aspect of civilization, which we chose to call the internal, is the refinement of man himself. Civilization is more than physical environment. A savage may reside within the shadow of a great cathedral or library, and his temperament and comportment be untouched by their influence. Likewise, a civilized man may reside in a savage environment, as, for instance, if he be marooned upon an uninhabited island. Civilization consists of the unity of internal and external refinement. When one exists without the other, it is incomplete.

Physiologically there is no quality or attribute that distinguishes the savage from the civilized man. Mechanically and structurally they are the same. Physically, one may be superior at one time or another; this is dependent upon prevailing topographical and geographical conditions. Thus a modern athlete may be in better health and a more superb specimen physically than some of the present-day savage tribesmen who periodically suffer from malnutrition and ignorant abuse of their bodies. On the other hand, some aborigines, as the primitive Ethiopians for example, are excellent types of virile manhood and put modern civilized men to shame physically.

Psychologically, however, there is a vast gulf between the civilized, cultured individual and the savage. The savage is at all times moved only by the most primitive and powerful forces of his nature. He obeys only the waves of passions and appetites engendered by his instincts which surge over him. Each act is egocentric. If it will not culminate in a personal gratification, it is not entertained. In fact, only negative efforts are expended. Such acts are not committed because of their own merit, but because of a need to quiet a disturbing sensation of some kind which provokes them.

Civilization, then, in its *internal refinement*, as in its primitive external phase, is closely bound to individual exertion. Every effort expended is principally required among primitive people for the preservation of life, the providing for sustenance and shelter and the protection of self against the ravages of the elements, beasts and man. Life consists of a series of cycles of intense pains and pleasures. One is always contiguous upon the other. Life is hardly ever upon an even plane. Consciousness is precipitated from one extreme of sensations to the other. The world of sensation, to the savage mind, is like a great

symphonic orchestra in which the brasses are played so loudly that the soft and sweeter tones of the other instruments become inaudible. The lesser emotions of the savage's being are completely submerged and unexpressed. They can never rise with strength enough to reach the threshold of consciousness. Because of this, none of the finer sentiments which the reason attaches to these more delicate emotions are ever developed; consequently, the very savage human is never aware of such feelings as loyalty, justice and pride. The consciousness, being at all times agitated only by the grosser sensations of the appetites and the instincts, is incapable of sensitivity to those impulses which form our sentiments and our estimation of the good.

A reduction of the effort to cope with environment or the gradual development of an ease in living makes for leisure periods, periods of mental passivity, free of exhaustion or any intense sensations. It is during such states that the mind has receptivity to the finer feelings which bring about the *refinement of self*—civilized man. A human who is not obliged to endure hours of rigorous hunting and fighting while experiencing gnawing pangs of hunger will not drop from sheer exhaustion, neither will he gorge himself into a soporific stupor. There will be intervals when his consciousness will respond to new and perhaps, to him, strange feelings aroused by conditions within and about him, to which, hitherto, he never gave his attention.

It must not be presumed, from this, that a prolific nature, where life naturally thrives, is essential to civilization. In fact, the combination of an ideal climate and lush vegetation with its plentitude of natural foods is really an obstacle to civilization. A people whose existence began in an extremely favorable environment, where little or no effort is required to gain sustenance, and where no dangers or rigors of life are encountered, even though it is afforded greater leisure, is incapable of an appreciation of those finer emotions which rise to the border of its consciousness. Where life is offered resistance, but where the struggle for life is not continuous or too severe, the faculties of the individual are challenged, and by their use are developed. Opposition to desires sharpens the wits and develops the reason. The consciousness becomes more acute, and is consequently more susceptible to those impressions of the finer emotions. Where there is not a sensitive mind, there is not the ability to evaluate the delicate emotions, to form the sentiments,

even if they were experienced. In the South Seas are to be found people who, though primitive in their method of living because of the abundance and conduciveness to life of nature, are quite amicable and peaceful in their conduct. However, there is no advancement, no refinement of self or of their external world that could be considered the factors of a civilization. There is no attempt to expand the benefits of life, which we have seen is one of the characteristic achievements of a civilized people.

It can be seen, therefore, that through external refinement, the modification of environment, precedes internal refinement, one is never truly a civilized individual until he is moved by the higher sentiments which can more rightly be called the morals. In a true state of civilization, where there is that lessening of the expenditure of effort to preserve life and provide its fundamental needs, there is also an increasing moral effort. The morals establish ideals which become ends sought, just as food is sought to satisfy hunger. Effort is expended to realize these ideals, and the individual's nature is refined, as were the things outside of himself. Whereas external refinement was principally motivated by necessity, a transition takes place and man chooses to pursue the moral ideals. One may, for example, find it necessary to devise a better means of trapping game, but it cannot be said that when he beautifies his dwelling he is actuated by necessity. It can be positively declared that the decadence of a civilization begins when the effort to obtain the necessities of life is diminished to a minimum and there is no corresponding effort to attain moral idealism.

A strong civilization is one where the rise of moral effort equals the reduction in effort for physical existence. This becomes more of an individual or family responsibility than one of society's. A man who in his youth or early manhood experiences some of the rigors of livelihood has the opportunity to develop a moral sense and a strength of character by the demands made upon his faculties and moral self. When, then, a state of prosperity or greater ease of living is acquired, he is then fortified so that he may divert his efforts into the higher channels of moral idealism which make for the cultured, civilized, the self-restrained man. Where great wealth is inherited, and the individual is born with the proverbial silver spoon in his mouth, the intelligence is never apt to be really stimulated and the mind never

fully appreciates or rightly evaluates the sentiments, and consequently a savage disposition may be clothed in silken raiment. There are, of course, exceptions to this. Riches too easily acquired in early life are equivalent in their harmful influence to a large inherited wealth. The individual has not, in such cases, had sufficient time to develop concepts for the governing of his life, based upon his morals. The great influx of wealth brought about by the conquests in which the individual himself did not participate or expend effort brought about the decadence of the Roman Empire.

There can be no inertia for man. He cannot be physically, mentally, and morally inactive alike, without becoming degenerate. A *corrupt civilization* is far worse than savagery. The former finds pleasure in perversity, while the other is compelled to action by forces beyond its control and understanding. When moral idealism falls in a higher state of civilization, the lower nature of the individual becomes dominant. Passions and appetites reign supreme and the individual has in addition the power of the highly organized means of society to satisfy them more ruthlessly. He has, in other words, all of the attributes of civilization at his disposal, the products of its arts and sciences, and they are used not in further refinement of self or the world, but in self-destruction—in war. When moral idealism declines, the products of civilization are eventually turned against it.

In going back “Along Civilization’s Trail” We find the refinement of man’s world and the refinement of self-ying with each other for supremacy instead of keeping pace. A great military, industrial and economic strength have often been eventually acquired at the expense of the character of a people. Wherever this has occurred, the trail has been eventually marked by the ruins of another *fallen civilization*. There will be seen a debris of a people, as well as their monuments. In this book it is hoped the reader will observe the historical evidences of the cause of this rise and fall of character as well as nations.

Chapter 1

WE BEGIN OUR JOURNEY

WE WATCHED HER turn slowly and steam majestically in the direction of the French Coast and Havre. Standing on the rolling lighter being towed to the Plymouth docks, a ten-minute ride, we were suddenly conscious that we were now “on our own.” For seven days we had traveled on the great ship, but it seemed for the first time that we had truly left America. There had clung to the ship since we left New York a distinctly American spirit, an atmosphere that was quite like home.

We were not alone in this feeling, apparently, for the joyous exclamations with which our fellow passengers had greeted our arrival at the Plymouth harbor had ceased. They seemed contemplating the severing of past ties and the assumption of new ones. Finally, as one body, the several hundred passengers, crowded between stacks of baggage, turned and looked toward the shore which we were rapidly approaching. Here was England, and cliffs that looked chalk-like. They were not high, but precipitous, and fringed with a green that was pleasing to the eye after days of the blue-black of the Atlantic. Immediately before us was a V-shaped cleft in the abrupt face of the cliffs, in which nestled the city of Plymouth, from which the famous Pilgrims to America had departed. Perhaps it was because it was a sudden relief from the monochrome of the sea that the roofs of the homes that spread up the incline of the cleft appeared so brilliantly red.

We were soon milling up the gangplank behind our porters who were heavily laden with our personal luggage and special equipment. As we looked about, a thousand strange sights caught our eyes. The things were different, but not necessarily inferior to things of our own

land which served the same purposes. There was the waiting express that would take us to London. The individual exterior door of each compartment, and the side aisle of each car, made them different from our end-door, center aisle American cars; but there could be no question of their equality to ours in many respects. Again, we noticed in the railroad yard a congregation of freight cars of various heights, widths, lengths, and types of wheels, to accommodate different kinds of cargo; they were strange in comparison to our nearly uniformly designed box—and gondola—cars, but this did not mean inefficiency or imply a lack of modernity.

Unfortunately, the American has acquired the habit—perhaps because of his geographical isolation—of thinking that what he is accustomed to is the standard by which the rest of the world should be measured; he fails to realize that other peoples have needs in common with his own, and have developed systems for meeting those needs as satisfactory as his, although different in manner of application. America is a symbol of modernity to the American because there are no monuments of the old order of things about him. Foreign modernity does not appeal to him because he believes the New Age is exclusively an American development. This is mainly due to the fact that the American's interest in Europe has been aroused by stories of the quaintness of its past culture. Because of the exploitation of customs and styles of from two to five centuries ago, that are nearly as strange in Europe today as they are in America, the American imagination becomes actually shocked by the reality of European nations displaying a modernity equal to his own. He vaguely knows it exists, but prefers the picturesque conception of a Europe of the twelfth century. Psychologically, such a conception gives him a feeling of superiority which he tries courageously to cling to when traveling abroad by purposely avoiding the new Europe whenever he can.

Ours was more than a tour; it was a serious venture and a responsibility. We were to represent the AMORC at a conclave including the highest officers of the oldest arcane societies of Europe. Momentous questions were to be discussed that would shape the future course of these organizations. We were signally honored, for we were the only representatives of any occult, mystical, or metaphysical society in North or South America to be invited by virtue of our credentials to

participate in such a conclave. Hundreds of societies in America claim and have claimed world-wide connection of long lineage, but none could produce the necessary authentic proof to receive the coveted recognition.

I was to be tested, and, if found personally qualified, to receive the honor of initiation in one of these esteemed brother-hoods which traces its origin back into the centuries. The prospect was thrilling, but there was always the sobering thought of what might be demanded of me. I thought of the Emperor's first journey abroad, when he was given the authority to reestablish the work and teachings of the Rosicrucian Order in America; and I felt with pride that in minor capacity I was following in his footsteps. How high his hopes must have been. How he must have felt that destiny was his guide!*

*This refers to the late Emperor, Dr. H. Spencer Lewis.

I must confess that our greatest trepidation was for the success of the other purpose of our venture; we were to capture on film the spirit which had moved men and women to found and carry on the Rosicrucian Order and its teachings. We were to find its early landmarks, the places which harbored its temples and shrines, and the site of civilizations and cultures which added their wisdom to the glory of its teachings. We were to trace the development in wood, stone, art, and religion, of the consciousness of man which led to the conceptions we hold sacred today. The search for light, for knowledge, and the mastery of life had carried man westward through the centuries. We were to photograph the milestones of his trek across continents. Mechanically, we were well-prepared for this phase of our venture; we had a 35-millimeter professional-type Debie motion-picture camera with extra-heavy tripod, equipped for tilting and panorama views. In addition to a complete assortment of light filters, meters, reflectors, and other necessary accessories, we had an array of fast lenses, including a six-inch telescopic lens for enlarging distant objects. Realizing that we needed an excellent still camera to reproduce scenes which we hoped to take for magazines and books published by AMORC, we took along a Graphlex. Not trusting to the possibility of being able to secure the type of films we needed in foreign lands, we took with us thousands of feet of super-sensitive panchromatic film for the motion-picture camera, packed in hermetically sealed cans to

resist dust and thermal changes. Our film supply also included dozens of packs for the Graphlex camera. Our equipment luggage numbered ten pieces, varying in weight from fifteen to fifty pounds. Our total baggage was twenty-one pieces. Before we departed, Kendal Brower, fellow Rosicrucian, Courier Car technician and member of the party, who was familiar with photography and motion-picture equipment, had spent weeks in becoming accustomed to the special equipment he was to use; but how different his preparatory conditions were to those he was actually to encounter!*

*Kendal Brower Former Curator of the Rosicrucian Egyptian Museum.

The gods of fortune smiled on us, for after only a slight delay in the customs we were comfortably seated in a compartment of the "boat train," rushing through pastoral lands to London. Our party was not large; yet it was representative of the activities of the AMORC in San Jose. It included Frater Harry Shibley, president of the Rosicrucian Press, Ltd., which separate corporation is responsible for the tremendous task of printing millions of pieces of literature yearly to supply the Rosicrucian Order's needs; Mrs. Shibley; Frater Kendal I. Brower, to whom I have referred; and Mrs. Gladys Lewis, member of the Board of Directors of the Supreme Grand Lodge.

As we fixed our eyes on the fleeting landscape, which was bathed in the golden glow of a late summer day's setting sun, we commented on the intensive cultivation. Everywhere were fields of grain, patches of vegetables, pretty gardens, and meadows. There were no barren wastes, bad lands, and salt beds such as we had seen for hours in crossing western United States. How fortunate that England could utilize so much of her small island home! The shortage of native timber was brought to our realization by numerous hedge fences instead of rail or post-and-wire ones to which we are accustomed in America. It seemed a combination of utility and artistic grace.

Rushing along now through the twilight, we looked out into the gathering dusk at twinkling lights in the distance. I recalled bits of early English history; I thought of baronial halls, great manors, intrigues against the crown, the three-cornered contest for supremacy, with crown, barons, and churchmen aligned against each other. It was not difficult to understand the contempt this great nation must have felt

in its state of security, with its centuries-old customs and well-ordered society, for the demands of a handful of colonists thousands of miles away in the frontier country of America. What Englishman, secure in English society and comfortably bolstered by the home land's reassuring traditions, would have given an inch of England for the future of the religionists and self-exiled subjects who made up most of the population of the New World in the eighteenth century? Certainly the attitude must have been strongly expressed by the majority as, let them have America.

Our first morning in London was sparkling in sunlight; California-like blue skies were given motion by an occasional lazily floating white cloud. For a moment, as we stood on the Strand directly in front of the entrance to our hotel, we had a pang of disappointment. This was not the London that novelists portray for the American imagination. Where was the yellowish, smoke-like fog through which, we were told, even in the day only the yellow aura of the street lamps is visible—a fog that gives all passers-by a wraith-like form? Reason then told me how fortunate we were that such a condition did not prevail today, and how fortunate we would be if it did not exist during our stay in England; for we were here to photograph.

Every large city throughout the world, it is said, has a personality—certain characteristics; not physical form, but environment—which makes it distinctly different from every other city, regardless of how similar they may be in skyline, industries, customs, and general appearance. Every world traveler has felt this and yet cannot definitely point his finger at the contributing factor of a city's personality. It is undoubtedly, as it is in human beings, the aggregate of unseen differences in character which constitutes the personality. As a city has a personality, so, too, does it have a soul. In every city there is some site, some edifice, historical monument or structure, which symbolizes it which fairly breathes the spirit which it represents. Flash the Eiffel Tower on the cinema screen and people do not merely know it is of Paris; but it somehow fits into the niche of the subconscious visualization they have of Paris. We were now to visit the soul of London, England.

A traditional high, box-like London taxi, with its odd luggage railing framing its top, stopped with screeching brakes before us. The driver

poked his head through the window in our direction and said. See the sights, sir? Somehow this knowledge which natives of every country have in some peculiar fashion—or that at least seems peculiar—that you are a foreigner, and, worse still, a tourist, is very deflating. One likes to imagine he is quite at home, in appearance at least, in every land. No matter how carefully, in your own opinion, you mimic the dress and mannerisms of the citizens, in some mysterious way they see through the camouflage.

While I held the cab, Brower, with the assistance of several very curious porters, loaded the bulky cinema equipment into it. Nowhere, except perhaps in California, is professional motion-picture paraphernalia taken casually; the farther one gets from California, the more intense is the fascination for the devices that make the fairy-land of the silver screen possible. We rode for ten minutes along crowded thoroughfares, winding in and out between London's famed, giant double-decked omnibuses. We discussed the confusion we would personally experience if we were to drive on the left side of the road, as we were now being driven, just opposite to the side on which American traffic travels.

Suddenly we were riding along the Thames with its low, gray, stone retaining wall. A moment later we stopped with a jerk at our destination—Westminster Bridge. Piling our equipment in a confused mass against an abutment of the bridge, we turned and gazed from our position of half-way across, straight ahead. There they were—a compact unit: the Houses of Parliament, Westminster Abbey, and Big Ben, the mammoth clock whose chimes had resounded around the Empire. The slender turrets which graced the sides of the Houses of Parliament impressed me as being like the delicate filigree wood carvings of some Swiss antique; yet, with this finery, there was about them an atmosphere of strength and solemnity.

Slowly, steadily, the Thames flowed by under our very feet. Time, periods in English history, decades of strife and of prosperity had also moved by as unceasingly as this river; but there, unchanged by it all, existed this soul of the British Empire. From this dot in the world, millions of people at the far corners of the earth were governed. New ideas, radical tendencies, unstable influences, were all tempered and steadied by its spell. The spirit that was England's dwelt within those

gray walls. Church and state, figuratively and literally, stood side by side. Here was an example of the true value of tradition. No one can deny the progress of England or its place in the foremost ranks of civilization today; its advance has been sensational in many ways. Yet, when upsets came, as they did at times, it slipped back no further than the traditions which were bred in the bones of its sons and which constituted the last high level to which it had climbed. Traditions which do not retard but which act as a bulwark against decadency in eras of weakness are the safeguard of a people or of a nation.

Simultaneously we stopped our musing and proceeded to seek the best position for a shot, cinematographically speaking, of what we saw. Our foremost thought was to reproduce on film, if possible, enough of what we saw with our eyes to instill into the minds of an audience the impressions we had received! But therein lies the secret of the true art of photography. Why, we may be asked, were we filming the Houses of Parliament and Westminster Abbey, and what relation had they to Rosicrucian landmarks and personalities of the past? In reply to this, we need go no further than the eminent Sir Francis Bacon, past Emperor of the Rosicrucian Order and also Lord Chancellor of England in the seventeenth century. Philosopher and mystic, he was also an important factor in England's political life, officiating on many occasions in these same dignified edifices before us. As for Westminster Abbey, it is more than a church, a place dedicated to worship, or even a monument; it is a pantheon. Beneath its flooring lie England's great. They are more than England's; they are the world's noble dead, for they made contributions to humanity, to civilization's advancement. Among them are those who were identified with past activities of the Rosicrucian Order. What simpler respect could we pay them than to film the place of their last rest to be viewed by their brethren of today?

They were a good-natured crowd these Londoners—as they jostled one another to get a vantage position to watch Brower grind out several hundred feet of costly film as we recorded this soul of England. Big Ben was not to be forgotten; through the telescopic lens we brought it to within a hundred feet, visionally, of where we stood. We photographed the hands in the position of the quarter hour and half hour so that the sound of the chimes could later be synchronized with their position.

In a series of short, rapid trips about the heart of London, we took several views of prominent squares and circuses, at one time mounting our equipment on the great library steps and filming the noted, busy, noisy Trafalgar Square.

We were to leave London next day for a hundred-mile journey northward to Salisbury Plains. The mysterious Stonehenge was to be our destination. As we expected, we had to first obtain permission from His Majesty's Department of Public Works before being allowed to take professional cinema pictures there. Still-camera pictures were not ordinarily prohibited. A preliminary investigation revealed that upon application by mail, after a ten-day delay, we could expect a reply to our request. Ten days! How disheartening! We were scheduled to leave England before that. Must we fail at the very beginning of our journey? What could be done?

There is no maze like the entwined activities of government departments. It may seem strange, but in endeavoring to locate His Majesty's Department of Public Works, bobbies, guards, and attendants at public offices gave us conflicting directions. This condition is almost always experienced in conducting business with departments of the leading governments of the world. Each petty official or assistant is not made to familiarize himself with the relationship of his department to any other, and usually is in ignorance of the administrative structure. This condition prevails in America as well. His isolation of departments makes it exceedingly difficult to locate the required official unless you know exactly the title of the department to which he is attached. British officials are at all times courteous and respectful, and unlike those of many other countries, are not unduly impressed with the authority delegated to them. Presentation of credentials showing that we represented a fraternity devoted to the study of the sciences, and which maintained a free museum of antiquities, and also disclosure of our connection as individuals with internationally known societies of research, accorded us the needed exception to routine procedure. The Department of Public Works immediately take cinema photographs in Salisbury and we were actually to begin photographing the Order. We were highly elated at this, our first success.

There is something so gratifying about a rural motor trip in England. The low, rolling hills with occasional wooded strips, all intersected with

winding streams, are enchanting. Everywhere were wild shrubs which seemed so perfectly trimmed and artistically arrayed that it was as if man had undertaken a gigantic landscaping project. However, it is not Nature which lends England her greatest enchantment; it is the quaint villages with which the country-side is dotted, with their century-or-more old churches and slender steeples. The public squares which once formed the hearts of these villages are framed by sloping, two-story structures with high peaked roofs, tall windows, and superimposed balconies. The limber ends which protrude from their fronts, and the lattice-like strips which form a design on their faces, blackened with age, contrast with the grayish white of the stucco-like plaster with which they are sealed against the weather. One sees, side by side, on the lower floor of these structures, the crisscross leaded window of a bake shop with all the appearances of Dickens' time, and the modern large plate glass front of a branch of England's popular-priced merchandise chain store—a contemporary of our own American Woolworth's. How incongruous the modern automobile seems when parked before tea rooms in buildings obviously of the seventeenth and eighteenth centuries! Many of these old dwellings and buildings have long since ceased to serve any real usefulness, although still occupied. They remain to mellow the harshness of the New Age and to remind one of the quiet elegance that was once Old England's. Thoughts of a great wood fire in an open hearth, planked floors and the wooden benches of an old town tavern were engendered by a driving, cold rain which caused us, although in summer, to pull our light top coats about us as we drove rapidly along smooth, narrow highways.

Leaving behind us the historical town of Salisbury in Wilshire, with its renowned cathedral, we headed out over the great Salisbury Plains for Stonehenge. These were typical plains, much like those one sees in Western Canada and the United States. They indicated the plentifulness of England's rainfall, for they were covered with a plush of vivid green. There were to be seen no villages or farms—even few fences.

“There it is!” our driver suddenly exclaimed, pointing to the left. It was still quite distant. We looked intently at what appeared to be large, oblong, grayish objects standing on end and leaning against each other at rather a sharp angle. Candidly, I was disappointed with my first view. This disappointment was not shared by Brower.

“Just as I visualized Stonehenge,” he declared. A minute or two later we were outside the high wire enclosure which surrounded it. One of England’s strangest antiquities, now a government monument. Its setting was quite incongruous, for a short distance away was a modern military airdrome.

Our proximity had not changed my first impression. The giant, roughly-hewn monoliths stood upon a level plain surrounded by grass, cropped as closely as that of a golf course. There was no approach to them, no fallen stones or fragments of an ancient structure to quicken one’s imagination and draw attention to the principal antiquity as the climax of some great achievement of a forgotten race. There was lacking that dramatic setting one expected from so mysterious a relic of the past. In effect, it was as though these gigantic stones had been transported from their natural surroundings and deposited here solely for exhibitional purposes.

What remains of Stonehenge is an inner semi-circle of huge stone blocks which were crudely shaped by hand by some unknown race. Each of the four-sided sandstone and bluestone pillars penetrates the soil for a depth of about four and a half Feet, and towers for a height of fifteen and a half feet, and weighs approximately twenty-six tons. Nine still stand, and eleven are recumbent. Several of the massive monoliths are joined at the top by horizontal stones of like nature, forming cross ties or beams. The uprights have a conical tenon which dovetails into a mortise at each end of the horizontal stone. Some distance from this inner circle there is the remains of an earthwork which formed the foundation of an enormous outer circle of pillars. Not aught but the bases of this once great outer circle are now to be seen. At the northeast of the inner circle, two of the uprights with their cross beam compose a crude pylon. Standing in the center of the pylon one looks out at a distance of about 100 feet at a great slab of recumbent sarsen, one end of which is partly buried, and which is known as the Slaughter Stone. An equal distance beyond, standing upright, is the Heel Stone. Tradition has it that when the rays of the rising sun struck the Heel Stone and cast a shadow on the Slaughter Stone, at that moment an animal (some say a human being) was offered to the Sun God as a sacrifice. Large avenues of stone columns, as roughly hewn as these monoliths, once led to it.



FILMING STONEHENGE

Kendal Brower, the expedition photographer, taking professional motion pictures of the mysterious Stonehenge pillars on the Salisbury Plains. England.

Speculation is still rampant as to the origin and age of Stonehenge. It has been a battle ground for archeological theories. One theory is that it was erected as a temple of worship by the Romans during their occupancy of England two thousand years ago. This is not logical for various reasons, primarily because the workmanship lacks that mastery of masonry that was as the Romans'. Again it is said to have been built by the ancient Druids as a place of worship, or as a sepulcher. This theory also lacks authenticity and has little to support it, even in imagination. The most acceptable explanation is that it was built during the latter part of the Stone Age and at a time when civilization was dawning in Egypt. It is presumed that the great circle constitutes the hub, and the radiating spokes or colonnaded avenues led to the primitive huts of the Neolithic builders. Fragments of pottery and reindeer picks of that age were found in the debris of the ruin. It was

quite evidently used as a place of mystical ceremony. Elementary as it is structurally, it is not, symbolically. The great outer circle, the inner circle, the massive altar, the entrance to the East, the stones erected to block the sun's rays and cast significant shadows at a specific time, reveal a worship not necessarily of the sun but of Nature's phenomena. The Slaughter Stone is named not by fact but merely by speculation. May it not have marked the place of initiation into mysteries long since lost to man? Perhaps the shadow of the Heel Stone fell upon the brow of some humble neophyte who knelt, with head bared and arms crossed in supplication, facing the mighty globe of power, illumination and life-giving force which gradually ascended from below the distant horizon. It was no casual undertaking the building of Stonehenge. It represented some tremendous expression of inner feeling—a people reaching upward for something not quite comprehensible to them. The task, with the very crude tools which they must have had at their disposal, was enormous. It reveals that the place that was to house the spirit of man's God always excelled in splendor and majesty the edifices he constructed solely for himself. Even the non-religious must admit this virtue of selflessness which religion instills in the breast of man. It unites men to serve a common ideal in a manner that private interests could not inspire.

Brower took several Graphlex or still-camera photographs of this impressive place from different angles. Then he frantically assembled his cinema equipment and maneuvered for a position which would reveal, photographically, a picturesque view of a portion of the strange structure, while casting his eye upward at the menacing rain clouds. Just as he began to crank his camera, down came the rain, and we scurried to shelter. Between showers, and after shifting the camera equipment to various positions in the center of the great circle and beyond it, he succeeded in obtaining several hundred feet of worthwhile scenes, which, when viewed weeks later, we considered compensation for the effort in obtaining them.

It was several days later and we were resting in our hotel after arduous photographic labors in London and environs. The room telephone rang. I answered it, and was informed that my visitors had arrived and were waiting for me in the lounge below. I mused, as I descended in the elevator, that only a few days before we had looked

with the keenest of anticipation toward the filming of Stonehenge and had thought of little else; and now all that was past and we were on the eve of our departure from England. Only one more act of importance required my attention; that was to confer again, after several years, with our good Frater Raymund Andrea Rosicrucian Grand Master of the English jurisdiction, and author of several popular Rosicrucian works—and his London associates. They awaited me now.

I stepped into the spacious reception room, and they arose to greet me. One cannot help being impressed by Frater Andrea. Physically he is not large, but yet one is not conscious of his stature. His eyes hold one's attention; they are keen, penetrating, and in a quick glance he seems to probe completely the depths of your feelings and appraise you. As piercing as they are, there is dancing in them the light of merriment and kindness. Soft spoken, he speaks only to convey a worthy thought, preferring to listen and weigh words. His quiet manner wins confidence by the friendliness that radiates. One is impressed with the thought, "*Here is a modern mystic.*" He wears no strange costume and has no peculiar habits, and neither does he resort to odd conduct. Dressed in a conservative business suit, moving about in a twentieth-century world, he is able to accomplish in a modern way among present-day peoples the things we think of as having been possible only among the robe garbed mystics of the middle Ages. However, strange rites and queer methods of living, we know, do not make the mystic; such things are practiced for the credulous who have a fantastic conception of the mystic as a weird being, dropped from a place far above the earth, to descend among mortals and by some magical process elevate their consciousness.

The other Fraters—one an active and the other a past officer of the London Rosicrucian lodge—could have, in appearance, passed anywhere in either America or England as professional or prominent business men, as they were, in fact, in private life. Only by engaging them in conversation would a stranger realize by their remarks that they had a far deeper philosophical conception of life than that held by the average professional or business man.

This meeting was truly a hands-across-the-sea. It made me realize and feel proud of the extent of the Rosicrucian order, AMORC, and its influence. Here, thousands of miles distant from San Jose, California, I

was received as a friend and a brother, because I was a follower of the Rose and Cross. Nationality and religious differences, if any, melted away into a great, common understanding. It was beneficial to us all to discuss the hopes and ideals of our respective jurisdictions which embraced continents and nations as well as millions of souls, many of whom were already traveling the path of light with us. The early morning hours were beginning to crowd the night before we bade farewell and parted.

It was only a matter of hours when we were once again on shipboard; this time we were standing on the crowded deck of a small channel steamer, plowing her way from Dover, England, to Ostend, Belgium. The Channel, at one time a safeguard to England and an assurance against surprise attacks from a hostile power on the Continent as long as England flung a cordon of men-of-war about her island home, no longer conveys that reassuring feeling of isolation. In less than an hour there can roar over London, from European capitals, a mighty air fleet of destruction, screened by fog, which could blast out—so English air authorities advise—the nerve centers of England. The Channel itself is but a ten or twelve-minute crossing by air, and therefore is neither a means of defense to England nor a barrier to a hostile air fleet. It is of little importance in this age. The nationalistic fences of a century ago are toppling. Trade and industry, communication and transportation, are uniting the powers of the world. The nations must either become a commonwealth of humanity, or be destroyed by their own avarice; for there is no wall they can build about themselves that can resist the ingenuity of this scientific age, if that ingenuity is to be used as an instrument of destruction.

The coast of Belgium framed the white-capped waves on the horizon, and we knew that we were soon to land. We were to have, in this small, once blood-drenched country, experiences which, though we did not now realize it, were to be unforgettable and the beginning of strange yet illuminating mystic adventures.

Chapter II

OUR MYSTICAL INITIATIONS

WITH SIGHS OF relief we sank back against the cushions of our seats, attempting to make ourselves as comfortable in the overcrowded compartment as possible. After a delay which nearly caused us to miss the special Brussels Express we had finally located our missing baggage on the dock and with little opportunity for proper arrangement were obliged to pile it about our feet and in the racks over our heads just as the train, after a series of convulsive jerks, pulled slowly out of the domed sheds. A sudden startling clatter of the door, and there stood on the threshold the attendant or, as we term him in America, the conductor. His expression was quite apparently one of displeasure. He glanced at the baggage and at us, and said nothing. His silence and looks combined were more abusive, I am sure, than any remarks he might have made at the moment. He was, we were certain, not approving of this excess baggage in a passenger compartment. We were not left in doubt long as to his annoyance. In a loud voice, mingling French with English, and gesticulating freely, he informed us of our wrongdoing, but permitted us to keep our delicate equipment in the compartment. We were well pleased that we did not have to subject it to the rough handling of the baggage attendants.

The weather was delightfully warm. The late summer sun seemed to have given the fleeting fields and pastures a mellow appearance as though we were looking at them through an amber glass. The countryside was level and but a few feet above the sea. Artistic, rustic thatched-roof barns and houses flashed by. Patient and plodding oxen pulled crude two wheeled carts laden with hay. Picturesquely dressed peasants

with wide baggy trousers walked slowly alongside with one hand resting on the rack of the cart and the other holding a with wooden-pronged fork which seemed to lie heavily on their shoulders. Frater Shibley remarked that it was an animated painting, like a masterpiece from some famous gallery suddenly become a reality.

A series of sharp, high-pitched blasts of the engine whistle informed us we were approaching a station, and a few seconds later we heard and felt the grinding of brakes as we pulled up to a small red brick depot with a stone flagging platform. Small town train watchers and station hangers-on do not differ much throughout the world. They are brothers under the skin regardless of their difference in costume and nationality. A number of them seated on cases and crates were leaning languorously against the wall, wearing wide-brimmed hats pulled low in front to shade their eyes. They formed a soporific picture. Rosy-faced children, with well-patched clothes, went through a pantomime act attempting to interest passengers in their wares. The passengers, behind closed windows, did not respond.

We heard it coming—the distant faint tweet of the whistle of the guard of the last car, followed by louder and shriller tweets of the whistles of the guards of the successive cars, until finally the engineer, who must have been counting each whistle corresponding to the cars of the train, acknowledged them with a shrieking blast from the engine. We were off again. To get a train underway was indeed a ceremony. Frater Brower remarked that the delay in starting a train in Belgium must certainly be a boon to late commuters.

It was dark when we finally roared to a stop in the great metropolis of Brussels, a city having a population of more than seven hundred thousand. We were pleased to learn that our hotel was a few steps from the railroad station; in fact, located on the same great cobblestone square which the station itself faced. Several times before large parties of Rosicrucians from America and various sections of Europe had gathered at this hotel while attending important conclaves in Brussels. The Rosicrucians were well known to the management as an orderly, congenial group of guests and his hospitality was accordingly responsive. Our party had adjoining suites, ones that had been occupied by the Emperor's party but two years previously.*

* A party consisting of Dr. H. Spencer Lewis, late Imperator. and certain other high officials of the Rosicrucian Order of America.

I was late for an important engagement, how important I did not fully realize. I called Mademoiselle Guesdon on the telephone. She was residing at the same hotel, having come from Paris for the same conclave and to kindly act as my official interpreter. She excitedly asked that my wife and myself meet her in the main lobby at once. To meet Mademoiselle Guesdon, Grand Secretary of the AMORC in France, is to know an exceedingly intelligent and highly efficient woman with much administrative experience. With all of her firmness and ability to accomplish what seems the impossible at times, she is refined, kindly, and most considerate. Years of intimate association with the commercial world in an executive capacity have not lessened her mystic insight and her philosophic trend of mind. She has performed innumerable services for the AMORC of America and its Supreme Officers.

Speaking in perfect English and in a hushed voice, she told us that Hieronymus, the Rosicrucian Imperator of Europe, could only attend that night's secret conclave of the FUDOSI, the great federation of the arcane mystic Orders of the world. He must leave early the next day for another city in Belgium. In fact, he had been in conference for a day before we arrived and had waited and was now waiting for us. We felt grieved that we had been a cause of delay, but Mademoiselle Guesdon hastened to assure us that our schedule had been proper, but that sudden unexpected affairs made it necessary for Hieronymus to depart sooner than he had anticipated.

Since we must leave at once, there was not time for preparation. My wife and I hastily informed the other members of our party where we were going and then hurriedly joined Mademoiselle Guesdon at the street curb. We frantically signaled a taxi, and in my excitement I called to the driver in English, which amused the early evening sidewalk cafe patrons. To them we were running true to form, like all Americans, in a constant rush. We feel that the speed with which we travel through life is the cause of our accomplishments, and that these accomplishments are the worthy ends of life. Our Belgian friends shrug their shoulders and admit that Americans accomplish stupendous things, but are these things the true end of life?" is their query. Do they bring the American

any greater happiness and contentment than the quiet enjoyment of every hour of living which the Belgian ordinarily experiences? Speaking rapidly in French to our rotund chauffeur who looked none too comfortable crammed into the very limited space between the wheel and the hard, upright seat back, Mademoiselle Guesdon gave directions for reaching our destination.

Concerning exactly where we were going, and what was to occur, I was still very much in the dark. I ventured to quiz Mademoiselle Guesdon and finding her non-committal on this point dropped the matter. This attitude only quickened my imagination and further stimulated my enthusiasm. No further words were spoken. We, my wife and myself, sat in suspense, each keeping to his or her own thoughts. We drove across great plazas walled in by massive stone buildings having medieval looking turrets and high iron gates. Walking rhythmically before them were uniformed sentinels carrying regulation rifles with bayonets fixed. I could only conjecture that they were guarding public buildings. The dignified solemnity of these settings was broken by the clanging bells of high, narrow, but short length electric trams which rocked from side to side as they clattered along.

Suddenly Mademoiselle Guesdon tapped loudly on the glass partition separating us from the driver. Bringing his cab to a stop, he inquired in French as to her desires. After much hand waving on the chauffeur's part he was finally convinced by Mademoiselle Guesdon that he was not taking us in the right direction, and he turned to travel in a direction from which it seemed to me we had just come. I did not know what to look for, but I was surprised when our cab stopped in a semi-residential shopping district. I hesitated before leaving the cab. "Do we get out here?" I inquired. "Yes," Mademoiselle Guesdon replied, smiling at my bewilderment.

We walked rapidly about a block, passing many attractive little shops. Mademoiselle Guesdon stopped in front of one, and looked in the doorway. I walked closer and looked into the large plate glass window front. There were platters of cakes and large green bowls of delicious-looking salads. I looked at the large block letters painted on the glass above me. The establishment was a restaurant catering to those who preferred vegetarian and fruit dishes. "But why are we stopping here?" I wondered. I turned, and looked in the direction of Mademoiselle

Guesdon. She beckoned to us to enter. "This is strange," I thought. She had been anxious to reach our destination—was in a hurry, in fact—and now we were dining before proceeding. She apparently realized my confusion and enlightened me. "We are here," she said. "The conclave"—I began, and she motioned for me not to speak for a genial hostess with a voluminous colored apron was approaching us. The hostess was about to accept us as patrons, usher us to a table in the large room in which there were several tables already occupied by diners. But Mademoiselle Guesdon stepped up to her quickly, and in a manner that attracted no attention, spoke to her in a whisper which I could not overhear. The woman turned, looked at us intently for a moment, and then nodded her head in the direction of a small door at the opposite end of the room. We followed her in single file toward it. Upon reaching the door she bowed, turned, and left us. Mademoiselle Guesdon, turning to us, said: "Wait here, please; I shall return shortly." The patrons, eating in the leisurely manner which is the custom of the country, paid us no attention, for which we were grateful, for our faces must have revealed our pent-up emotions.

It seemed an age, but in reality the passing of time must have been but three minutes before Mademoiselle Guesdon returned. "You shall follow me," she said solemnly. We did. We entered a short dark hallway. As I recall, it had a turn in it, because I could not see the other end until suddenly I was standing in an oblong chamber. The room was about thirty-five feet in length and about eighteen feet wide. It had, if memory serves me well, a plank floor and a low-hanging plastered ceiling. It was lit by candles located at the far end of the room. Shadows danced about us on the wall with each flicker of the candle flames, adding to the enigmatic atmosphere of the occasion. Our eyes were rooted to the scenes which the candles illuminated. There was a long but narrow U-shaped table with the open end toward us. The table in reality consisted of a series of small tables placed together and covered with a crisp and brilliant white (in contrast to the yellow candlelight) table cloths. Around the outer side sat a group of impressive looking men. None was eating, although they obviously had been. They looked straight at us. Their faces were expressionless but not cold and steely. We felt, standing there in the part shadows, as though we were apparitions being looked upon by a solemn committee of investigators

into psychic phenomena. I stepped forward and then stood hesitating. As though this had been a given signal, the gentlemen all arose at once, stood erect, motionless, waiting. Waiting for what, I did not know.

Again Mademoiselle Guesdon came to our aid. In a low voice she said, permit me to introduce you. I was fascinated by one personage. He stood behind the closed end of the U-shaped table in the exact center. His position was directly in front of me. I had tried turning my eyes from him. I did not wish to stare discourteously, and yet, as if magnetically drawn, I would become conscious that I had turned again to hold his eyes. He would have attracted attention anywhere. He was tall, stately, well-groomed, conservatively attired. He had a neatly trimmed white beard which gave him an air of distinction without being conspicuous. His complexion for a man of his age—and he must have been sixty years—was startlingly youthful, a healthful pink. I could not detect the color of his eyes from where I stood. They were to me two radiant, scintillating gems; points of light would perhaps better describe them.

Slowly Mademoiselle Guesdon led us down the center aisle formed by the opening of the “U,” directly toward him. When but three feet from him she stopped. Slowly, and in a quiet tone of voice, Mademoiselle Guesdon spoke to him in French. She was introducing me; then he spoke. I do not recall his words; in fact, I did not, as I now recollect, remember hearing words at all but it seemed as if I were hearing a voice calling from a great distance, indistinct but melodious, soothing, somewhat like a chant. I seemed to understand inwardly what was being said, rather than objectively perceiving it. He was extending greetings, then he smiled and put forth his hand in welcome. As he smiled, his whole face lit up with a beautiful glow. I realized then what the master painters sought to capture on canvas when they wished to have their subjects saints, mystics, and great philosophers of old—appear to radiate the esoteric light which had dwelt within them. It is something which the chemical elements of paint and pigments can never portray. In fact, it is more sensed than seen.

This man before me was the Emperor of Europe, known only by his symbolic name, Hieronymus. He was one of the three Rosicrucian Emperors of the world, of which Dr. H. Spencer Lewis of our jurisdiction is one.* I was not awed by the occasion, but rather a great

wave of humility swept over me. I felt a keen sense of devotion to the Order which it is my privilege and honor to serve. There flashed in my mind a vivid picture of my obligations and duties, and the thought of the many who had gone before me and had made possible what we hold so sacred today.

* This occurred three years before the higher initiation and transition of Dr. H. Spencer Lewis.

We were now led to our places at this table; then each of the gentlemen filed by us and was introduced to us in turn. We played with our food, hungry as we were and delicious as it was. Somehow we thought that giving time to eating on such an auspicious occasion would be nothing short of profane, though it would have been in proper order. A few moments later, all arose at the sound of the gavel, and quietly retired from the room. I was about to leave when a young man of about thirty-three or thirty-four years of age slender, wiry, with high forehead and the facial characteristics of one who is distinctly a student and devoted to a mental life, came forward and said in English, "Kindly wait with Mademoiselle Guesdon. You shall be admitted later." I felt a strong liking for this Frater. He was personable and understanding. He was our noted Frater Mallinger, prominent in the legal profession of his country and a moving spirit in the administrative affairs of FUDOSI. I had corresponded with him on numerous occasions relative to official matters of our Order. In fact, I had with me at this time secret and confidential documents to deliver to him. He was exactly as I had visualized him—a human dynamo of energy and accomplishment. He left us and joined the others.

Once again we were alone—Mademoiselle Guesdon, Mrs. Lewis and myself. I turned to Soror Guesdon questioningly. Before I could speak she anticipated my thoughts. "You are about (referring to Mrs. Lewis and me) to be inducted into the thirteenth traditional historical degree of our Order." (Referring to AMORC.) "Only a few members of every jurisdiction are eligible to receive its honors, secrets and wisdom. We were more than elated and grateful. A few moments later a Prater came through the portal which led to the chamber into which all the others had retired. He spoke hurriedly in French to our interpreter and guide, and returned. Once again Soror Guesdon bade us follow her, which we did. This became an unforgettable evening in our lives. We crossed

the threshold and dwelt within for nearly an hour, though we were not conscious of time. What transpired there must be sealed in my heart and mind. I can only impart my experiences to those who are prepared to receive them, and like me, they will never know when they will be considered prepared until the invitation has been extended to them to receive this knowledge at a proper time and at a proper place.

My next day was an exceptionally busy one; no time for sightseeing, no tours or ramblings. There was too much to be accomplished. By appointment met Frater Mallinger at his office, to which Mademoiselle Guesdon took me. There important documents concerning the welfare and extension of AMORC, the Rosicrucian Order in America, were signed and sealed. Official communications from the Emperor of AMORC in America were personally delivered to Frater Mallinger for consideration by the FUDOSI officers. The mutual plans and problems of the Rosicrucian Order of the North and South American jurisdiction and the Order of Europe were discussed, and constructive ideas exchanged. For the first time I heard the phrase. "And it shall be the duty of America to preserve this for future generations." I thought it strange but passed it by without question.

Later, Mrs. Lewis, Soror Guesdon and I were luncheon guests of Frater and Soror Mallinger at their home. A delicious repast was enjoyed in most pleasant surroundings, Soror Mallinger being an excellent hostess. Immediately following luncheon, Frater Mallinger, Mademoiselle Guesdon and I attended the meeting of a special FUDOSI Convention Committee some distance from the former's home, for a further consideration of organization matters of importance.

Several days had elapsed since our arrival in Brussels, but this night was to be an eventful one in this very eventful city. Mrs. Lewis, Frater Brower and myself were to be inducted into the Order of the M one of the oldest arcane Orders of Europe. For centuries it had been a contemporary of the Rosicrucian Order, a body of preliminary training and preparation for the higher degree studies of the Rosicrucian Order, perpetuating many noble traditions and ideals. It had numbered among its membership many learned men throughout Europe whose names are milestones in history. Frater Brower, who had never been abroad before, and had not previously had the pleasure and privilege of meeting the dignitaries of these august Orders of Light, was in a

high state of expectation and enthusiasm. For him the hours of the day slowly waned as he waited for the evening, when we were to go to our place of initiation. We had been advised to dress semi-formally for the occasion, and we were dressed considerably in advance and waiting with undue impatience in the foyer of our hotel for Mademoiselle Guesdon, who, as usual, was most punctual.

It was dark and rainy when we left in a chugging taxi for our destination. The streets, for so large a city, were quite deserted. The evening was one that induced a melancholy mood. Reflections of the odd-shaped street lamps cast grotesque patterns of light on the slippery pavements. No one spoke. Each treasured silence. To me it was an intriguing adventure. Some of the streets through which we passed were so narrow that the shadows of the houses on either side intensified the darkness so that we seemed to be riding through deep canyons. The streets twisted to such an extent that neither end could be visible, which added to the realism of the impression.

I could not help but think of the sagas of the neophytes of our beloved Order who, in the Middle Ages, seeking light as we, crept from their homes in the dead of night—such a night as this — and pulling closely over their heads the cowls of their cloaks so as to partly conceal their faces, flitted along in the shadows like things of another world, seeking others who would, in the deep shadows of the eaves of some home, meet them. Together they would secretly enter and surreptitiously conduct a conclave of our Order, fearing any moment to hear the crash of the door and find in their midst officers of church and state who would arrest them for daring to go beyond, in their studies and thoughts, the prescribed confines of the ecclesiastical and state laws of what should constitute knowledge. Though I was to experience no such danger, I thrilled with the thought of the danger they experienced to gain what we, of the jurisdiction of North and South America and the allied jurisdictions, enjoy so freely and sometimes unappreciatively.

After a ride of about ten minutes we came to an abrupt stop on a slight hill. Stepping from the taxi so as to avoid pools of muddy water, we stood on the sidewalk in front of a brown stone building that resembled the mental picture one gains from the descriptions of homes in French novels, architecture of the sixteenth and seventeenth centuries. It was quaint, intriguing—the sharp pointed roof, the garret

windows, the well-worn steps leading to the main entrance, and the small doorway at the left, below, with its heavy wooden door and small grated windows.

Presuming that this was the place we were to enter, because it seemed to have an atmosphere of mystery and secrecy, I started in advance of the others to walk up the steps toward the large doors which were closed, and through small glasses in the upper portion of which was shining a faint light. Mademoiselle Guesdon called out to me to return. I said, upon reaching her, "Is not this the place?" "Yes," she said, "but not the entrance." She turned, and we followed her. She approached the small door at the left. In fact, to reach this door we had to go down two or three steps. To me it had seemed like a servants or delivery entrance. We stood behind her, our coats drawn about us tightly. It was still raining, and miserably uncomfortable. Not a soul was to be seen on the street. It was exceptionally dark because there was only a faint street lamp on either end of the long block. She knocked three times. I recalled the symbolic knock in one of our own rituals.

We waited what seemed to me a great length of time. No one spoke. She made no further effort to knock. Finally I heard a bolt being drawn in the door, and the door must have been heavy and not used frequently for it opened slowly as though the one who was opening it found it an effort to do so. It creaked. We looked in. There was a hallway, a short one, well illuminated by an odd electric fixture hanging on the high ceiling, casting a peculiar pattern on the floor. To the right of the entrance in front of which we stood was a stairway that led upward, only one flight of it being visible. The hallway was inviting. It radiated a spirit of friendliness, warmth, light, cheerfulness. Immediately before us stood a Frater, tall, well proportioned, and wearing a flowing white gown, and a black mask which concealed all of his face but just a slight portion of his forehead and his mouth and chin. He said but one word—"Enter." We did. We filed in and lined ourselves against the wall of the hallway. He closed the door, bolted it, spoke nothing further, turned at right angles, walked slowly up the long stairway, we following him with our eyes as he did so. Again silence reigned and no one made the effort to speak. Speaking seemed to be out of order. No one seemed to want to shatter his impressions with words.

In a few moments this Frater returned, and smiling, and speaking in English, asked us to please follow. Mademoiselle Guesdon led. The robed Frater took up the rear. We climbed the flight of stairs to another passageway identical with the one below, except that in this hallway were two doors. We waited outside one. The robed Frater opened it just enough to pass into the chamber, but we could not see in and knew not what to expect. He returned a few moments later and had in his hand three large white silk handkerchiefs. We were asked to remove our coats and hats and then each of us was blindfolded, and each of us was led through the open doorway into the chamber of initiation.

Gently we were taken by the arm and led a few steps forward and then turned at right angles and caused to move forward in another direction. This was repeated several times in the direction of each point of the compass. It was not a capricious act, nor was it intended to confuse us. It was, I knew from my experience with ritualism, part of some solemn ceremony. I had by now lost my orientation. The stillness, the quiet, was intense; it had the feeling of heaviness; it seemed to be pressing in upon me. I felt as though eyes I could not see, how many I did not know, were not merely looking upon my form or my partially concealed face, but were searching my soul. My heart thumped and a flush of warmth came over me. So carefully had I been blindfolded that even no light penetrated to my sight. I felt not as one whose vision was temporarily obscured, but rather like a person groping in the dark of night, in a wild, unknown terrain, not knowing but half sensing that perhaps a precipice lay just ahead, over which one could plunge into oblivion. Strangely I had no tear, my emotion was one of excitement instead, that anticipation of some great revelation that would thrill and amaze me. I heard a voice; I knew it was close to me, yet it had that faintness of distance. It was not in a tongue that I at first recognized; in fact, I was not attempting to understand it. Its melodious tone enthralled me; it was that to which I was listening. It was unmistakably a man's voice, yet there was something not mortal about it. Perhaps I was overwrought; perhaps again my imagination dominated my reason, yet as I look back upon the experience now, calm, collected, I cannot help but feel the same about it today. I was being told and asked something. Certainly they must have known that I could not understand the tongue or what was

being said. Suddenly I was startled—I amazed myself—*I did know!* I did not actually comprehend words, but the inflections, the rise and fall of the voice, the reaction of my solar plexus to the vibrations of their intonations engendered within me sensations which caused me to have a consciousness of their import, as thoroughly as if I had understood the language. The voice stopped as suddenly as it had begun. I was now breathing heavily with intense excitement. The sound of my own breath disturbed me for it was disturbing the peculiar state of tranquility existing in the room, of which I was so conscious. To my surprise I quickly regained my composure. Then I had a sensation of numbness come over me like that one experiences who is slowly being frozen. I felt drowsy. It became an effort for me to concentrate, I so wanted to relinquish consciousness, to sort of slip off into an effortless state, into comfortable oblivion. Something, however, kept me from doing that. What it was I cannot recall—something within me perhaps. There flashed into my mind the command to answer. They were waiting and I must answer the charge given me, the questions asked of me. I was, however, powerless to speak; I could not even move my tongue—it was an inopportune time to be inarticulate. The answers, as thoughts, welled up within my consciousness. It seemed as though the very words themselves which I was mentally framing choked me. A titanic struggle was going on within me, yet I was aware that outwardly I remained motionless and perhaps gave no indication of this conflict. Then a voice spoke in English; it was a woman's. She said: "You have answered aright." It did not occur odd to me then that they were aware of my answer, which was unspoken, and which had become nothing more than an intense thought within me. I felt bands tugging at my blindfold. A few seconds later I looked out upon my surroundings.

In point of time, only a short period had elapsed since we had entered the chamber and finally left these quarters on the Rue . . . , but in that interval and after the removal of our blinds we had such experiences as made it seem that we had lived for centuries and traveled to other worlds. And this concluded my first initiation in the Order of the M..... I was to have still others.

The next night was to be our last one in Brussels. It was to be one of merriment, sociability, brotherhood. During the next day Mrs. Lew

is and Mrs. Shibley were free to visit some of the excellent shops in Brussels, noted for their fine laces and needlework. They had to return early, however, to prepare for the official FUDOSI banquet, a banquet which concludes all these official sessions.

At 7:00 P.M. on that evening, Mademoiselle Guesdon again acted as our guide. Our party, however, was increased in number this time. We drove along one of the main boulevards in Brussels, well illuminated with sparkling, scintillating electric signs as modern as any we find in America. Along this boulevard there prevailed the typical continental atmosphere. There were blocks dotted with little sidewalk cafes, little tables over which there were awnings, and about which people sat sipping wines, drinking coffee, and watching humanity file by.

We eventually came to our destination, a well-illuminated and fashionable-appearing restaurant—a large place. We entered, and the maître d'hôtel escorted our party to the second floor where, in a large dining hall, the convention tables were spread. There were hosts of representatives of the various occult, mystical, and arcane Orders of Europe and the world gathered there. Some were in full dress, wearing their emblems of office, and some wore their ritualistic capes. Among those present was the eminent Grand Master of the Order of M....., into which I had just been inducted—a man of prominence in his own country, an outstanding figure in the political world. More about him will come later. I was introduced to a kindly old soul, well over eighty years of age. Grand Master of the hermetic brotherhood, a master of occult lore. He spoke English, and I spent a very pleasant half-hour discussing the work of the AMORC in North and South America with him.

There were also many others there who were distinguished personages. I had the pleasure of meeting our good Frater Greuter of Southern France, who holds a prominent AMORC office in that country, and who is also active in the work of the FUDOSI. A delightful banquet was served. There was entertainment, and there were speeches in various languages. I had the pleasure of addressing this congregation, and Mademoiselle Guesdon interpreted my address to those present who could not understand English.

We returned to our hotel in the early hours of the morning feeling that we had concluded a very successful stay in Brussels, and had had an experience that made life worth living. Late as was the hour, or rather I should say, as early in the morning as it was, we were obliged to pack and prepare for an early morning journey to France—to Paris.

Chapter III

A CITY OF STRANGE CONTRASTS

THERE IS A charm about Paris that is part imaginary and part actual. Many Americans think of Paris as synonymous with Europe, and their first trip abroad is centered in and about Paris. Actually, however, Paris differs only slightly from many of the other great cities of Europe. Of course, its customs, language, and historical background are different, but in reality there is little more of interest to the traveler or even to the tourist than one would find in London, Berlin, or Rome for example.

France, it is said, is a nation that desires to live in the past, in the glory of past achievements and accomplishments, the romantic settings of previous centuries, to dwell upon her great personalities of yore, and thus she turns reluctantly to the present, and to the future. It has also been said that the average Frenchman devotes himself to the things of the day and to modern affairs by necessity, but prefers living in the memories and glory of the France of the past. And since France has been a battleground for centuries, and a prize which various powers of Europe at different times sought, the French people are instinctively on their guard, and one gathers the impression that many of them are suspicious. They are constantly, it seems, on the alert for those who would take advantage of them. This suspicion affronts many visitors, though the effrontery is unintentional on the part of the Frenchman.

This suspicion is manifest in national affairs. It casts a burden on her industry, finance, and full cooperation with other powers. Time after time France has been trampled upon, her national honor insulted, her people enslaved, her institutions destroyed by the greed and avarice of

hostile powers, and each member of a family has taken an unexpressed oath that it shall never happen again, and this obligation colors their views. France is, therefore, a militaristic nation, not because of a desire to conquer or even to expand herself, but for self-defense alone. She feels that if she can command the greatest air force and one of the best equipped and manned armies in Europe, as well as having the most extensive fortifications, she will be safe from the crushing blow which she feels other powers are waiting to give her to further their own ends. The people as a whole are extremely emotional, but this emotionalism is not evidenced except in emergencies, in crises. There are other peoples of Europe as emotional and they display their emotion more frequently in the commonplace affairs of the day. The average Frenchman is quiet, peace loving, even tempered, except when extraordinarily provoked. Then the emotions, like pent-up furies, break loose, and perforce they sweep away the usual very logical reasoning of the people.

The impression the visitor gets is that Paris is a city of two classes only: those who are wealthy—or at least have a very substantial income and are able to enjoy the better and finer things of life, the luxuries—and a great multitude who are struggling along, barely able to provide the necessities of life. There does not seem to be that dominant class which we, in America, say is the *great middle class*, or the *bourgeoisie*. That is particularly noticeable in the material aspects of the city. On the great boulevards we find every evidence of wealth and prosperity, large buildings with marble and tile fronts and chromium plating, modernistic lighting effects and decorations, broad streets and sidewalks, shops displaying articles of every conceivable kind, exquisite jewelry, clothes—both men's and women's—of the latest fashion, rare perfumes, gems, restaurants and cafes whose cuisine caters to the epicurean. The passers-by are well dressed, alert, cultured, refined; but if one steps off the boulevard, in many of the side streets he finds squalor, dust and dirt, congestion, old buildings with old plumbing and light fixtures, crowds, suggestions of poverty or at least want. There is not the same sparkle of life, and hope, in the faces one sees. There is more of an indication of drudgery and life without the light of culture. Of course, there are many sections of Paris which have beautiful apartment houses, and private homes, but these again represent the

opposite class, the other extreme. There is, apparently, no intermediate class, or at least a dearth of it.

One is also impressed by the comparatively few Frenchmen that speak English, or in fact any other language than French. This is noticeable in contrast to London, Berlin and Rome, for the people of those cities almost all speak another language in addition to their own. It is not that Frenchmen cannot be linguists, because many of them speak several languages, but the Frenchman has an exceptional pride in his language, a traditional pride, and many feel it beneath their national dignity to express themselves in any other language than their own, except when obliged to by commercial reasons or some other equal necessity. Thus we find that in the French colonies, the mandated territories of France, the Frenchman does not make it his business to learn the language of the native but attempts to oblige the native to learn French. England, on the other hand, takes a distinctly different position. She feels it is her duty and obligation to become thoroughly conversant with the language of the people of her colonies, and every public servant is obliged to do so. Thus we find that England has a better understanding, generally speaking, of the problems of the people of her colonies than has France.

We had arrived in Paris early in the afternoon. The day was bright and warm, the sort of a day one looks forward to experiencing in Paris. We loaded our luggage in three taxis (and I might add that in the last few years Paris has done away with her traditional taxis which seemed like relics of the past, and has adopted a style of taxi which is more like the American one than any others to be found in Europe) and were soon on our way. Visitors to Paris five years ago know it was the custom for taxicabs to have mounted on them the early type rubber bulb horn in addition to their modern electric horns. Taxis were forbidden to operate their electric horns within the city limits, and were consequently continually obliged to blow the bulb horn at least two or three times in each block, and each one had a different pitch or note. At first the visitor would find it amusing, and finally extremely annoying and irritating. With the increase of motor cars and taxis, the noise became a menace and finally was done away with. Actually the visitor senses a quietude which is unnatural for Paris. After a short winding trip through the streets of Paris from the Gare de Lyon, then

along the Rue de Rivoli, we pulled up at our hotel opposite the famous Tuilerie's Gardens, which were palace grounds for centuries and now form a beautiful park.

The balance of that day and part of the next day were to be free. We were to devote them to our own interests before we began again filming historical sites and continuing interviews with officials of the Rosicrucian Order and allied mystical organizations in Paris. We hurried from our rooms after arranging our luggage, and decided at the curb that we would visit the majestic Notre Dame Cathedral on the little island in the Seine River which flows through the heart of Paris. As we rode toward the Seine, I recalled how this little island in the heart of Paris, according to traditional history, was at one time all there was to Paris; that the Roman generals in their accounts to Rome, when they occupied France, told of a tribe of people, barbarians, who lived on the islands in the Seine. Then again I thought of that medieval philosopher, Abelard, who had numerous controversies with the Roman Church during the eleventh century and who, because of his advanced ideas, jeopardized his life, and how he went to Paris to study logic and rhetoric and finally his teacher, William of Champeaux, admitted to him that he could teach him no more. Abelard then established his own school, and it is said that from the nucleus of his school, which he also established on the island of the Seine, later went forth students who took part in what finally was the establishment of the famed Oxford University.

It is said that everything we see, every scene or place or thing leaves a color impression on our minds, suggests either two or three pronounced colors or combinations of them; that aside from the details of the thing we have a memory of it in color; that it suggests color or light shading to us aside from its form. We all agreed that the grey stone walls along the Seine with their points or bridges of stone which have been there for several centuries, and the other stone, grey, cold, uninviting buildings on either side, gave us an impression not of form particularly, but of just black and white. We later seemed to have the memory impression of our experiences as darkness with just patches of light representing the blue sky and the sun's rays which found their way between the mass of buildings and walls and were reflected on the muddy waters of the Seine.

Man's works are mighty when they can instill within him the same feeling of awe as do the great things of nature. The Notre Dame Cathedral does that. Its great height, rising hundreds of feet over the Seine, the massive stones, the height of the center nave, the diffused lighting caused by the beautiful stained glass windows, the great flagging, the grotesque gargoyles looking as though they were leering down at you, leave one feeling small, insignificant. And yet the greatness of the structure, the stability and beauty of it, causes one to realize that with all that we are able to accomplish today, we cannot greatly improve upon this beautiful example of Gothic architecture. When one realizes that this great edifice was built without the use of steel or girders and that the great arches which press against them are the flying buttresses or oblique, separate outer walls supporting the inner ones, one marvels at the ingenuity of these early builders. Everywhere there are, in this great edifice, suggestions of wealth, power, and strength. The early church had need of such lavish display, for strung about these great cathedrals in Europe in the Middle Ages were the squalid shacks, one might call them, of the populace. In them people led a sordid life; gloom, dirt, filth, fear and superstition existed in them. The average person's clothes were not much more than just what was necessary to cover his body. There was nothing that represented beauty. People had no beautiful furniture or jewels or paintings. They had no musical instruments except a few of the very crudest kind. Everything in life was dull and uninspiring. Life itself seemed to be hardly worth living. There was nothing that could awaken within people who lived at that time an appreciation of the magnificence of God, of the beauty and splendor of the things which he had created. Naturally before they could appreciate the divine, they had to realize something which suggested, by its very nature and difference from their ordinary life, that it was divine. Therefore, the church, collecting the pennies, the coppers, the sous of these people, was able to build in their midst a temple of such splendor and magnificence and majesty as depicted the God to which it was devoted. And on religious holidays or when the people gathered in these big temples for worship they truly felt that they were in a sacred sanctum of God, for the world of the church was so different from theirs. There was beautiful music, such as they never heard elsewhere, magnificent paintings and murals

they could not see anywhere else; there was a structure, stable, strong, representing eternity, and the reliability and dependability of God Himself in contrast to their frail structures which were like unto the life of man. And so, though we may condemn the early church, on the one hand, for taking the few miserable coins that these people had and using them to build such lavish structures, yet they received in return more spiritual benefit and more of an awakening of their inner natures through that means than they could have through the expending of their pennies, their coppers, in any other way. So we can say that the church was justified in its expenditures for these beautiful cathedrals.

The hour was late before we returned to our hotel, and we were glad to retire.

The next day was not so pleasant a one. The skies were leaden, and the smoke of the city was more visible against them than the day before. There was a slow rain, one that seemed ceaseless, and it had a depressing effect upon the mood. However, we determined to visit another historical site. This was the so-called Temple of Justice on the opposite side of the Seine. Again we set out in a taxi. The taxi is the most dependable means of transportation in Paris with the exception of the subway, and as taxi fare is so cheap, the average visitor prefers it to traveling in the congested subways, which, like most subways, usually do not have terminals or stations within the vicinity of the place you wish to visit.

The Temple of Justice is visible for quite some distance before you arrive at it. It is a large, imposing building. Each corner of it is flanked with a tower-like turret so that it looks like a medieval castle. It apparently has never been cleaned by sand blasting as are many of the old stone buildings in America, for its walls are extremely black, as though they had been coated or painted with a black pigment. One gets a chill in looking at it, a sort of dread feeling. In the center of the square building between the two large turrets or towers is a great gateway, massive and composed of an iron grill. The bottom of the grill has spikes, and the whole gate itself is studded with bolts which are apparently hand-riveted. This Temple of Justice, as it is now called, was used during the French Revolution as the place where royalty was confined, where aristocrats were imprisoned, before their trials or, as we might say, 'mock trials, and before they were led to the guillotine. As

you approach the large gateway, you feel your spirits ebbing; whether it is the suggestion of the building itself, its cold atmosphere, or whether it is knowledge of the fact that thousands were confined there before they lost their lives through political upheaval. Many were tortured there. Most all were led from there to their deaths. Political prisoners during the French Revolution who were led into that gateway knew it meant the end of freedom and the end of life. It was like crossing the threshold from this life to another.

We passed through the gateway into the courtyard. The courtyard consisted of cobblestones irregularly laid, and not even uniform in height. About the small quadrangle were the four walls of the structure, all of the same cold appearing stone. One felt so physically oppressed that it seemed even difficult to breathe, though of course the courtyard was open to the sky. The only openings in the walls of the building were long narrow apertures about three feet in length and perhaps eight or ten inches in width. Behind these slit-like windows were little alcoves in which a man could stand and look out, and shoot from them if necessary without exposing himself too greatly. If one looked up at these apertures which were dark, because of the shadows of the interior, one almost felt as if eyes were piercing him, as if he were being scanned by an invisible person. We quickly crossed the cobblestone courtyard to a low arched door-way typical of Gothic architecture. We stepped down three well-worn steps and pushed heavily against a plank door with its strap iron braces, which creaked on its rusty hinges as it swung open. We looked into an enormous subterranean chamber with a vaulted ceiling, with many squatty columns of great circumference. These columns supported the entire structure in the manner of Gothic buildings. The columns were joined at their tops by arches forming a series of pockets or vaults in the ceiling. It was very dark, except for the yellow light of a small gas jet. One could easily see that the gas light had been added some time later for the pipe was strung between and fastened to the columns. The flame was flickering considerably because of the drafts that came from this great underground area. We closed the door behind us, which left us alone in this great chamber.

For no reason whatsoever we spoke in hushed voices as though we were afraid of awakening someone or attracting attention to ourselves. Finally, realizing that there must be an attendant in the place, I called

out. The echo of my voice seemed to spring back toward us from every corner as it resounded throughout the stone chamber. It was flung back at us from the vaulted ceiling, from the stone floor, from the many pillars. It was as though we had awakened a thousand demons who were jeering at us. It was a startling effect. However, it had the desired result, for there approached us an attendant in a tattered uniform who, though he was there for that purpose, and must have received visitors frequently, seemed rather curious because we were there. We explained the best way we could in rather broken French what we desired: that we wanted to be shown about; particularly did we want to see the famous cell of Marie Antoinette. He motioned us to follow him, which we did, and we wended our way among the forest of massive columns to a circular stone staircase. At the bottom of the stone staircase was another heavy plank door with an enormous bolt and chain, crude but very substantial. In the upper center of the door was a grill or aperture about ten inches square with three stout bars in it. They were so rusty that the metal was crystalizing or flaking away. Over the grill opening was the remains of a small shutter, apparently so that it could be closed and the prisoner in the cell could not see out. This, the attendant explained, was the cell of the famous and beautiful Marie Antoinette. She was confined for quite some time before she was taken from the cell and led in a rough, high wooden-wheeled cart through the streets of Paris before the shouting, screaming throngs to the guillotine. There was her stone couch, and the little shrine at which she prayed daily. The vibrations were intense, acute. We had engendered within us in that cell, mingled feelings of fear, hatred, and of remorse. There in the cell also were big iron rings driven into the stones, to which unruly prisoners could be chained. Then we were led to another cell, and still another, and finally again back into the great subterranean chamber, the dungeon-like vast hall. It was in this great chamber that the aristocrats, the ladies and gentlemen, the counts and the countesses, sat about playing cards, talking in low voices, weeping, consoling each other, praying, hoping, while several times a day the bolts and chains would rattle on the outer gate and in would come officers of the Citizens Guard who would read from a long scroll the names of those who were next to be tried in a court composed of the Revolutionaries. When their names were read, shrieks would rend

the stone chamber, for all knew that when they were led before the tribunal they could expect no mercy and no justice, for there was no trial. They were all condemned to death, and it was just the formality of passing in review before the judges—the butcher, the baker, and the candlestick maker—and almost before the name of a defendant left the lips of the clerk of the court a cry would arise from the court, “Guilty—the guillotine.”

There is a fascination about a gruesome place such as the Temple of Justice. One would imagine that he or she would be anxious to leave, flee from the place, seek the fresh outdoors, or that even the rain would be welcome and refreshing. But instead you are drawn to investigate further. The horror of it seems to grip the mind; draw you on and on.

We finally returned to our hotel, and Frater Brower and I prepared our photography equipment, for the next day was to be a busy one for us. The third day was in our favor, photographically speaking. The sun shone bright and the atmosphere was unusually clear of the customary smoke. We set out in search of the quarters of the famed Count Alessandro Cagliostro, prominent in the annals of the Eighteenth Century. We could not describe to our driver that we wanted to go to the former residence and garret laboratory of the renowned alchemist and mystic Cagliostro, for Cagliostro is not even known to the average Frenchman except to those who have studied mysticism and philosophy and the history of that period thoroughly. So we had to give him the name of the rue or street. It was quite a drive; it took us approximately half an hour to reach there. We found ourselves in the heart of bustling, noisy Paris. It was a light wholesale district. The houses of the street were all one hundred to two hundred and fifty years old. Most of them had been converted into factories for manufacturing of fabrics. It was now strictly a commercial center. We immediately found the place we sought because of its unusual appearance. The building was recessed, surrounded by a high cement wall. On top of the cement wall, which was about twelve or fourteen feet in height, was an iron railing, and back from that iron railing we could see the upper two stories of the building. The garret story was quite eerie looking. It consisted of a series of super-imposed windows, that looked as though they were fastened or attached to the stone building, and extended from the face

of it. But what principally caught our attention and definitely identified it as the place we sought was the garret balcony. It was a little porch that extended out from the edge of the top story, and over this porch which had a simple iron railing about it was a low narrow roof, and projecting from the edge of the roof was a metal bar about four feet in length from which hung a pulley, and from which dangled a strand of cable. It was from that balcony that Count Alessandro Cagliostro hoisted from the cobblestone courtyard below his kegs of chemicals and boxes of instruments used in his secret alchemical experiments.



THE GARRET LABORATORY OF CAGLIOSTRO

In the heart of bustling, noisy Paris, this solemn, attention-arresting residence of a famed mystic of nearly two centuries ago. Onto the superimposed garret balcony, the alchemist philosopher, Count Allesandro Cagliostro, hoisted from the cobblestone court below his kegs of chemicals used in his secret experiments.

Cagliostro in his youth had gone to the Orient and studied in the mystery schools there, and became well versed in the secret laws of nature. Returning again to Europe, he became renowned as a healer. He effected miraculous cures. He seemed always to be in possession of great wealth, jewels and gems, and he was lavish in his contributions to the poor and needy. His demonstrations of natural law gained for him the reputation, on the one hand, of being an astute philosopher and alchemist, and on the other hand he was accused by those who feared his powers of being a black magician and of practicing the arts of Satan. From where his tremendous wealth came, which seemed endless, no one quite knew. It was said that he had discovered the means of transmuting the baser metals into gold and thus could make gold at will. Because of the great cures he effected, it was said that he had also found the elixir of life. Kings and potentates sought his counsel and his help, but as his fame spread, so did also jealousy and fear of him. It is said he entered Paris riding in a great gold coach laden with gems, and with chests of gold. He was charged with many crimes and successfully defended himself against them. Some of his greatest accusers were those who held high positions in the church. The persecution became more intense, and finally he was dragged bodily from his garret home and wrongly imprisoned for life. For years the only historical accounts were those which came down to us from prejudiced persons, declaring him to be a charlatan, a mountebank, a fraud, and an imposter. Since that time other facts have been found which reveal that he was not a charlatan, not a fraud, but a true mystic—one who used his wealth for the benefit of others and most certainly had a mastery of natural law which he sought to teach and which caused mingled feelings of respect and fear toward him.

With these thoughts in mind we entered the courtyard and looked about. Everything was disillusioning. A long the three sides of the courtyard were doorways that originally had perhaps led into private chambers of his residence. Now they were doorways leading into shops, and over the doorways hung either brass or wooden signs, and through some of the partly open doors we could see women working at sewing machines manufacturing garments. From some of the windows overhead Wearing apparel was hanging and modern household utensils were evident. There seemed to be no appreciation of the fact that they

were living in what was at one time the center of the greatest mystery of Europe—the residence and the garret laboratory of Cagliostro, the man who held the respect, fear and admiration of the crowned heads of Europe. Most of them did not even know that this old building had been the property of Cagliostro. As we stood looking about, a man approached us from one of the shops. He appeared to be the superintendent, and asked us what place we wished. We explained that we were merely visitors and desired to take a few photographs. He seemed puzzled as to why we wished to photograph these small places of business or shops. We explained that we were here because of its historical interest; that we knew, in fact, that this was the former residence of the mystic and alchemist Cagliostro. He looked quizzically at us for a moment and replied that it was, but that no one except himself and one other of the attendants knew anything about it, and they said nothing about it as they did not want to attract visitors who would interfere with the business activities. He said we could not enter the garret because it was occupied by a tailoring establishment and the tailor himself had never heard of Cagliostro and did not, of course, know that he was occupying the laboratory of the alchemist. It seemed such a travesty, that nothing was done to respect the memory of this character. At least—we thought—a brass plate could have been erected to his memory somewhere in the courtyard.

I had known from my studies and from our Rosicrucian archives that there was a secret passageway and stairway which led to the garret, and that the passageway also led out from this court for several blocks to some other residence in the city that Cagliostro would use when desiring to evade the curious throngs who used to collect about the outer wall either waiting to see him or to solicit his gold. My attention was attracted to one of the doors in the corner of the courtyard. It was a little smaller than the rest, but particularly was it noticeable because it was not wooden like the others, but was all metal, a solid sheet of metal. It looked like a fire exit, such as we use in buildings today, with a metal door to prevent the spread of fire from one building to another. I pointed to it, “And that?” I said.

He seemed to sense what I thought and he said. “That is not in use any longer. It used to be a tunnel or passageway that led out somewhere into this district, but long ago a portion of it caved in and so it has

fallen into disuse, and we keep the iron doorway closed so that it will not be used by anyone, thus they will not be injured.”

“Cagliostro’s?” I asked. He replied, “Most likely, as no one remembers when it was constructed and apparently it was made at the time this building was erected several centuries ago.” We had all the information we needed and we immediately took photographs.

On the final afternoon of our stay in Paris I met Mademoiselle Guesdon at a prearranged time. She accompanied me to an appointment with Frater B...., Sovereign Supreme Master of the Order of M into which I had been duly initiated in Brussels. Frater B holds a prominent position in France. He is Secretary of the Archives of the French Government, a department containing the records, manuscripts, books and papers, and documents of State—a most responsible and important position. The Library of Archives is located in the Chamber of Deputies Building in Paris, an historical place, once a palace. After a short ride we arrived at the Chamber of Deputies and Mademoiselle Guesdon and myself were escorted into the private office of Frater B....

Frater B.... is a very dynamic and forceful man, a man of approximately fifty years of age but with the vitality, stamina and energy of a much younger man. He speaks quickly, he acts quickly, he thinks quickly. Life holds two principal interests for him besides his family—his work, the responsible position he has in the French Government, and his mystical philosophical studies and office in the FUDOSI and the Order of M..... Our exchange of ideas was a little difficult as Frater B..... spoke no English and I no French. So again Mademoiselle Guesdon came to my aid. We discussed at length the work of the AMORC in America, and the work of the Order of M..... in Europe. Frater B..... explained that he had conferred upon the Imperator of the Rosicrucian Order of AMORC certain authority to establish in North and South America the Order of M..... and that before I left France I, too, would receive authority to assist the Imperator in the establishment of this Order.*

* This reference to the Imperator refers to Dr. H. Spencer Lewis.

Seeing my great interest in the Chamber of Deputies because of its historical significance, and because it is one of the important departments of the French Government, he personally escorted me

throughout the old building into what formerly were the ballrooms and library and music rooms of the nobility that occupied it before the Revolution. Then he took me into one of the alcoves of the archives and there were great bound volumes, scrolls, manuscripts, dating back for centuries. Many of these volumes and manuscripts are priceless because of their historical value. For example, he showed me the handwritten court record of the trial of Marie Antoinette, whose cell we had visited but two days before. He pointed out in this old manuscript how every time any defense was raised in her behalf, the jurists would cry out. "Guillotine, Guillotine," and there in black and white appears this blemish on justice. It was a strange sensation to look upon such a manuscript and to visualize the scene that took place when these events were recorded. Things of the greatest historical importance seem commonplace to Europeans, for there they have so much that is of the past—surrounded with history. Any one of the things would demand considerable attention in our new America. The very chair which Frater B..... used as his personal office chair was an antique that would gladden the heart of any dealer in America or elsewhere, and would have brought an enormous sum in sale. The chair came from the private library of King Louis VIII of France, yet Frater B..... was using it as just another piece of office furniture, and he smiled at my amazement at his commonplace acceptance of this antique.

When we finally left it was dusk, and we were caught in the throngs returning to home from work. The jostling, pushing, scurrying crowds at 6:00 P.M. in Paris are no different in their anxiety to return home after routine affairs and enjoy their firesides and their personal interests than the office and work-a-day crowds one finds in any city in America or Canada. This night we could not enjoy strolling along Parisian boulevards, up the Rue de Rivoli or along the Madeleine, nor could we sit at the Cafe de la Paix where it is said the world passes by, and which, it is also said, is the most cosmopolitan spot in Europe, for we had to pack and prepare for a long journey. We were truly to start Eastward on the morrow—Egypt was beckoning. Our trek along the trail of civilization was to begin in earnest.

Chapter IV

MOTHER NILE

THE WATER FRONT of any large port of the world is fascinating. The bustling, the clatter of carts, trucks and dories over cobblestones, the deep-throated whistles of chugging tugs, the raucous cries of longshoremen and teamsters, all add to the undercurrent of excitement. Sham, hypocrisy, and shallow conventions drop by the wayside. The stark realities of life are revealed. When men go to sea they are compelled to struggle with one of the earth's greatest untamed elements. Preparation for its conquest requires strong will and matter-of-fact conduct. Passengers may have idealistic illusions about traveling the high seas, but the men who load cargo and make the great vessels ready for departure know that with all the safety devices provided by modern science, the event is fraught with dangers.

The port of Marseilles in Southern France, a city of nearly a million population, impresses the traveler with the fact that it is more than a shipping center or a great port of call, but a gateway to the East. Here the flotsam and jetsam of North Africa, and from East of the Suez, meet with the backwash of Occidental Europe. As we stood on the pier surrounded by large cases which, from their size, may have contained airplanes or automobiles, and leaned languorously against bales of cotton from French Morocco, we studied the flow of humanity past us.

Through one of those unexpected events of travel, the ship we were scheduled to take was called suddenly from the service and we were forced to delay our sailing several hours. We were the only ones waiting who looked strictly, shall we say, like passengers. Tall Algerian blacks, with tattered, ill-fitting French army uniforms, shuffled past. Their eyes stared vacuously ahead. What did life hold for them? Plucked from

their native environment, these simple souls were enlisted in the French army; fed poorly, and paid badly they existed, aimlessly following the orders of white masters. Trained to use modern arms and methods of warfare against European white armies if necessary, they could be a menace to France, if ever it dawned in their consciousnesses that they were being made puppets for the avarice of white men. Children of their appetites, they are content if these appetites are regularly appeased. To maintain the necessary quietude among them, liberal France does not even draw the racial line. In cafes and on streets, Algerian native officers and French white girls enjoy each other's company without apparent social detriment to either.

Scores of unkempt and gaunt priests gathered in knots, talking profusely, gesticulating freely, their personal belongings in black cloth bundles at their feet or dangling from their hands at their sides; solemn faced plump nuns wearing frayed grey tunics, methodically climbed the gang-plank. Each looked, even before departure, as though sorely affected by nostalgia. These were Christian missionaries, their dangling crucifixes, and well-thumbed Bibles which they clutched, were to them torches, to be carried to dark Africa to—as they believed—a heathen people. Such a simple faith carried to an irrational extreme has been the unfortunate cause of untold deaths, bloody orgies, and gruesome massacres. The ideal of spreading Christianity is noble, but the attitude of damning the beliefs of others to further it is ignoble. To most of these missionaries, as to thousands of others of different Christian denominations, their duty was the condemnation of the beliefs of simple-minded natives, and then the substitution of Christianity. To rob a man of his God, and his belief in the nature of divinity, is to throw him on the mercy of his own resources until, if and when, he can accept a change.

To term the God of the Buddhist, Confucian, Mohammedan, Brahman, or even that of the primitive African a false deity, is to them a sacrilege equal to making a like statement to a Christian. It arouses resentment, that another may dare to name his God as superior and suggest abandonment of one's own. Others than Christians are lovers of sacred traditions and have Bibles and temple teachings which they cherish as the words of the Omnipotent. The order or request that they lay these aside is an effrontery which is not taken lightly. What

end does Christianity serve by this? Education, sanitation, hygiene, culture, can be advanced equally well by other methods and by non-sectarian movements which do not antagonize. If Christianity is to gain converts in non-Christian countries, let her do it by examples of tolerance, mercy, and understanding, not through ridicule and the undermining of sensibilities. The former traits are, after all, the true implements of Christianity.

Hilarious voices, loud laughter, attracted our attention. Open, smiling faces passed. There were several families; rotund fathers heavily bearded, with funny round caps and tight trousers—mothers in voluminous skirts which they held outstretched to sweep along before them dirty-faced, wide-eyed youngsters, much like mother hens gathering in their chicks—peasants bound for Syria and colonization. Syria offered them lower taxes, more land, fewer conveniences, the same labors—life the same, but the scene changed. Mingled feelings arise in the breasts of the more fortunate who watch such parades as these. Vanity struggles with compassion, but reason tells us that the gulf between was bridged only by the flimsy structure of opportunities which the past afforded us or our progenitors.

A shrill blast awakened us to the need to scurry aboard. Our baggage had been loaded some time previously. The prospect of our journey on the S.S. Providence of the French Line was not promising. Frater Brower, having had nautical experience, observed that the exterior of the ship was quite lacking in orderliness. Her steel plates were well-rusted; the former white of her upper hull and super-structure was now a dirty grey and badly chipped. Her stacks were smeared with soap and her stanchions bent in several places. With an air of contempt, he murmured “a tub,” which to him was a sufficient expression to convey conclusions of his appraisal of her. We stepped on deck and looked about. Everything was confusion; no stewards to direct us to our staterooms, no signs pointing out directions. Ropes, cables, blocks and tackles and piles of weather-torn canvas lay strewn about. In contrast to the clean and efficiently organized British liners, this made one think of the old Atlantic cattle boats. The lack of cleanliness was only to be equaled by the discourtesies of the crew who were sullen, and accustomed to herding about passive peasants and clerics.

It was the third day out. The sea rose and fell with a slight quiver, like gelatin. I have never seen it so glass-like. The sky was a magnificent blue, without the flaw of even one white cloud. The sun was on our starboard side, and shone warmly, but not uncomfortably, upon us. It encouraged rumination. On this same sea, this great Mediterranean, men had ventured as early as thirty centuries B.C. What crude craft they must have possessed, what indomitable courage, to push out into a vast area like this not knowing what lay beyond, or even if there was a beyond. Many fathoms below us in this blue black, fringed with white frothy foam, were perhaps the remains of the early Greek vessels that plied between the homeland and ancient Syracuse. Perhaps, too, there were fragments of proud Roman galleys, sunk in conflict with their mighty Carthaginian foes. What a story the Mediterranean would tell if she regurgitated all she had swallowed during the centuries! This sea must have looked the same to the admirals of many armadas and to conquering Caesars. Nations and civilizations had crashed and fallen upon her bosom, but she gave no sign of the centuries she had witnessed. Ceaseless and unchanging, she was an example of how little man's puny efforts affect nature.

Though land was nowhere in sight, I thought of the favored spot of the land surface of the earth toward which we were bound—the cradle of civilization, as historians refer to it—the *great fertile crescent*; that fringe of grass land that extends from the northern tip of the Red Sea to the mouth of the Nile. North of it are mountains, and south of it a great bay of sand, as the eminent archaeologist, James Breasted, described it. At its southwest extremity is the great Nile River Valley, and at the eastern end of the crescent, the Tigris-Euphrates River Valley. In these two valleys began the oldest civilization of which we have any record. How and why they began there we can only conjecture, but nature apparently arranged her forces and elements to make them conducive to the development of man. This is obvious, as we shall later see.

One tires of sea journeys, especially after several days of mal de mer or, in other words, seasickness. The sea had suddenly changed one night to a plunging, swirling fury which tossed the fairly large ship about with ease; raising it to heights, the sea would let it slide with a sickening shiver, wallowing in a deep trough, the next moment to

boost it up, suspended, it seemed, in mid-air, and then to let it fall again, it rolling dizzily all the while as if trying vainly to steady itself. All this was now past. The sea had quieted except for choppy waves which were whipped by a brisk breeze. We were recuperating, finding pleasure in the thought that in a little more than an hour we were to come in sight of the shores of Egypt. The very word Egypt electrified us. Fratres Shibley, Brower, and myself went below to prepare our baggage for custom inspection, expecting considerable difficulties with the customs because of the great amount of cinema equipment and films. After tedious packing and a lapse of considerable time, we returned to the deck. The ship had slowed her speed. We peered southeastward and thrilled at the sight. There was a long sandy strip of land hardly above the surface of the sea. It was the entrance to the port of Alexandria. On this sand strip there stood a moderately tall lighthouse. It was in this vicinity that the famed island of Pharos was located. On that island in the entrance to the mouth of the Nile, during the Hellenistic period about 300 B.C., was erected the first lighthouse of the world. A great structure, it rose to a height of some 370 feet, or about thirty stories, equaling many of our skyscrapers. The ancient mariners could see its great light far out at sea, and were guided safely in with their strange cargoes. Its Oriental design later became the basis of the Mohammedan minarets commonly seen today as a part of the architectural structure of their great mosques or temples. It finally fell in 1360 A.D. It was the last of the great tower structures influenced by the Babylonian tower builders.

We thought of the thousands of ships through the centuries that must have approached this port as we were doing. We imagined Cretans laden with finely carved earthen vessels and vases, and beautiful necklaces and bracelets of gold and of bronze; Greek ships with statuary and marble; Egyptians returning after trading hardwoods from up the Nile, and papyrus from the delta, and copper from the ancient mines on the peninsula of Sinai. At that time, Alexandria was not only a seat of learning but was, as Breasted puts it, the New York or Liverpool of the ancient world—a great shipping or trading center.

As the ship maneuvered into position for tying at the dock, a motley crowd gathered to welcome it, shouting, screaming, jumping up and down, waving their hands. Chamber were anxious for their prey—

the passengers. Egyptian fellahs who served as porters, Nubians, Arabs, Jews from Palestine, and Syrians, either wishing to act as guides or assistants, jostled each other for vantage positions. Some wore tarbooshes (fezzes), others low turbans of loosely wound and much soiled linen. Still others were bareheaded. Some were clothed in awning-like striped gowns and barefooted, and the majority wore what appeared to be open necked flannel nightgowns which nearly trailed in the dust of the waterfront street. Native police were finding it difficult to maintain any semblance of order though they were freely applying bamboo-like canes to heads, backs and shoulders. After much explanation, annoyance, and a liberal distribution of baksheesh (native vernacular for present or money), we were seated in a modern, comfortable railroad coach which sped southward along the great Nile toward Cairo.

The Nile is one of the greatest rivers in the world. It begins three degrees south of the equator, and flowing northward attains a length of some four thousand miles. It, the White Nile, is joined by two tributaries the Blue Nile, its affluent, from the east, and one hundred and forty miles below this union, the Atbara joins it. The volume of the Nile is not great, but it has influenced the destiny of man more than any other river in the history of the world. For centuries it carried its alluvial soil to the sea from equatorial Africa, each season periodically overflowing its channel and depositing on either side, on top of the parched Libyan and Arabian desert sands, a black, smooth film of the most fertile soil of the world. Inch by inch, year by year it grew deeper, pushing the desert back from the river channel itself. Vegetation flourished in this black rich soil; it grew right up to the edge of the desert itself.

Here in this valley the early Stone Age man, who in some manner crossed the Mediterranean from Central Europe ahead of the great glacial descents, found himself in an ideal environment. Egypt is not visited by any severe storms. There are no frosts or snows. Having once arrived in Egypt, he was protected from the ice, from the glacial movements, by the great natural barrier of the Mediterranean; and on either side of this Nile strip were great almost uncrossable deserts which protected him from enemies, and he was at peace with the world for a considerable time. What he was able to accomplish within

each decade and century remained. Civilization was able to build on the accomplishments of those who had gone before, instead of having all torn asunder by ravishing hordes or the destruction of nature, and being forced to begin again. Thus civilization prospered, flourished, at a time when the rest of the world was either wholly barbarian or extremely primitive.

As we sped southward, we found that in many respects the customs of these simple people had not changed with the years. On either side of us was a network of small canals, irrigation canals. Irrigation began in the Nile Valley and was developed to a science at a time when men in other parts of the world were still chipping flint hatchets. We could see small brown-skinned men standing knee-deep in the water close to the banks and working lifts—long poles, each having a mud basket fastened on one end, and on the other end a mud ball as a counter weight — and by manipulating this sweep or pole they would lift baskets of water from the Nile up to the level of the irrigation ditches, keeping a steady flow running through the intensely cultivated lands.

Further on we could see the application of the simplest mechanical form of pumping water, water wheels, to which were fastened buckets which would scoop up the water, and which were kept in motion by docile water buffalo—the great beast of burden of the Egyptian—walking about in a circle, blindfolded to keep from becoming dizzy from the incessant circular motion. In the days of the Pharaohs taxes began with this system of irrigation. It was an intricate system. The ditches and dykes had to be constantly protected and maintained. The Pharaohs and the nobles maintained a corps of what we may call engineers and constructors to build new irrigation dams and ditches and to maintain those in existence. They in turn exacted taxes from the peasants in return for the use of the canals and the water. These taxes amounted to a certain portion of their crops which had to be delivered at a given time. If they were not, officers of the nobles or the Pharaoh would seize the peasant and bring him to the royal or feudal court for reckoning.

Frequently we passed beautiful groves of tall, swaying palm trees, native to the country. All about us was green, though not many miles away on either side was the lifeless glaring desert. All this life, this coolness, this vegetation, was dependent upon this one source, the Nile.

It is not surprising that the Egyptians worshiped the Nile. They regarded it as the god of fertility and life itself. It provided them with food, with drink; its rise and fall made it possible for them to tell the passing of time. It carried them to the sea. Their whole existence was bound up in it.

The Egyptians were not always a united people, however. There were at one time many little kingdoms that spread along the Nile. Then, in a later period, these kingdoms united into two great ones—the kingdom of the Upper Nile and the kingdom of the Lower Nile. Many wars were waged for the conquest and sole control of this fertile valley.

Occasionally as we concentrated on what we were passing, we would have a fleeting glimpse of native mud villages, houses constructed much like the early California adobe ones, bricks made of the thick alluvial soil, reinforced with straw, which would become baked by the sun, hard and resisting. As Egypt is never subject to rain they were quite durable, and an insulation against the terrific heat of the summer months. Domesticated animals, poultry, and children freely walked in and out and around the houses of the village. The streets were but deep ruts in the mud. Soon we were to reach Cairo. It is said that before reaching Cairo and just as one is approaching, the great Pyramids of Gizeh can be seen rising above the flat table lands of the desert. However, we were not favored with seeing them.

Cairo is a tremendously large city and is affected greatly by European customs, architecture, dress, methods of transportation, etc. In modern Cairo one feels as though he were in a city such as Paris, Naples, or some other metropolis of the world. Street cars jangle by, taxis are honking, people are well dressed in the Occidental sense, streets are well paved. One finds a tremendous modern influence in architecture. Beautifully designed apartment houses, towering several stories, are to be seen in various sections of the city. The designs show the invasion of German architectural ideas and are of a style that is just making itself known in the bigger cities of the United States. It must be quite deflating to American egotism that considers American structures and buildings the most advanced. Here were apartment buildings equal, in their exterior part at least, and superior in many ways to those in our American cities. They are mostly occupied by wealthy persons who spend two or three months of the year in Cairo, taking advantage

of its salubrious climate. The only suggestions in modern Cairo of the Orient are the robes and tarbooshes worn by native Egyptians and by the Arabs. Most of these robes are worn by the dragomen or the Egyptian guides who adopt native costume in Cairo to attract the attention of tourists and travelers. Their robes are highly ornamental, made of heavy silk, with beautiful linings, and artistically embroidered brocades. Most of the Egyptian business men in Cairo have adopted the western style of dress. A few still cling to the tarboosh because it is a symbol of Mohammedanism. It is more than just a hat; it designates one's religious belief.

After locating at our hotel, we immediately proceeded to make inquiries about the city itself. The first point of attraction is naturally the native section of the city. One feels that he must not be disappointed. He must not remain in the modern section of Cairo for it is too much like his home country, his own city. He does not want to spoil the mental picture he had of Cairo, and so he quickly seeks the native section, which more conforms to his concept of what Cairo should be like.

The native bazaars are little changed by the years. The shops—on either side of narrow streets, many of them covered by dome-like roofs—are but small cubby-hole-like rooms, in front of which are suspended on chains and ropes, or stacked on wooden shelves attached to the wall on either side of the doorway, samples of all the merchandise which the shop-keeper has for sale. Naturally, as you walk through the streets you are immediately recognized as a foreigner, as a European, if not an American, and the hawkers begin crying their wares and their prices, rushing out to grab you by the elbow, trying to escort you into their shops, proclaiming to you that their wares are the best if not the most reasonable. How unfortunate one is if he makes a purchase at the first price quoted. Unlike our merchants in this country, they have no fixed prices for any of their wares. Their price is whatever they can get from the buyer. Usually there are from four to five reductions before a sale is consummated. The visitor does not learn this at first, and he usually pays six or seven times the value of an article. These Cairo bazaars, because of the influence of England and the modern Egyptian government, are quite clean and neat in contrast to bazaars in Asia Minor, Damascus, and Baghdad, about which we will

have more to say later. The visitor to the Cairo bazaars does not realize this. He thinks them quaint and untouched by modern civilization as he naturally has not seen anything by which to make comparisons.

We returned quite late to our hotel, dining on the terrace and watching Cairo move by. Tomorrow was to be a busy day—a thrilling one. Tomorrow was the eventful September 16th, 1936, the day recorded in symbolism in the Great Pyramid itself, the day that might shape the destiny of the world. And we were to visit that edifice upon that day, after arranging for the special concession. The sense of responsibility that rested upon us, the realization that the world, through the press, was considering the significance of this date prophesied in the Great Pyramid, occupied our thoughts until we lost consciousness in restful sleep.

Chapter V

PROPHECY DAY IN THE GREAT PYRAMID

THOUGH AN EXTREMELY inviting breakfast had been prepared for us, we were not in a mood for the consideration of food. What lay ahead of us occupied our thoughts. All through our travels there had been in the back of our consciousness the thought of the Great Pyramid and September 16, 1936, the eventful day prophesied by the Pyramid itself to have a tremendous future effect upon the races of mankind and our present civilization. Even as we hurriedly ate and glanced through a Cairo newspaper we observed that the press of that city had taken cognizance of September 16 and, in a long article, quoted different authorities' interpretations of the symbolism of the Great Pyramid with respect to this particular day.

Sheikh Abdul, our personal guide, called for us in a modern automobile of American make in which we placed our various cinema equipment, tripod, camera, accessories, lens, films, filters, and then crowded ourselves in as well. We were soon speeding toward the Great Pyramids.

Of course, from what one has read and pictures one has seen, one realizes that the Pyramids are the greatest edifices ever built by ancient man—as far as we now have knowledge of the past—and that they are massive structures today, even in comparison with the skyscrapers and big buildings of our modern cities. But this realization is nothing to the actual experience of seeing them. As one approaches they grow monstrous and seem to loom out of the very sands upon which they are erected. Most paintings of the Great Pyramids make them seem very colorful, yet in the glaring sun, even in the early morning, to the

eye they are white with just a slight tint of yellow. They reflect the brilliant sunlight on the sands.

The Pyramids are built on a great high plateau—the plateau of the Sahara. They are not in the Delta region of the Nile. In a sense, in their present state of preservation they appear crude, like an enormous pile of gigantic blocks tumbled upon each other and assuming, it seems, by accident the general shape of the Pyramid. But this impression is only gained when one is close to them. From a position close to them there seems to be little difference in size between the Great Pyramid of Cheops and the Pyramid of Chephren.

As one starts to walk about the base of the Cheops Pyramid there soon dawns upon him the realization that it does, as estimated, cover an area of some thirteen acres. The great sandstone blocks of which it is composed are about the shoulder height of an average man. For a height of about fifty or sixty feet around the entire Pyramid, the great blocks are quite jagged and protrude. Above that, with the exception of the one corner or side of the Pyramid which is exposed toward the open desert, the sides are quite smooth and almost inaccessible. The exposed corner, however, has been whipped by the elements and the sands for years, and it is so jagged that its blocks form a natural stairway or steps to the apex. It would seem as though it would be quite simple to ascend the Pyramid by this means, yet to the inexperienced it is a tedious task. Native Arab boys for a few piastres willingly race to the top and return in the short time of seven minutes.

The top of the Great Pyramid is now flat, but originally is said to have had a gold apex, portions of which were removed at different intervals in the past. From below one can see a slender mast rising from the top. This steel mast, it is said, was affixed to the top of the Great Pyramid by Napoleon and from it flew the French flag during his occupation of Egypt.

One of the mysteries of the Great Pyramid for a considerable time, even in late centuries, was the location of its entrance. There was nothing visible from the outside to indicate the proper entrance to it. The Caliph, El Mamoun, made a false entrance, and this false entrance is still used today as the main entrance to the Pyramid. It was through this false entrance that we made our entry, climbing up to it over two

or three of the large blocks, each weighing two and a half tons, which is the average weight of all of them, and of which there are some two million, three hundred thousand in the Great Pyramid—enough to form a stone wall, four feet in height, from New York to San Francisco and half way back.

We entered the jagged aperture of the mammoth structure, and then our party of four cautiously walked along a semi-dark and narrow stone passageway which led to the ramp of what is known as the Grand Gallery. After walking along this passageway for a short distance we were obliged to stoop and crawl through a circular-like tunnel for a distance of about twenty five or thirty feet. When we stood erect again we were at the beginning of the Grand Gallery. It was a most awe-inspiring spectacle. We thrilled to the thought, as we looked upward along this steep narrow passageway and saw above us and on either side massive highly polished limestone blocks, that we were in the Great Pyramid of Egypt. Mystery of mysteries? One feels helpless, surrounded by this wall of stone. He feels insignificant; humble. It is peculiar but true that the Great Pyramid inspires in man that same feeling of humility as do some of the great works of nature. Slowly we began our ascent up the rough stone ridges which are in the form of steps, and which are the only means of reaching the top of the Grand Gallery. It is a steep ascent and you feel, after five or ten minutes of climbing, that the height of the Great Pyramid is under-estimated and certainly must exceed by several hundred feet the nearly five hundred feet accredited to it.

Suddenly your attention is called to an almost obscure hole-like aperture to your right as you ascend. As you look at it, it seems as though it was not an intentional opening but perhaps the result of dam age in later years, but you are advised that this is the true entrance to the Great Pyramid. As you peer into the inky blackness and feel a cool draft of air upon your face, you think of the hundreds of neophytes of the mystery schools of the past who were led up from the Chamber of Darkness below after taking their original obligation at the altar between the paws of the Sphinx and after having performed certain rites in the allegorical world of darkness depicted by the lower chamber. They were then permitted to ascend the very narrow and low passageway into which we looked and to enter the Great Pyramid

itself through this jagged opening. How pleasing it must have been to them to know that they had attained that degree of illumination and understanding and worthiness which permitted them to travel further, physically, mentally and spiritually!

So with the most solemn spirit and in utter silence we proceeded. The entire experience invited silence. Ordinary conversation and comments would have seemed so absurd, so meaningless in contrast to the thought that was put into this stupendous structure, the wealth of knowledge it represented, the experience of those who had gone before us in this same place. Finally, with gratitude, we came to a rest at a level stage. Walking along this level pathway, which was considerably more narrow than the Grand Gallery, we entered a portal—an opening seemingly cut through a sheer block of limestone, of about seven feet in height and three feet in width. Passing through this we came into a large chamber known as the Queens Chamber, about twenty-five feet in length and sixteen or twenty feet in width, with a comparatively low ceiling, absolutely plain, no inscriptions, no symbolism, nothing to indicate either the life or death of its builders.

It must be explained at this point that the prophecies of the Great Pyramid are not based upon inscriptions found on the walls or in papyrus scrolls, for there was practically nothing left or found in the Great Pyramid to reveal anything of the times of the Pyramid itself or of the future which the Pyramid prophesies. The prognostications are based upon the dimensions and the arrangement of the dimensions of the Great Pyramid, its passageways, their height, length, and breadth, the height of the Pyramid, length and breadth of the stones, the distances from one passageway to another. There is a numerical uniformity to the dimensions, and this uniformity has given mathematicians, scientists and others a mathematical key, and with this key the different proportions and mathematical arrangements of the Great Pyramid have been used to reveal events of the future. This is not merely speculative or fantastic, because the events have definitely come to pass, one after another. It is one more indication of the fact that the Great Pyramid was used not only as a temple of learning but as a monument of learning to inform future generations of the knowledge of the basic sciences had by the mystery schools at that time.

Other facts are that the Pyramid is in the exact center of the land surface of the earth; the fact that the weight of the Pyramid is the same as the weight of the earth in proportion to its size; and further, that it was used as an astronomical observatory, showing knowledge of astronomy. Any engineer knows that the builders of the Great Pyramid must have been possessed of exceptional engineering skill and ingenuity to build the structure. Its great blocks of stone are perfectly mathematically proportioned. Their ends are fitted together so perfectly and held by such a thin and yet exceptionally adhesive mortar that not even a sheet of paper can be inserted between them. Chamber were hewn out so accurately that each block of stone does not vary from a straight line and an accurate cube more than a hundredth of an inch in a length of six feet.

After leaving the Queens Chamber we returned to the Grand Gallery once again and continued our ascent for a few minutes longer. Except for the feeble torch-like lights every fifteen or twenty feet, fastened by metal brackets to the smooth stone sides in recent times, the passageway would have been inky black. Finally the uneven flooring, which really consists of stone blocks of which the Pyramid itself is built, with niches to keep one from slipping because of the steep incline, leveled out and a few feet ahead of us it appeared as though the passageway with the walls converging to a width of about four feet was blocked by a huge stone, one of the masonry blocks upended. As we approached it we noticed that (here had been carved through it also a tunnel-like passageway, the deeper shadow of the entrance not having been noticeable further back. The height of this tunnel-like passageway was not sufficient to allow us to walk erect and we were again obliged to crawl on hands and knees. We crawled a length of about sixteen feet, then stood upright in a large chamber, the height of which was about twelve or fourteen feet, length about thirty feet, width about twenty feet. This was the King's Chamber, known as the Hall of Illumination. It too was perfectly bare of all furnishings, inscriptions, hieroglyphics,—in fact, everything with the exception that at the end opposite from which we entered was a large sarcophagus of stone. The sarcophagus, in fact, was one of the blocks of masonry of which the Great Pyramid is constructed, and it was lying in a horizontal position in the center of the end of the chamber.

The upper portion of the block had been sawed or cut away, and the remainder had been hollowed out to conform to the general contour of the human body, and thus it formed the sarcophagus or coffin of some pharaoh or eminent person so relate the sagas. Many believe it was the burial place of the Pharaoh Cheops. However, there is nothing in the sarcophagus at this time, nothing inscribed upon it that would confirm this theory, and there never has been found anything that would definitely establish the fact that the Great Pyramid was built solely as a burial place, with this tomb-room as its final purpose. One immediately gains the impression, which supports legends that have come down through the ages as well as the more recent discoveries of which we will speak later, that this sarcophagus was used for initiation.

In this Hall of Illumination, this King's Chamber, there met at intervals only the highest adepts and the most highly developed and learned of the members of this mystery school, this early Egyptian Brotherhood of learning. It was in this King's Chamber that the council meetings were held, where policies were decided upon which shaped the course of many human lives at that time. It was in this chamber that all the facts of reality, all the knowledge which man had acquired by virtue of experience and investigation, were classified and related and made into an understandable, livable philosophy of life. In the lower chambers the students were taught facts, the result of inquiry and investigation, made to prove the laws, made to apply them to their own lives, and as they learned these lessons they advanced, degree by degree, chamber by chamber, until eventually they were permitted to share in the council meetings of the Hall of Illumination, and from there they went forth in the world to spread the knowledge they had learned, to gather about them other neophytes whom they sought out and to teach them as they had been taught. All around this great temple of learning, this Pyramid, at that time greed, fear, avarice, ignorance and superstition prevailed. These dual conditions have always existed. The learned men of that time—those who had attained the Hall of Illumination—could not go out among the multitudes and immediately convert them to understanding. They would only have lost their lives if they had attempted it, and nothing would have been gained.

So the real purpose of the Great Pyramid was kept secret. To

many at that time it was considered merely a place of worship where mysterious religious rites took place, and the ambassadors of light and wisdom of that period were forced to seek here and there one who was ready or worthy to take the vows at the altar between the paws of the Sphinx at a certain hour at night, and then be led through the secret passageway—discovered in recent time by Selim Hassan, eminent archaeologist, to have led into the Great Pyramid itself.

We stood about, none of us speaking, just thinking, each within the world of his own thoughts trying to visualize what had occurred in this very stone chamber, in this heart of a past civilization centuries ago. There also flashed through our minds the fact that many occult and mystical organizations, so proclaiming themselves, had prophesied a dire event for the world upon this very day, September 16, 1936. Chamber had contended that it meant, if not the end of the world, a serious catastrophe which would shatter civilization; that it would mean the ruination of humanity, or perhaps the very atoms of the Great Pyramid itself would fly asunder. We recalled, all of us, to ourselves, articles we had read within the last forty-eight hours in magazines, in newspapers, setting forth these prophecies by leaders of various sects and cults from every part of the world.

I recalled in particular some of the absurd articles I had read not more than a month ago in various magazines issued by American and English occult societies, telling at length what was to take place on this day. The authors even went so far as to describe the King's Chamber, just what it would look like at this time, as though something or other was going to change the appearance of this Hall of Illumination. Their description was fantastic imagination of the weirdest sort. Not one article that I had read accurately described the interior of these chambers. What the authors had written consisted of borrowed facts from other writings, which they distorted in order not to disclose that they had borrowed them. Each one of these schools of occultism professed to be perpetuating in some way or another some of the ancient rites or teachings of the ancient mystery schools of Egypt. Each also inferred that the world catastrophe which they told their readers was to occur on this day would not affect the followers of their particular school or society, but rather give them some power or influence withheld from others. I further recalled reading an article by

the leader of another occult society who declared that his society had been waiting weeks, months and years for this moment—it was the most sacred occasion for them—yet neither his nor one of the other organizations had a single representative within miles of the Great Pyramid on this eventful day. *The eyes of the world were on this Pyramid.*

It gave me a sense of satisfaction that We had been chosen as representatives of the Ancient, Mystical Order Rosae Crucis, the authentic, world-wide Rosicrucian Order—the largest mystical order in the world with an authentic historical background, and which had its traditional origin in this ancient land—to be present in this Hall of Illumination on this September 16, 1936. We were, for AMORC, to see the fulfillment of a prophecy of the Great Pyramid. AMORC had long contended, based upon its heritage of knowledge which included truth about the prophecies of the Great Pyramid that this was not to be a day of disaster, ruination, and destruction, but the beginning of a world transition—a new era. There would be cycles of evolution and devolution again, the world would again know war, pestilence, poverty, and strife: but out of it all, within the next century, would come *the greatest sincere understanding between nations and peoples*—the greatest world unity civilization had ever known. What greater faith could AMORC display in its ancient records than that we be here in this chamber, *the very soul of the Great Pyramid*, at this fateful moment, when thousands, perhaps millions, elsewhere in other lands waited fearfully—for what? they did not know!

There was no feeling of depression, but a feeling of elation, of intense excitement, like the minute of lull before a great storm when the boughs of trees are motionless, when not even a leaf can be seen to move, when all nature seems in suspense, waiting for a signal to release her fury. This suspense did not instill fear, but rather expectancy that something stupendous of a Cosmic nature was taking place, or would, shortly.

It was then that there was performed a ceremony that none of us shall ever forget, and it was the first time that it had been performed since the days of the activity of the Great Pyramid itself—the time when the mystic brotherhoods held their regular ceremonies in it. I assumed the office of Master of the Temple. As if in one of our modern Rosicrucian lodges throughout the world, I directed by the

motion of my hand where the others should be stationed in the chamber. I was here for the first time, in this incarnation at least, and fully cognizant of the import of the moment. Yet, it was with a strange ease that I proceeded with the brief arrangements for the ceremony—this initiation for that is what it truly became to me. Had I officiated here before? Had I been honored over 3000 years ago by being permitted to induct some other fratres or sorores into the highest degrees of the Order Rosae Crucis within these very stone walls? Had I once before been an instrument in this chamber, by which another attained the highest state of Illumination—Cosmic Consciousness? Perhaps I sensed a time in centuries past when my own eyes, for the first time, were permitted to rest upon the walls of this Sanctum Sanctorum. As I looked about me, I realized that the great stone blocks before, back, beneath, and above me were unchanged. The eyes of hundreds of ancient neophytes who struggled to attain, who studied and labored, and who evolved mentally and spiritually, had received identical visual impressions to mine in this chamber, for time had not altered its physical appearance. From where I stood the centuries fell away. There was nothing more here to suggest the Twentieth Century than the Eighteenth, the First, or one 2000 B.C. A candidate of 1350 B.C. during the reign of our Illustrious Grand Master, Amenhotep IV, standing where I now stood, thirty centuries ago, would have been occupied with about the same thoughts as mine as he looked about. There was nothing here to suggest the era or the events occurring outside of this mass of masonry. Myriads of changes in civilization had taken place since these chambers first assumed their form, yet they still reflected the concept of their creators, resisting the influences of nature and man. Here, then, was a timeless, eternal environment in which all men found themselves in a like state of consciousness, regardless of temporal changes. A Hall of Illumination it truly was, for in the state of Cosmic Consciousness, which it depicted, all other things drop away or are absorbed as one.

I next directed that each of us assume the symbolic positions of forming a Rosicrucian Lodge. This was accomplished by the manner in which we placed our hands in relation to our bodies and the position of our feet. We offered a silent prayer to the Cosmic, and then, in accordance with the time-honored Rosicrucian ritual performed here

in ancient times, Frater Brower stepped forward for the intonation of the mystic vibratory vowel sounds. Standing with his back to the center of the great sarcophagus, symbol of earthly transition, he proceeded to intone the sacred vowels, the vibrations of which have a definite effect upon the emotional and psychic natures of man. The vibrations under ordinary circumstances are intended to, and do, excite these centers of man's sympathetic nervous system and have a tendency to elevate his consciousness, to exhilarate him, transcend him above the ordinary mundane feelings and sensations which he experiences daily. But none of us expected the result. We heard, not alone Frater Brower's intonations, but it seemed the chorus of a million voices besides. With the very utterance of the first vowel it seemed as though he had struck a key which unlocked voices that had been imprisoned in stone for centuries awaiting a magic word or tone for release, and the sounds came back to us from the walls and the floor and the ceiling like a chorus of cries of freedom, as though we had liberated imprisoned beings. It was startling. He continued the vowel sounds for a period of at least five minutes. We seemed to sway. We lost sense of time and space. We were swept along with this strange current of psychic emotionalism, and it seemed that for several minutes (it must have been just seconds) after he ceased his intonation the sounds continued to reverberate from wall, ceiling and floor. Then all was quiet; the silence was deeper and more obvious by contrast than it had been before.

We felt rejuvenated. Fatigue from the ascent was gone. Any fear that any of us may have had with respect to the stories of what was to occur in the Great Pyramid seemed absurd to us now. We felt secure, and a sense of contentment and peace came over us as though, unwittingly, we had accomplished a great good, which we may come to realize in this lifetime or we may not.

Our guide was waiting for us outside the low circular passageway. As we started through it, he begged me to stop in the middle of the passageway in my crouched position until he crawled through, reaching me. We could not pass each other. He looked into my face from this position on his hands and knees and said, "At this particular point where you are you can safely arise and stand erect." I twisted my head into a position so that I could look above, and there to my surprise immediately above me was a small shaft just large enough

to accommodate my body. I moved into position so that as I arose the upper portion of my body would rise into the shaft overhead. It was inky black, because I could not then see the light of the circular passageway in which I stood. It was as though I had a hood of stone over my head. He said, "Reach above you with your right hand as far as you can." I brought my right hand up close to my body until I eventually stretched it far above my head. He said, "Now place your hand against the stone wall immediately in front of you." This I did. He continued, "Now, move your hand until you feel a projection of stone, about the size of your hand." I moved my hand slowly against the cold, smooth, stone surface until it struck against an oblong projection. He said, Place your hand upon it. I did. I noticed that it fitted my hand as though it had been shaped to be held in a closed hand like something that was intended to be carried by the hand. I pulled against it to see if it was loose. I commented on this. He explained. What you feel has been shaped out of the stone block of which it is a part. The block has been cut away from the raised portion. Your hand now rests on the exact center of the Great Pyramid. It is the mathematical center. The distance from the point of your hand to the apex of the Pyramid and to the base and to the various sides is exactly the same. Furthermore, you are now grasping what is known as the *Pyramidal inch*. That stone, that particular size, was the unit of measurement used by the Egyptians in building this very edifice, and to commemorate that unit of measurement it was carved on the side of one of the blocks of the Pyramid and placed in the exact center where it now rests.

What master mathematicians, what genius in a time and an age when the world likes to think of mankind having dwelt in utter ignorance! With a feeling akin to reverence, I rejoined the party, and soon we had left the coolness of the Great Pyramid with its constant temperature of 68 degrees Fahrenheit for the now blistering desert outside. This temperature of the Great Pyramid is what is recommended by air conditioning engineers today as the ideal temperature for human comfort. Is it coincidence or did the genius of the Pyramid builders foresee it?

The party then returned to Cairo with the exception of Frater Brower and myself. We proceeded to locate one of the huge exterior blocks of stone of the Pyramid, in the shade, and there we sat and ate

our lunch overlooking the plateau of the Sahara Desert and the green Nile and Delta; also looking down toward the mud huts on the site of the old city of Gizeh.

Early in the afternoon we sought out the recent excavations of that eminent archaeologist, Selim Hassan. We climbed down and through the Pyramid Temple. This Temple was quite some distance from the Great Pyramid itself, and originally was connected with it by a long ramp or causeway. Many preliminary ceremonies were held in this Temple, and then from there the participants, candidates, and neophytes, in a picturesque procession walked along these ramps and causeways to the Great Pyramid and concluded their rites. Just recently, in this Pyramid Temple, there was excavated the sarcophagus and mummy of a princess, a daughter of Cheops. We photographed hundreds of feet of film of the more recent excavations of the Sphinx, showing how the paws were not hewn out of a promontory of stone as is the upper portion of the body, but consisted of flat stones about four inches in thickness, laid one upon the other, forming layers, and then shaped as we now see them. We commented upon the great crime committed by Napoleon when he ordered his men to fire upon the Sphinx, defacing it, to show his disrespect for the Egyptians veneration of it.

After filming with professional cameras, by special permission from the Egyptian government, many other structures in and around the Great Pyramid, we went closer to examine and photograph with still camera the colonnaded court or entrance to a newly excavated temple, at the base of the Pyramid. Of a different type stone than the Pyramid itself, it seemed marble like against the background. We commented upon the fact that this very ancient structure had Doric-like columns, the architectural form credited to the much later Grecian period. We were to discover, however, that the Egyptians used this type of column quite commonly, and it is still believed by some archaeologists that there is no connection between the Doric column and the column to which we have referred.

It was late in the day when we prepared for our return. We departed by camels to where the roads began and again loaded our equipment into a modern motor car. We looked up at the Great Pyramid. It had changed. It was now colorful. The setting sun had given it a golden glow. Its ragged contour, caused by the exposed blocks of masonry,

cast patches of deep shadow, purple in hue. The shadows seemed to be creeping from the desert itself, rapidly approaching, soon to engulf it in darkness.

We retired to our hotel early, for tomorrow the Nile was to reveal another chapter of civilization's tale. Each mile almost, as one travels along that great river, one has unfolded to him a story of man's past accomplishments, glory, power, failure, hopes and misfortunes. Therefore we now looked forward to Luxor, or the ancient city of Thebes, once glorious capital of Egypt when in all her power and splendor.

Chapter VI

TEMPLES AND TOMBS

I HAD, IN my semi-conscious state of half sleep, a sensation of choking. It was undoubtedly this laborious breathing, with the addition of stifling heat, that awakened me at an early hour. I lay still for a moment trying to swallow; my mouth was parched, and a deep inhalation made me sneeze. The compartment was filled with fine dust. I could feel it in my ears and on my hands.

Kicking off the remaining cover, I sat up and, leaning forward, raised the blind at the window. The sight that greeted my eyes made me forget the discomfort of an Egyptian train in the late summer. Paralleling the track, one hundred yards distant, was a twisting brown ribbon of water. Bowing gracefully on either side of it were palms, bending far over the embankment as if admiring their beauty in the water below. Beyond, the sand stretched into the distance and finally disappeared at the horizon into the rosy radiance of the morning sun. It was a scene that would tax your credence if it were upon canvas. Egypt was beautiful in a wild sort of way. Its beauty lay in its extremes; there was no attempt at compromise. Each element gave vent to its powers, and the aggregate was the majestic splendor of uncontrolled nature.

As we rushed and swayed along, eddies of air sprayed the window-pane with sand, which clung for a few seconds and then dropped away revealing new charming vistas. Beautiful islets dotted the center of the Nile, crowded to the water's edge with tall palm trees. Water buffalo looked lazily up at us as the river lapped at the ridges of their backs; and little naked brown skinned boys pulled at ropes fastened to the animals' nostrils. Little girls stopped in their tracks and, turning, unconsciously posed with earthen water-jars on their heads, to stare

with mingled expressions of curiosity and perplexity at this modern invader of the land of their ancestors—ancestors of which we, from another land, knew more than they.

On either side of this road of steel upon which we traveled, the scene was little changed from the time the pharaohs had thundered over the same sands in chariots, or haughtily surveyed them from royal barges which were leisurely propelled along the Nile. What little inroad the centuries had made—the progress of five thousand years was symbolized and embodied in this metallic, speeding serpent this Cairo-to-Aswan Express. Like a single thread of different color in a great fabric, it was noticeable, but other than that, there was little effect upon the surroundings. The deluxe trains of Egypt are as yet untouched by such improvements or embellishments as air-conditioning, ice-water, or club cars. You either remain confined to your own red-plush, heavily-laced, and French mirrored compartment, or stand swaying in the narrow aisle outside. It was with welcome relief that we arrived at Luxor.

The platform of the Luxor depot paralleled the train for only the length of one car. If you were fortunate, you stepped from this one car onto brick surface; otherwise, into the soft, powdered dust of the ground. Each step, no matter how easily taken, sent a puff of the flour-like substance over shoes and trouser legs. We had become accustomed to being besieged by dragomen (guides) and natives in soiled, long, flowing robes with bare feet and shaved heads, who wished to carry luggage or perform some actual or imaginary service for baksheesh (money). At first the pitiful state of their appearance—which was often heightened by their dramatic gestures and poses—had invoked our sympathy, and as an act of charity we would engage a retinue of “boys” from six to sixty to do trivial or unnecessary things for us. Time, and the experience of having our generosity taken advantage of, had hardened us, and we coursed through the group around us, saying, “Imshi! Imshi (Begone!).”

We were escorted to a row of four or five waiting, dilapidated, single-horse and team-drawn surreys. It was not the state of the conveyances that attracted our attention, but the wretched condition of the animals themselves. They were a greater evidence of the poverty and deplorable state of welfare of the Egyptian fellah than his own

personal appearance, The horses were not all aged, but were mere frames, covered with tightly drawn flesh. The whole skeletal structure was, it seemed to us, visible. Most of the unfortunate beasts suffered from mange, and large areas of their bodies contained cankerous sores over which the large, leech-like flies of Upper Egypt hovered. The spirit of dejection of the animals was contagious, and it was several minutes before we felt inclined to comment on our surroundings.

After riding for a few minutes, we stopped before a high stucco wall in which there was a large arched portal. We literally had to push our way through a throng of mendicants and peddlers of scarabs, necklaces, beads, counterfeit amulets, and relics. Once having passed through the gateway, we were free, for apparently a well-established law or custom exacting some severe penalty of which we were not aware, forbade them to enter. We were in a charming garden and grove. Tall, stately palms, grouped closely, cast a pleasing shade. Strange foliage offered relief from the glaring white of the sandy road outside. We recalled the story of "The Garden of Allah," the site of which existed but a scant mile from where we were. The ground was moist, having been watered recently. The hotel hallways were like those one imagined the hostelrys of the tropics would have—irregular-tiled floors and glazed-tile walls, with exceptionally high, white plastered ceilings. The crepuscular lighting made them invitingly cool. Behind us a native attendant glided silently. The manner in which he appeared suddenly, seemingly out of nowhere, and almost anticipating our needs in advance, was uncanny. In contrast to the natives of the village—and those who waited outside the courtyard below—these attendants were immaculately groomed and spoke excellent English. Their pay, though a paltry sum, exceeded by far that of their less fortunate brothers, and they were envied. The heavy, white fly-netting which was suspended over the beds, and the large balcony in each room, from which one could look over the gardens below, gave ample suggestion of insects and heat to be endured here at this season, both day and night.

Our first duty was to obtain the necessary permits to take professional cinema photographs of the monuments. ("The Monuments" is the official term given to all ancient ruins now supervised by the Department of Antiquities in Egypt.) The one who held supreme authority here was the Inspector of Antiquities of Upper Egypt—

Labib Habachi. After a brief respite, we drove to his office, — a low, one-story, gray stone-and-stucco building, exceedingly quaint, surrounded by a spacious garden in which stood statuary, busts of Egyptian figures of different dynasties. They, of course, immediately aroused our interest.

This personal office consisted of a random-sized-plank floor, high ceiling, and French windows. At the opposite end from which we entered, seated behind a well-worn, flat-topped desk, and framed by book-cases, facing us, sat Inspector Labib Habachi. He was a surprisingly young man, in his late twenties, medium height, close-cropped black, curly hair, deep-set, dreamy eyes; and the heavy, dark-rimmed glasses he wore gave him the look of a scholar—which we found him to be. He was so different from the others we had met that in our minds we likened him to the ancient Egyptian nobility, or the scribes of the past. Lying open before him were text books on Egyptian hieroglyphs and archaeology, and apparently he had been identifying inscriptions on small bronze statuettes which stood before him on the desk when we entered.

He was exceedingly gracious, and spoke in the soft, mild voice of the cultured Egyptian. He was a graduate of the University of Cairo, spoke several languages fluently, and was specializing in the study of archaeology, which made it possible for him to hold his present responsible position. It was, however, more than a professional interest; this one could easily ascertain from his conversation, for he had a deep reverence for the achievements of his ancient progenitors.

When he learned that we, too, had a love for the accomplishments of past great Egyptian personalities, and were not there to exploit his country, but to make her former glories known throughout North America by means of motion pictures we hoped to take, he was exceedingly congenial. He spent nearly an hour in comparing for us certain hieroglyphics with the later Hieratic or Demotic writing. In addition to his studies, he had, fortunately, the hobby of photography, but he was just a beginner, and the science of photography was still quite a mystery to him. Our complex equipment interested him immensely. He had apparently never before had the opportunity to examine sound cinema apparatus. This interest made him, after a careful examination of our credentials, enthusiastic in his desire to

obtain from his superiors in Cairo the permits which we needed.

After the custom of an Egyptian host, he had us served with cold lemonade by one of his slippered attendants. When we left, he bade us return early in the morning to learn whether he had received a telegraphic order to issue the coveted permit.

The following morning we were presumptuous enough to have our guide instruct the native porters to load our cinema equipment in the old-model American automobile which was to serve as our conveyance to the Inspector's house. We hoped the permission had arrived, and if so, we were prepared to proceed immediately. The morning light was best for photography, affording more contrast than the glaring midday sunlight. Inspector Habachi met us in the court-yard and, smiling, said in a quiet manner, "Your wish has been granted. The Minister of Antiquities, my superior in Cairo, has granted you permission to photograph all the monuments with your cinema equipment. I have here the official permit." We gratefully accepted it and our spirits were jubilant.

Turning to Frater Brower, Inspector Habachi said, "I ask of you one personal favor. May I accompany you on your expedition? I feel I could profit by watching you operate your equipment and in turn I may be useful in explaining more thoroughly the monuments to you and reading different inscriptions which have not been generally translated."

We were elated, and gladly accepted this most satisfactory arrangement.

The present city of Luxor is located on the East side of the Nile. Eastward, looking toward the horizon, one sees the distant Arabian desert, and beyond lies the Red Sea. Westward, one looks toward a range of limestone mountains—the mysterious and famed Valley of the Kings. Where are now located the city of Luxor and the temples of Luxor and Karnak, there was once the major portion of the great city of Thebes, the former capital of the great empire. The city of Thebes also spread over the West bank of the Nile.

Our first site to be photographed was the mammoth Karnak Temple, which beggars description. The actual significance of the word, Karnak, is not definitely known; it is said the literal translation means

windows.” This splendid edifice was built from the wealth accumulated from the early Egyptian campaigns in Asia. The entire length of the Temple—or shall we say, series of temples—is a quarter of a mile, and it took some two thousand years to complete construction. The oldest portions of it were begun by the early kings of the feudal age of Egypt. Later portions were completed by the Greek kings, or the Ptolemies. The first Ptolemy was a former general in the army of Alexander the Great. Originally, the entire structures were done in magnificent colors and gold. They were the most beautiful and decorative of all the architectural works of ancient man.

In the center of one of the temples stands the enormous obelisk of Egypt’s most famous queen, Hatshepsut. Its size can better be realized by the fact that its base is eight and a half feet thick. The most impressive edifice of this collection of edifices is the great colonnaded hall or Hypostyle. This hall is 338 feet wide and 170 feet deep. Each one of the enormous columns rises to a height of 69 feet; and the capitals of the columns, which are ornamented after the shape of the lotus flower, are sufficiently large to accommodate on their tops, 100 men standing in close formation. The entire floor area of this colonnaded hall is equal to that of the Cathedral of Notre Dame in Paris. The center aisle, or nave, consists of twelve columns in two rows, seventy nine feet in height. Chamber rise slightly higher than the rows of columns of the aisles on either side and thus really form the first clerestory which was finally incorporated as part of the later Greek basilica, and which style comes down to us in our Gothic church architecture of today. This clerestory, by rising higher than the walls on either side of it, permits light to enter through the elevated sides and thus enter the lower halls.

The walls around this colonnaded hall are deeply etched with inscriptions and reliefs dealing with the early campaigns and wars of the past kings and pharaohs. Here, cut out of mammoth stone blocks, weighing from eighty to a thousand tons, are colossal portraits of these rulers of a past civilization. It would be a considerable engineering task today to quarry in one piece such enormous blocks, and to move them from the quarry, intact, to the place of their erection. One is forced again to admire the skill and ability of these ancient builders.

As we stood at one end of the nave of this great temple and looked upward, we saw, high above our heads, at the opposite end, a stone lattice window—the only remaining one of several windows which originally surrounded that portion of the nave which rose above the halls on either side of it; and it is believed that from these windows or grills the temple gained its name of Karnak.

We profited greatly by the detailed descriptions and explanations of our eminent companion, Inspector Habachi, and were able to make many notes to incorporate in the dialogue of the motion-picture which at this time is being edited for exposition purposes. Furthermore, we were permitted to set up our equipment in, and enter, places—inner sanctuaries of this Karnak Temple—usually forbidden the average visitor or traveler.

With the passing of each hour, the heat increased. The temperature rose to nearly 120 degrees Fahrenheit; and our native porters whom we had engaged to carry our equipment luggage were reluctant to continue, as it is their custom to take a siesta from noon until four in the afternoon. Our time was limited; we were allowed just one week; and so we had to disappoint them and oblige them to continue.

We entered the beautiful little temple of Thutmose III, who was related to the early foundation of the Rosicrucian Order. There, outside of the portal, in pure white, in contrast to the gray stone columns and pylons about it, was the little altar of this early mystery school. It seemed like a dream—so quiet, so peaceful, so sturdy, and yet representing a people and a time of thousands of years ago. It did not seem possible that something constructed so long ago could be in such a perfect state of preservation. In this ideal climate of Egypt, where rain falls every thirty or forty years (which makes of the land a warehouse kept at a constant temperature, free from moisture) all antiquities will remain in an excellent state of preservation perhaps for centuries to come. Approximately 1,000 feet of film were ground out within this edifice alone. We reluctantly returned to our hotel, but were assured that we would find additional splendor in Luxor Temple on the morrow.

The next morning at the same hour we were once again accompanied by Inspector Habachi, and went immediately to Luxor Temple, also

known as El Aksur, or “the castles”. The length of Luxor Temple, from front to back, is three hundred yards, and it was built mainly under the direction of that famous builder, Amenhotep III. During the campaigns of Alexander, the Great, it was partially destroyed, and temples of the Greeks were set up within its midst. At a still later period, the Christians entered this magnificent structure and defaced portions of its beauty by chiseling hieroglyphics and inscriptions from its walls, and covering them with crude, coarse plaster on which they painted even more crude murals depicting incidents of the Christian Bible.

To us, this seemed a sacrilege, not because Christianity established itself in Egypt and attempted to further its ends; but because there was more to these temples than the worshiper’s religion, their beliefs in the hereafter, or their interpretations of a god: there was their physical beauty, their architecture, their art. These things belong to all religions, and not to any sect; and it is the duty of religion to preserve beauty, because, as Plato has taught us, through beauty of the external world man can come to have greater appreciation of the better life—those things which represent the beauty of his inner nature or his soul. And we felt that this desecration on the part of the early Christians was not to their credit.

Our companion also showed us other chisel marks on the side of a great stone wall. These marks were made during the time of our venerated Rosicrucian Grand Master, Amenhotep IV. Centuries before Christianity, as we know, he had the first monotheistic conception—the belief in a single or sole God. He was so inspired by this thought that he attempted at once to reform the religions of the land—to make all the peoples of his empire realize *the One God*—a mighty and just God; and he ordered the destruction of the pagan gods, idols, and statues in the temples, and even ordered the immediate eradication from the walls of the great temples of prayers of adoration to the false gods. And these chisel marks, deep etchings into the stone wall before us, were made by those acting under his command to remove the tribute to the false gods. Nothing else did he destroy; all other art he preserved. We could not fail to admire the courage of a man who dared to change overnight, one might say, the religion of the people—to lift them boldly from their superstition and ignorance to a higher

and loftier plane—who incurred the hatred of the priesthood by these acts, and who brought about the ruination of his power.

An entire day was spent at Luxor Temple—an insignificant period to appreciate properly its history or even to attempt a careful study of its architecture and any portion of its inscriptions, but sufficient time, with the ideal lighting Egypt affords, for considerable photography.

Leaving Luxor Temple, we turned again to look westward. Ever since our arrival, we seemed to have been drawn to those purple hills, rugged cliffs across the Nile. Although they were foreboding in appearance, we always felt a strange fascination for them as the sun set behind their crowns. Tomorrow, we would succumb to this magnetic attraction and cross the Nile to them.

Chapter VII

THE VALLEY OF THE KINGS

BY ARRANGEMENT, EARLY in the morning we met the Inspector, our dragoman, and porters on the bank of the Nile. We were fascinated by the quaint little boats with their patched sails, and their one-man crews, fighting the tide trying to reach a point directly opposite on the other shore. We watched patient little burros tread along the bank, laden with bales or crates, wits masters who either walked along in front, or behind, tapping them on their flanks with a stick to keep their pace constant. Groups of native women sat in little circles on the road edge, waiting for the return of someone patient, impervious to sun, flies, and insects. Their faces were covered, with the exception of their eyes. Most of them, unfortunately, had diseased eyes, due to the water in which they wash—when they do—and due to infection and lack of knowledge of sanitation and hygiene.

Finally we climbed aboard our frail craft with our equipment, and started across the Nile from a point where for centuries the Egyptians had crossed. As we were swept along, there came to our minds the legends of the great ancient funeral processions which had crossed this same body of water. From the East bank of the Nile—the city of the living, because the sun rose with its life-giving rays in the East—they floated across, on great decorated barges with the sarcophagus of the departed, always at dusk, representing the closing of life and the crossing from this world of the living to the world of the-dead. The West side of the Nile, therefore, or the city which existed there at that time, was called the City of the Dead, because it was in the West where the sun set at the close of day, and where darkness came.

It must have been a magnificent ceremony. We could imagine the chanting, the sound of strains of music on the river. In our minds we could hear the wailing of bereavement. We could mentally see the unloading of the sarcophagus see it being carried on backs and shoulders of great Nubian slaves. We could see priests in ornamental costumes, bedecked with jewelry, emblems of their office, marching two abreast ahead, swaying from side to side in time with the rhythm of chanting and music. Behind came the military escort, the members of the court and the family of the departed. Behind them came, piled high on the backs of personal slaves, the intimate belongings of the departed—great alabaster chests inlaid with ivory, hand-beaten gold masks and vessels, gems, rare woods, frankincense, pottery, beautiful tiles, magnificent furniture, hand-carved, showing great skill and craftsmanship. The procession would wend its way into the hills that became the tombs of the great—of the kings of the eighteenth, nineteenth, and twentieth dynasties.

Our musing soon ended as our boat slid alongside the crude landing. We loaded our equipment into a ramshackle car to be driven over a rough, ungraded road as far as possible, and from there to be packed on the backs of our porters. We started through this little valley with its towering limestone cliffs. Here were buried the Theban kings—some forty-one of their tombs have now been located. We eventually entered various ones, going down their long, sloping passageways or ramps, observing painted on the walls the original diagrams showing the plan of construction. We learned that these plans were quite frequently deceptive, intended to mislead any vandals who might break into the tomb, as to its real arrangement. Treasure rooms were usually sealed in such a manner that it would take considerable investigation to locate them. When our torches were temporarily extinguished for a moment, and we realized the inky blackness of these underground chapels and mortuaries, the sensation was real.

On the walls were prayers in adoration of the gods, also inscriptions from the rituals which the deceased would have to perform in the after-world. There still remained some of the great stone sarcophagi or coffins from which the mummified remains had been recently removed, or which were empty when recently excavated. These tombs of kings were not as interesting historically, nor did they contribute

as much to our knowledge of the times and of the people and their customs, as the tombs of the lords or noblemen. The inscriptions and hieroglyphics on the walls of these tombs of the kings were mostly concerned with their personal accomplishments, and self-aggrandizement, and with phrases from the great Book of the Dead, a book containing the rituals and ceremonies of the after-life. However, we did film the tombs of Rameses III, Seti II, and the one of the renowned King Tutankhamen, and others. The heat was unbearable to us who were not accustomed to it. The only shade was that afforded by the interior of the tombs themselves. The cliffs were barren, rugged, ghastly. They suggested another world—a *world of the dead*. They were used principally because they were the only stone hills in the immediate vicinity which would afford construction material for tombs.

We went, then, after a few minutes journey, to the tombs of the nobles—that class of individuals who sprang up during the feudal age of Egypt and became wealthy and powerful, and who rivaled the power of the kings. They owned great estates, worked by both freemen and slaves, and built luxurious palace homes with mosaic floors depicting the cool waters of the Nile, and the green grasses which grow about it. The walls were ornamented with paintings of water fowl common at the time. These nobles enjoyed all the luxuries which the time afforded—beautiful furniture, tapestries, fruits, wines and vegetables—many of which we have inherited, such as romaine salad wonderful jewelry made of gold and rare stones. They had great crops of grain, and skilled workmen, basket makers, cabinet makers, metal workers. These craftsmen had tools of bronze—saws, hammers, and many implements similar to those we employ today.

On the walls of the tombs of these nobles, painted in vivid colors—startlingly vivid to us, for it seemed almost unbelievable that the colors could be so bright after the centuries that had passed over them—were incidents in the lives of the people of the estates. Thus we know how they were employed, what they did. There are scenes showing the gathering of grain, showing the scribe recording the bushels. Scenes showing the crushing of the grapes, and making of wine. Others show the tilling of fields with ploughs; and we see in these first ploughs used a similarity to ours of today. The Egyptians of this period had gone beyond hoe-culture and had developed agriculture. We see

irrigation canals, the first in the world. We see the chariot makers; we note the fishermen preparing to set out with their nets. We note the intimate family life of the noble. Here he is entertaining guests, with children playing in the same room at a game that resembles our draughts or checkers. We observe that the noble had but one wife, whom he respected and who shared equally with him all of his powers, privileges, and property rights. Here, on the walls of these tombs, history is unfolded.

We then visited splendid Der-El-Bahri, or the mortuary temple of Queen Hatshepsut. This great tomb-temple, now being restored to its original condition as nearly as possible, was built for Hatshepsut by her architect and vizier, Hapuseneb. Considerable enmity and jealousy existed in later life between her King husband and herself. It is related that he was envious of his wife's power in the Egyptian empire. And later, when she died, he ordered her cartouche or signature eradicated from the great obelisks which she had erected during her time.

On either side of the great ramp which leads to the outer court-yard of this temple-tomb we saw what seems to be just a great, dry root protruding from the sand of the desert. These two roots are all that is left of two great trees which were once on either side of that ramp and which had been imported from far up the Nile, from equatorial Africa, by emissaries of the queen so that she might have shade. It is also said, that where now there is naught but desert surrounding this temple-tomb, there were once flourishing gardens. The tomb itself is deep in the face of the cliff which is immediately behind the temple.

Our journey next brought us to the temple of Medinet Habu which was built to the god, Amon. Though mammoth in size, with gigantic columns and pylons, it reveals a decadence in architecture. The reliefs tell of the great campaigns of the pharaoh; show his naval battles; we see his mercenaries or hired soldiers capturing the revolting subjects of the countries which comprised his empire; we study the weapons they used—spears, shields, swords, armor; we examine the type of war galleys. The architecture is decadent in comparison with that of other temples we have seen because there is no uniformity of design. One finds square columns, short, ill proportioned ones, others tall and graceful, with capitals of different design, some plain, others highly ornamented.



TEMPLE-TOMB OF QUEEN HATSHEPSUT

In the awe-inspiring Valley of the Queens, surrounded by age-old, gnarled, and worn cliffs, is this temple and tomb of Egypt's most powerful Queen, Hatshepsut, wife of Amenhotep III.

Climbing to the top of a great pylon through a narrow stone passageway, we had an excellent view of the plain around it, and the Nile a mile or two distant. Where we stood, some seventy-five feet above the ground, had stood the defending warriors many times before, hurling stones or spears at the attacking invaders below.

We left Medinet Habu, and finally the Valley of the Kings, to admire—at a distance of some several hundred yards—the Colossi of Memnon. These enormous statues were erected by Amenhotep III as an outer gateway to a great temple which is no longer in existence. They were surrounded by water as the land around them was inundated

by the rising Nile. It made a thrilling picture, for the clear, still water reflected their mysterious images. Completing a full day, we returned again to Luxor, but on the following day went back for further detailed photographing, as our first trip was only sufficient for us to plot out those sections or portions of all the things we saw which we believed to be the most impressive and which would convey, to future audiences who would see our films, a better impression of the greatness of that which we had the privilege of seeing personally.

It was while crossing the Nile after our second day on the West bank that Habachi said to us suddenly, "I believe I can arrange to have you film with your cinema, for the first time, an interesting demonstration which I feel will prove of interest to your friends and your countrymen."

We asked him what it was, and he stated, "I cannot comment more freely at this time, for I must inquire further before I can be certain. But if you will come to my office early tomorrow morning, I will be prepared to tell you more, I am sure."

His way of arousing our interest to a certain point and then telling us no more was exciting, and the following morning found us early at his office. We did not know what to expect, because for the last few days he had given us entree into tombs which were ordinarily locked and barred to the public; he had ordered attendants and guards to make available to us places which are recorded only in historical texts and have never before been photographed for public examination; so We felt this would truly be something unusual.

Habachi began, "There is an Egyptian by the title and name of Sheikh Moussa-EI-Hawi, who has an unusual power of sensing or detecting by smell and other means—perhaps you will call them mystic—the presence of venomous snakes and insects. He also has the means of subduing these snakes, making them docile, although at times I understand he has been bitten by them, and in fact has lost his two sons who inherited his power of detecting snakes; they were seriously bitten."

Immediately there flashed into our minds the accounts that had been published of this individual in American magazines at different times, though of course we had never seen a picture of him and no picture had ever been published of him. I asked, "He will perform for

us?" He said, "Yes, gladly, as a courtesy to me." "When?" we chorused, and he replied, "He awaits in the courtyard and will accompany you to wherever you wish."

I asked if the demonstration could be delayed for a few minutes while we rushed to the hotel to obtain the balance of our party—Fratr and Soror Harry L. Shibley and Soror Lewis. He consented, and in a few minutes we returned, breathless, for the demonstration. Naturally we wanted to assure ourselves that this was to be a genuine demonstration and not the trickery common among snake charmers in the Orient. Habachi said, "He is not a snake charmer; he has no snakes with him. He will gladly remove all his garments for your inspection and examination." And, in fact, he did remove all his garments except his loin cloth to assure us none were concealed on his person.

Habachi continued. "He will go wherever you wish, to call out these snakes, so that you may be certain that he has not by any prearrangement placed snakes in places where he would recommend that the demonstration be held."

This was fair enough. There could be no trickery under such arrangements. We suggested, therefore, the interior of Luxor Temple. We all accompanied Sheik Moussa-El-Hawi to Luxor Temple. He was a strange individual; his very presence caused one to shiver, to have a frigid feeling along the spine. His eyes were like a reptile's, piercing and black. His face was strange, slightly distorted; his clothes had a peculiar odor. He looked neither to right nor to left, nor even at the ground before him as he walked ahead of us. Suddenly he stopped and said in broken English, to no one in particular but audible to all of us, "I shall now, with your consent, proceed."

Fratr Brower asked Inspector Habachi, "will the snakes and insects which he calls out from the debris of the ruins be within ten, twenty-five, or fifty feet of us as we wish to know just exactly where to set up our cameras?" We had three cameras to record the incident—a professional cinema, a Graphlex still camera, and another.

Habachi spoke to him in Arabic, and then said to us in English, "He says he knows there is a scorpion right near him and a cobra not far distant."

Moussa, tilting his head backward and sniffing the air as a bloodhound would, apparently caught the scent, as he called it, of what he was searching for, and then he broke out in the weirdest chant I ever heard—a chant in Arabic, starting slowly with deep intonation, and increasing in rapidity and pitch till it eventually reached a frenzied shrill tone; repeating again and again. The man was obviously working himself into some sort of emotional state. At the height of this frenzy, and after walking about in circles from ten to twenty feet distant from us, he suddenly stopped before one of the rocks at his feet, reached down, rolled up his sleeve, baring his arm, tugged at the rock, threw it backward, and reaching in the cavity it had made suddenly brought forth a hideous golden-colored scorpion. He held the scorpion in his hand so that it was visible to us and easily photographed. We noticed that it was continually striking at him with its barbed appendage. When it pricked the flesh of his finger, he would wince at the pain, but showed little or no concern otherwise. At first this was repulsive to all of us, and yet it was so awesome and fascinating that we could not turn from his further demonstrations.

Returning the scorpion to its place, he then walked ahead for perhaps thirty-five or forty feet. We followed him. Suddenly he stopped and again went through the peculiar gesture of detecting some strange scent, and also broke forth with his incantation. Frater Brower, with my aid, hurriedly again set up the cinema equipment.

Habachi turned to us and stated, "This time it is a cobra."

"How," I whispered, "do you know?"

He stated, "His chant is different."

"What is this strange incantation?" I asked. Habachi said he was calling these serpents, as representatives of Satanical power, in the name of Allah, to expose themselves, to come forth—that a greater power than they was giving the command. Finally he stepped over to a little embankment. We noticed the embankment was pock-marked with holes. Rolling up the sleeve of his robe again, he plunged his bared arm down one of these holes to the depth of his elbow. He was apparently struggling with something. I turned to Habachi with a quizzical look on my face. Anticipating my question, he said. "He has one."

We formed a semi-circle at a safe distance behind Sheikh Moussa-El-Hawi, and finally out it came. He had pulled the cobra by its tail out of its biding place. He threw it before him. Immediately it endeavored to get away; it started to crawl back toward its hole. He increased the rapidity of his chanting and a strange light was in his eyes; his face was twisted and grotesque, and as if in a fury he jumped up and down in his bare feet in the dust before the reptile, calling it in the name of all the powers that he knew to return to him. Slowly the snake, as if it had been drawn against its will, turned and crawled back toward him, apparently fighting against some influence stronger than itself. When immediately before him, it coiled and swayed from side to side. Continually chanting, he slowly reached down, picked up the reptile which coiled its body tightly around his arm, and held it before his face. The cobra had inflated its hood and struck at him several times, but by a twist of his wrist he threw the reptile off balance so it would miss its aim and he was not bitten. All this time Frater Brower was faithfully recording this strange incident on cinema film, and as we today see the same scene on the film, we recall the strange feeling we had that this individual was not just a snake charmer but did exert some strange power over these reptiles.

The demonstration was repeated from time to time, and at the close of the last demonstration we offered him compensation, but he haughtily refused it, waved us aside with his hand, and marched on, apparently indifferent to our words of appreciation and gratitude for his demonstration. We were deeply grateful for this unusual opportunity to record this scene, and thanked Inspector Habachi profusely. (Note: Sheikh Moussa El-Hawi died in Gizeh of a cobra bite a few months after our return, so a news cable reported.)

The balance of the day was spent in negotiating for the purchase of an unusual collection of exhibits for the Rosicrucian Egyptian Oriental Museum relics worth a considerable sum because of their age and because they were the property of renowned personages. Each of these antiquities had to be inspected by Habachi before being exported from Egypt, as it is now the custom of the Egyptian government to permit the exportation of only those things of which it may have a likeness, and those things which are authentic, so as not to bring ridicule upon Egypt.

I will never forget the stroll we took with Habachi down to the edge of the Nile just as the sun was beginning to set. Its rosy glow spread over the water; the air was now cool and pleasant. It was our last night in Egypt; we were reluctant to leave. We were thankful to the Inspector for what he had done and had helped us to accomplish. We had just finished again expressing our gratitude, and were about to return to our hotel, expecting him to accompany us part way, when he said, "I leave you here. I am crossing the Nile."

We were surprised, and said, "At this hour? It will be quite dark before you return."

With a peculiar smile he looked straight into my eyes and said, "I am not returning tonight. I sleep on the West Bank."

Frazer Brower stated, "Oh, then you have another office, or an abode across there."

He said, "My abode shall be the Temple of Medinet Habu."

Frazer Brower and I looked at each other. "You are sleeping in that great temple tonight, by yourself? Why?"

Smiling again, he said, "You are students of mysticism; you are Rosicrucians, are you not?"

"Yes," was our reply.

"Then you have my answer."

We were astounded. Apparently he was returning to spend the night in an environment and atmosphere of his ancient ancestors, to be surrounded by memories of their achievements, to dream of their hopes, and aspirations, to try and visualize the scenes that took place there, to gain from those great stone walls and the inscriptions, dark shadows and absolute silence, some idea of their inner ideals, of things left undone—perhaps to quicken his own consciousness, to help him carry on, to keep alive in Egypt what they had begun centuries before.

Slowly we turned and in silence left him, we to leave Egypt, to pass another milestone along civilization's trail.

Chapter VIII

STRIFE IN THE HOLY LAND

War in Jerusalem!

THE LAND WHERE the Prince of Peace had expounded His message of hope for humanity was now ridden by riots and burning with the flames of hatred! Nearly twenty centuries ago, from the same land, went forth the doctrine that a brotherhood of man, and good will on earth toward all, would be the highest manifestation of the divine in man's nature. Today the authorities in Cairo warned us that we would enter Palestine and Jerusalem at our own risk, for the populace were aligned against each other. Racial and religious prejudices had swept all barriers of reason and tradition away.

We thought, as we determinedly signed papers releasing the authorities from responsibility for any possible injury to our persons in Palestine, that it is remarkable how well religion has survived, promising peace, love and compassion in a world where on every side reality portrays envy, greed, jealousy, and strife. Still the illusion goes on. But then, are not many worthy ideals illusions only because they are not possible of actuality under existing circumstances? The illusion exists not in their worthiness but in the belief that they are possible of attainment in our own lifetimes.

The Egyptian press substantiated the dire warning of the railroad representatives. Articles told of troop movements in Palestine, of the concentration of armed forces in Jerusalem, of pillaging and Arab atrocities. As we rode through the night, looking up at the dark blue canopy overhead with its scintillating specks, the tales of war and

bloodshed seemed fantastic and distant, like a horrible dream when one awakens in a room bathed in warm, courage-giving sunlight. "The press exaggerates," was our self-encouraging thought as we settled down for a monotonous railway journey of a night and a day.

Kantara at last! We rose stiffly after our journey of several hours, shook the desert dust from our clothing, feeling much as the Nomad must feel who pushes his way across the desert wastes on the back of a camel. Here was relief; we were to ferry across the celebrated Suez Canal, point of international controversy. The coolness of the water would be refreshing. We—Fratres Brower and Shibley and I—juggled our luggage through the open compartment windows to jabbering, fezzed, native porters who eagerly seized it and fought among themselves for the privilege of carrying the pieces and earning a small fee in compensation.

A queer spectacle greeted our sight as we trailed behind our porters. The Suez at this point was exceedingly narrow and unimpressive. Its width seemed to us not greater than many of the principal irrigation canals of Western United States. Except for three low-wattage flood lights mounted on slender, obliquely fastened poles, which cast small circles of a yellow haze on the sluggishly moving water, the canal was inky black and free from even the outline of any craft. Parading down a rickety plank ramp, we walked on board the "ferry." The ferry was like a continuation of the ramp; the flooring consisted of rough planks, fastened with hand-wrought nails, protruding in many places, over which passengers stumbled. The only support on either side was a railing, much like a crude fence but having only a top bar. The ferry had neither prow nor stern. It was, in fact, but a raft some thirty-five feet in length and twenty-five feet in width. The passengers crowded against the railings to permit a lumbering truck the center.

While humanity and vehicles were being compressed into the small area, we looked at our fellow passengers. We felt conspicuous; our garb was so strictly Western. Not another of the perspiring group was attired in a like manner. On my right stood a swarthy native woman, with shiny brass earrings and a voluminous skirt of brilliant hues. A striped shawl draped her head and partly shaded her darting eyes. On my left was a Bedouin, Arab Nomad, wearing leather sandals, each with its supporting thong tightly drawn between the large and next toes of

his broad feet. Covering his gaunt frame was an awning-like linen robe, and hanging from his black rope belt was a dirk, the scabbard of which was inlaid with mother-of-pearl, causing it to shimmer with reflected light. He, and many of his kind who crowded us, were apparently oblivious to our presence. Chamber dwelt on thoughts not agreeable, for their faces were distorted by scowls. "None too pleasant company," I thought as I recollected tales of hatred which the Arabs were said to harbor for us Occidentals at this time.

The pleasing coolness of the air was mitigated by the ravenous mosquitoes, and the pernicious sticky black flies. We felt further uncomfortable, for we were aware that we were now becoming objects of exceptional curiosity to several.

It was but a matter of moments before we had crossed the Suez and were aboard the sleeper which was to take us into Palestine. As I lay listening to the high-pitched shriek—rather than whistle—of our engine as we sped across the Peninsula of Sinai, I thought of its ancient copper mines. For centuries these great mines had provided the pharaohs with the metal so badly needed for implements and weapons alike. All the peoples of the then-known world bartered for this Egyptian copper. No one knows how and when ore was first discovered, but it is thought to have been first found on this peninsula in the dim past. Some prehistoric Egyptian—perhaps a late stone-age traveler—found one morning, glistening in the still-warm ashes of his fire, one or more beads of metal which had gone through the process of smelting in the roaring flames of the night before. Repeated findings of these beads in the remnants of the fire on this peninsula caused him and his companions to experiment with heating the loose surface stone. Such experimentation resulted in eventually learning how to extract the metal crudely from the ore. With that simple discovery, the world advanced tremendously. New accomplishments were possible, for the age of metal had arrived!

We rose early to greet the rising sun tinting the distant Eastern hills a delicate shade of pink. The land was desolate, like our Bad Lands of Nevada—table-like, hard packed with tufts of parched vegetation, with a sprinkling of round pebbles, a little larger than commercial gravel. Not a sign of life was apparent. This vista did not complement our glamorous concept of what the Holy Land should be. The uninteresting

view turned our attention to our reading matter, by which we hoped to break the monotony of the ride.

Our attention sometime later was drawn from our books to the outside again by a sudden slowing of the train's speed to a crawl. The hills were now closer very near, in fact and on both sides of us. We were traveling through a narrow valley. The floor of the valley was covered by short grass stubble, still brownish in hue. There before us was what we had expected to see in Palestine—a flock of sheep and herd of goats being driven by a nodding Semitic, riding astride a small, trotting burro. The bare feet of the shepherd nearly dragged in the dust; it looked as though, if he stood upright, feet on the ground, the burro could have passed easily between his straddled legs. As we looked, more flocks came into evidence, some descending from nearby hills. All seemed to be converging.

So slowly had we been traveling for several minutes, that the halt of the train was hardly noticeable. Here was the first stop we had made during the day. We left our compartment to crowd in the aisle of the car, and leaned far out of the lowered windows. Parallel with the track, for about the length of two cars, stretched a board platform, open to the sky. A hundred yards back of it were eight or ten tents, somewhat squattier than our American Indian tepees and less graceful; of a black material which we later learned was tanned goatskin. Aligned in front were small children in the customary tattered clothing of the East, some partly naked; but unlike the children of the Egyptian fellahs, these were quiet, and almost motionless. Near them were groups of adults, either astride burros or sitting on their haunches.

Loud voices and the clatter of heavy boots on the platform caused us to turn our heads in the direction of the rear of the train. There were two soldiers British tommies. They wore the regulation tropical uniform of the British soldier—khaki shorts and shirt, high socks, trench shoes, and tan cork helmet. Each had, slung across his back, an automatic rifle with bayonet affixed. The men themselves particularly attracted our attention. They were, in fact, boys; neither of the lads was over nineteen at the utmost—fresh-faced, bright eyed, the kind of youthful, intelligent face you see in a college sports event and little expect to find in a military expedition of this kind.

An incident occurred in the few minutes of our stay which caused us to lose admiration for them and their superiors. Perhaps it was exceptional; at least, we hoped so. An Arab lad, about sixteen or seventeen, sauntered over to the platform, with ragged turban, legs and feet bare. Upon his approach, the young tommies stopped their bantering and watched him. As soon as he stepped upon the platform they were upon him. Each grabbing one of his arms, they pulled him in opposite directions, then shoved him so violently toward each other that he nearly fell. He was finally pushed off the platform. One then struck him with his open hand across the head, as he vainly tried to protect head and shoulders with his arms. Retreating, he never once offered resistance. The other ran after him, kicking him as he fled. We were astounded. Why this brutality? The Arab boy had said or done nothing. Assuming that his presence was a menace to the train because of danger of sabotage, could they not have ordered him away, enforcing their orders with the presence of their weapons? Was Great Britain countenancing such conduct on the part of her troops? Or were these, as their youth indicated, just raw troops unjustly displaying their new authority and might? Such actions, whatever their cause, would only breed further hatred and difficulty in Palestine for Britain, we thought.

We rode on in silence for nearly another hour at a snail-like speed. The next stop was at Lyda—a larger platform, crowded as the previous one, having a partial rain-shed down the center. The hills had closed in on us. Lyda was a junction point; our train was to go to Haifa and the sea; we must change here for Jerusalem. No porters clamored at the windows for our baggage. After quite some labor, we unloaded our assortment of twenty-one pieces, including the delicate cinema equipment, into a pile on the platform. Our Jerusalem train had not yet arrived. We looked about us. We were in an armed camp, it would seem. One end of the narrow, rough shed was supported by additional posts, and on top of it, behind a rampart of sand bags, a machine gun was mounted, and behind it sat two alert tommies—about the same age as those we had previously seen. From their position they commanded full view of the rocky cliffs which frowned down upon us, and they were alert, watching for Arab snipers that had been harassing the railroad crews. The platform was crowded with troops carrying

full equipment, waiting as we were for the train to Jerusalem. A drone overhead caused us to look upward. There a lone plane—a scout—circled high over the depot and adjacent hills, ready to signal the troops below of any Arab movement in their direction. We scanned the clefts in the scarred hills. There was no life visible; yet we had the uneasy feeling that eyes from the dark shadows of the hillsides watched our movements, perhaps sighting at us along rifles they hesitated to fire at the moment.

The piercing shriek of the dumpy engine, pulling rickety wooden cars toward us, was a welcome relief. Our party was separated; we were all fortunate to find space on board. This was a troop train, and passengers—of which we were the only ones—were incidental, and their comfort not considered. The troops were all in good humor; they had just arrived on the transport from England, and were on their way from Haifa to various zones in the trouble area in the vicinity of Jerusalem and Bethlehem. None was over twenty-one, or so it seemed, with the exception of the officers. We learned that the youthfulness of the troops was due to the fact that England has found that men over twenty-five years of age do not, unless they have lived for some length of time in the tropics, readily adjust themselves to extremes in temperature.

In the aisles outside of the compartments in each car were stationed four men, rifles ready and at rest on window bars, as they peered into the hills for signs of Arab hostilities toward the train. On a sharp bend I saw, through our open window (through which dust and cinders poured) a gasoline truck traveling on the rails about a hundred feet in advance of our engine. On it was mounted a rather heavy-caliber machine gun, and three armed tommies stood by. This, we learned, ran in advance of the train to ward off attacks on it and to sight any damaged rails or bridges intended to derail the train, which had been the recent practice in these canyons.

The viciousness of the rocky hills through which we were winding was finally broken by patches of vegetation. We were nearing Jerusalem. The sloping sides of the hills were now terraced every ten or twelve feet, with three-foot walls made of irregular stones plucked from the surrounding surface. Between each wall and the one above was a thin veneer of soil; in these rims of soil grew the grapes of Palestine, and

much of the grain and truck which the Holy Land depended upon. In Biblical times the peasant of Palestine found the thin coating of soil on the rocky cliffs hardly sufficient for his actual needs; centuries of rainfall had washed nearly all the remaining soil away. The land in this vicinity would have been completely impoverished but for these stone retaining-walls, built as a last protective measure. Hardy Hebrew women turned from their task of hand-cultivation to stare at the train of singing armed men that passed. We wondered as we looked at their solemn, weather-beaten, dull faces, whether they saw in these troops new hope or further disaster for their land and race.

We swung suddenly from the open country into the yards of Jerusalem's only depot. Crowds on the platform cheered the troops who detained with the light-hearted spirit of a crowd of Sunday excursionists. Our only conveyance was an old private car; the Arab taxi drivers were on strike as were all other Arab employees. The Jews dared not supplant them or operate their competitive enterprises for fear of Arab reprisals, which meant bloodshed for both sides. In consequence, all shops, factories, mills, banks, and industrial places were closed and had been for months. Hunger and disease were rampant, and tension was growing stronger. Outbursts were frequent, loss of life considerable.

As we sped at fifty miles an hour along one of the main thoroughfares with a young Hebrew at the wheel, who furtively glanced toward the boarded shop windows on his left and right, we studied the buildings as best we could. Their fronts were plastered and white-washed, which made them gleam in the hot afternoon sun. They rose to a height of two or three stories. Many had dome-like roofs and minaret-like towers, revealing the Moorish and Byzantine influence. Others had red handmade tile and wrought-iron balconies, upon which ordinarily doors opened but which were now boarded closed. This street was macadamized, but side streets, of which we had but fleeting glimpses, were cobble-stoned, narrow, crude.

Our destination, one of the most prominent hotels in Jerusalem, was gratifyingly modern. After an exceptionally appetizing and well served meal, we retired. Several times I was awakened during the night by rumbling, indistinct voices and the thud of feet below in the corridors and upon the street beneath my window. Fatigue overcame curiosity,

and I would lapse again into sleep. In the morning we discovered that night had brought about a startling transformation of our hostelry. It had been converted into a military headquarters for the high staff of the British Palestine expeditionary force. Uniformed army messengers were running up the broad staircase bearing side arms. High-ranking officers stood or sat in groups in the main foyer, talking in low voices. All the rooms were occupied by the military staff, and would be, with the exception of those held by our party. An indication of the seriousness of events was the low sandbag rampart on the sidewalk immediately in front of the main entrance, behind which a sentry patrolled. We were allowed free exit and entry, but must return before 8:00 p.m. or be barred from entry. Each time we desired admittance, we had to secure the permission of the armed sentry.

Turning the corner to cross the street to secure the services of a guide whose name had been given us, we saw directly beneath the balcony of our rooms two armored trucks bearing one-pound cannon and regulation machine guns. These were riot cars which patrolled the streets at night and rushed to areas of disturbance until the arrival of the infantry. A state of war truly existed.

"Will we be allowed to film even the historic and mystical places under such conditions?" asked Frater Brower, putting into words my own thoughts.

"Probably not," was my pessimistic reply.

By appointment, a representative of the American Express Company met us, and after greeting us he said, "Our office is closed and all ordinary business is suspended. It is a special concession that I meet you here. I cannot assure you any success in your enterprise, for the High British Commissioner of Jerusalem has declared the city under martial law."

"Shall we seek to obtain permission to take our cinema pictures?" I asked.

"Such channels of authority do not exist at present," he said. "I would suggest that you proceed as usual unless ordered to cease by the military authorities."

I suddenly became aware of someone standing close behind me. Somewhat startled, I turned quickly to look into the face of an Arab,

bowing graciously to me. He was attired nattily in a business suit such as any young American or Englishman might wear. The only touch of the Oriental in his attire was his tarboosh (fez). He was a young man of thirty-five. Particularly impressive were his large, expressive eyes and his exceptionally fair skin for one of his race. The extent of his lavish bow and his genial smile caused me involuntarily to bow slightly in return. Noticing our confusion, the American Express representative stepped forward and introduced us; he was to be our guide. We shall call him "Sule," which is not his true name. Not a pleasant prospect, I contemplated; an Arab guide, and we Americans—the next to being English in the minds of most of the peoples of the Levant, and the English were far from being in favor with the Arabs at that time.

My musing was interrupted by his question, "Shall we proceed on our journey at once?"

Before I could reply, the American Express representative was bidding us farewell and hastily retiring. Turning to Sule, I answered with a question. "Shall we take our cinema equipment with us now, or just our still cameras?"

"Let us investigate the sites now. Therefore, take your still cameras; tomorrow, the cinema," he said in his charming accent.

In less than half an hour we were off. Sule had engaged two robust Arab porters to carry our Graphlex, tripod, plates, and other paraphernalia. No automobiles being available, we walked, feeling quite uncomfortable in the hot sun. The heat discouraged unnecessary conversation. Our comments were in monosyllables.

We stopped before one of Jerusalem's historical and massive triple gates—now but a great stone archway through which pedestrians and pack burrows alike tread. Everywhere shop windows were boarded, creating a depressing atmosphere, impressing one with the fact that danger lurked near at hand or was expected momentarily. Natives stood idly, leaning against shop fronts or buildings. To us they all seemed to be Arabs, solemn, unexpressive, staring into space. Some slowly turned their heads and looked after us. Beggar boys ran up to us holding out dirty hands, chattering in Arabic, some proffering cakes for sale in filthy straw baskets which had been sitting on the curbs of the gutter, and over which flies hovered, many already covering the wares. The whole

scene was, however, picturesque: the remaining portions of the once great walls of King David's temple; the alley-like streets; the roofs of houses on either side, leaning until they nearly touched, as though supporting each other in their stage of near-collapse. Burros were the only means of conveyance, walking patiently, their ears flapping, flies buzzing about their heads, trudging under swaying, cruel burdens. The commercial life of the city however, was obviously paralyzed, and there were no tourists, no outsiders but ourselves.

Chapter IX

THE UNKNOWN CONDITIONS OF PALESTINE

TURNING DOWN A steep incline, we entered at the bottom a large flagged courtyard, closed in on either side of us by a massive, sombre, granite-block wall. In front of us, the third side of the courtyard was a fairly large edifice of the same depressing hue. The natural gray of the stone had been darkened by years of rain which had streaked the stones with black. It reminded me, with its arched entrance reached by descending the flight of well-worn steps, of the Temple of Justice in Paris, former prison during the French Revolution. This fortress-like structure was the Church of the Holy Sepulchre. The authenticity of this purported tomb of the Christ is much disputed. Now lying in the center of modern Jerusalem, it at one time was just outside the walls of the city. The Christian literature of the first three centuries made absolutely no reference to the “empty tomb”; if it had been known in the past and venerated, it certainly would have been destroyed—so historians state—during the destruction of Jerusalem by Titus (70 A.D.) and the great devastation of the Bar Koklos Rebellion.

The Roman emperor, Hadrian, restored the city in 135 A.D., and erected over the tomb a temple, dedicated to the pagan goddess, Aphrodite. Two hundred years later, Macarius removed the temple and found an ancient Jewish tomb. Rock was cut away from the tomb and a circular building—the Anastosius—was built around it. Over this was built the present medieval building. That the tomb inside is the one

located by Macarius is indisputable, but there is no proof, it is argued, that it was the Christ's tomb. Speculation runs high as to outside of just which gate of Jerusalem the Crucifixion actually took place, for that fact would assist in determining the site of the actual tomb.

The inside of the rotunda was dimly lighted by candles. On either side, against the walls, like concessions at an exposition, were the altars and accouterments of the various Christian sects which have property rights in the buildings and share the honor of preserving the site. Even to one who might not be strictly orthodox, and therefore not unduly sensitive, the ostentatious display was offensive. Each sect had tried, not to make its shrine more dignified or symbolic of the sanctity of the place, but more pretentious, just as a merchant would, to dominate the attention of passers-by. This obvious competition within the confines of the sacred shrine itself has led to many disputes, culminating in bloodshed. "How disillusioning," was our paramount thought as we left the edifice, "must a visit to the place be to religious pilgrims!"

We discussed the circumstances and our impressions freely in the presence of our guide, Sule, as we prepared to take photographs of the exterior. He had been attentively listening, for he said, "Your views are different from many who come to visit. To you, God does not bestow blessings only upon those who profess to know His ways, but as well upon those who follow them, whether they know they are His ways or not."

We explained that we were not creedists, feeling that we could understand God without reducing our understanding to dogma. We further explained that in our opinion, the errors which existed in any religion were not in motive but in interpretation and application.

"Precisely," he replied. "And so I shall express myself in my book."

"You are writing a book?" I queried, studying carefully his enigmatic face.

"I am now a Christian, although I am an Arab. I was a Mohammedan, and I feel qualified to make a comparison between these two great faiths, and of this my book shall consist."

"And is it possible that your book might bring greater harmony between your people and the Jews?" I asked, risking a challenging question.

If my question surprised him, his face did not reveal it; but his eye held mine, as he replied in a deliberate manner, "You are Americans, not involved in the situation which exists here. I feel that I can speak freely to you."

This he did, giving us an understanding of the turbulent state not obtained from the others, whose views have been more publicized because of the means at their disposal.

"The conditions which exist in Palestine," he began, "are not solely due to religious differences between the Arabs and Jews, as many of the leading newspapers of the world would have their readers believe. We have had as next-door neighbors for decades, Jews who deal with us and we with them. Our mutual respect has been heightened by fair dealings and an equal assumption of social, political, and economic responsibilities. In the controversy that exists, these Jews, our neighbors and our friends, support us. Palestine is a land which, even in your short stay," he continued, his voice now quivering with emotion, "you must have already observed is incapable of supporting agriculturally a numerous people. With the exception of the Jordan Valley, a fertile strip, it is nearly a barren land and requires a very hardy people to subsist on it. We and the Jews who have been established here are not selfish, but we know that an influx of population will bring ruin to all here who are now enjoying no more than life's necessities." We listened intently, impressed by his earnestness.

"Propaganda in England and in America, and conditions in Germany, have encouraged thousands upon thousands of Jews to enter Palestine with the belief that it was to become a new kingdom of Judea, a land of affluence. This migration has been encouraged by certain money interests that have bought worthless lands in Palestine and sold them, sight unseen, to the immigrants before they left their homes in other lands. These newcomers are mostly not agriculturists—are even unaccustomed to manual labor. They arrive nearly destitute. A few weeks hardship on the soil of Palestine proves to them that they cannot support themselves upon it, and being financially unable to return to their original homes, they move into our cities and towns. They, by nature, are barterers, merchants, and they set up numerous little stalls (one cannot call them shops). They are forced to live like cattle by circumstance, and thus undersell by far the rest of us—even

their own kind who have been established here. This unfair competition reduces living standards, wages fall, business suffers, and we all starve. Still they keep pouring in, to be in turn deceived.

“Not a word of these conditions reaches the outside world. The British press and others continue to tell the world at large how Palestine is fulfilling a prophecy of becoming a new kingdom of hope and prosperity for the Jews. We have pleaded with England, which exercises the Palestine mandate, to restrict immigration and to establish a quota for Palestine, allowing a limited number to enter annually. A number that new business, industry, and development can rightly assimilate. This has been promised periodically, but still there is actually no quota in existence.* A people can stand only so much deprivation; then the law of their being causes them to retaliate, to struggle for survival and for those little things which make life worth living.” “If,” we reasoned, “we could paralyze transportation and all commerce in Palestine, we could force the world to realize our desperate circumstances. We no longer operate the railroads; those that are operated are done so by the British army. We permit no trucking, manufacturing, or conducting of usual business.”

* Efforts are being made now by the British Government to fix a quota and to portion Palestine into sections for the Jews and the Arabs.

“This is very harsh and lawless you may think, but we fight for life and the lives of our loved ones. Britain and other nations have great interests here. Their financial resources are affected by these conditions. Pressure was brought upon the British Parliament to establish normalcy. We have been threatened but have not complied with the demands. The military force has undertaken to operate mills and supervise institutions. This display of force has caused hatred, and my people have resorted to the same means. They harass Britain’s troops. They prefer to bring about a settlement by treaty and compromise, but their pleas are met by a cruel overriding by the military might. In the national treasury of Palestine there was a small reserve sum of six million dollars. We are being penalized for our attempt at existence; the expense of transporting troops, supplies, and war materials here from England to oppose us is being paid out of these reserve funds. We shall never surrender or submit to such conditions! Our people are used to these hills; they were raised in them. Armed and in them, they

can resist a trained and fully equipped British force of fifty thousand troops indefinitely.”

“America,” he stated, apparently to placate us if anything he had said might have offended, “would surely be more considerate of our needs. We selected her at the close of the World War to exercise the mandate over Palestine, but she refused.”

“Fortunately,” I replied, “for undoubtedly she might have confronted the same conditions and how she would have reacted to them one cannot truthfully say. “Is there,” I asked, “much loss of life?”

“Listen tonight, an hour after sunset. You will hear the crack of rifles from various directions,” he said with a glint in his eyes. “The chattering reply you will then hear is the machine guns of the British. When British troops rush one section, Arab snipers harass them from another. We do not like these methods, but our conduct is the cry of a people in distress. We have the moral and material support,” he proudly added, “of all the Islamic peoples of Syria, Turkey, Egypt, Iraq, and Arabia.”

“The British are usually fair in their dealings,” I began.

He interrupted. “I speak no condemnation of the British people as a whole; they have been our friends. Those who have lived here before, and understand, have deplored their country’s action and protested. But mercenary interests have stifled their pleadings, and the homeland knows not the true facts.”

We had walked as we talked. Carefully we plotted our campaign for the next day. Bidding Sule good evening, we retired to our hotel. That evening we dined with the most prominent British officers stationed in Palestine, in the simple, unpretentious dining salon of the hotel. A British officer of rank is a cultured gentleman; no matter how far from his native land, he never relaxes his customs, manners, or poise. Each evening, though men only were present, every officer dressed for dinner in his dinner jacket as meticulously as though visiting some smart restaurant on the Strand with his lady.

An Englishman never permits himself to become influenced by environment and social conditions into which he is thrust. It can be said, that wherever an Englishman is, there is England. This reveals a most pure strain of nationalism. It does not mean superiority, but

rather a stronger allegiance to a chain of traditions. An American is more easily swayed by environment, and will assimilate the customs and practices about him quickly, sometimes good, sometimes bad. For example—though the clocks of the hotel had accurate Palestine time, these officers gathered about the single radio receiver which the hotel afforded to secure London time by short wave, and then adjusted their watches accordingly for the number of hours difference between that and the local time. What American would set his time in Palestine by a New York broadcast if he could obtain it from the local clocks? Such is the influence tradition asserts on a Briton.

The brilliant sunlight of the next morning was encouraging. We had feared it would be overcast, from the appearance of the skies in the evening. Our equipment was all prepared. We carried with us four magazines of film, representing several thousand feet, and all of the necessary shades and filters and accessories for the successful operation—we hoped—of our equipment. A twenty-minute walk brought us to what had originally been the outskirts of the ancient city of Jerusalem. Before us was an attractive tower-like church—a gift to the Roman Catholics of Jerusalem by the former Kaiser Wilhelm of Germany.

Passing through a large gateway, we entered a pleasant garden, quiet and serene. Crossing this to the Gothic doorway, we pulled on a weather-beaten rope hanging there and heard from the interior the distant tinkling of a small bell. A few seconds later, the door opened disclosing a pleasant faced father, middle aged, portly, wearing sandals and clerical garb. Our guide explained to him in French our purpose—that we desired to ascend to the top of the tower, which structure had the greatest height in that vicinity, to photograph views of the surrounding terrain. It was rather an unusual request, this we realized. After studying us carefully for a moment or two, he kindly consented. After winding our way to the top of a tower by means of a circular stone stairway, which permitted the passage of just one person at a time, we were rewarded for our effort. There before us was spread a goodly section of modern Jerusalem. In the great distance could be seen a portion of the Dead Sea.

Slightly to our left was a hill, not great in height, but higher than the surrounding land. It was perfectly bare. At one time it was covered with

olive trees, and was, in fact, the Mt. of Olives upon which had been located the historical Garden of Gethsemane. Turning to our guide I stated, "I presume that the olive trees were removed centuries ago." "To the contrary," he replied. "The Mt. of Olives was covered with olive trees until during the world war, when Palestine was occupied and dominated by Turkish forces. Due to the embargo by British ships, the Turks were not able to obtain coal to operate the trains through Palestine, and being badly in need of fuel, the olive trees were felled by the Turks and used to fire their locomotives."

Here again was another indication of the fact that war is no respecter of traditions, historical sites or even sacred places. Being satisfied that we could get no better view than this, we spent considerable time filming the vista before us. I was particularly impressed with this little church. After departing from the tower, I entered the chapel. Its simplicity was impressive, restful, a place where one could quickly depart in thought and feeling from the rest of the world. No lavishness, no attempted display, just the cool, gray walls, the plain hardwood pews the high altar beautifully carved of teakwood. High above it some light filtered through a stained glass window, forming a geometrical pattern on the mosaic floor and heightening the shadows on either side of the chapel. But we had to hurry away, for our time was limited.

From here we were to proceed to the historical town of Bethlehem. The only transportation was burros. Getting astride these small animals we jogged the entire distance of six miles along a modern highway to Bethlehem. To passing troops in motor lorries, we must have presented an amusing spectacle, but the only means of transportation were these burros, with the exception of the military trucks and lorries. We felt fortunate that we could go even by this means. We were accustomed to horseback riding, which we enjoy, but there is a great difference in riding a horse and a burro, as one soon learns. The stride of the burro is shorter, more jerky and far more breathtaking. A ride of three or four miles by burro is as fatiguing to one not used to it, as a ride of several hours on horseback.

Midway we stopped at the Well of the Magi. This well today is the same in appearance as it must have been in the time of Christ and before. Back of it is a grove of olive trees. There have always been olive trees there as far back as local history goes. The well is now dry and has

been dry in the memory of the oldest inhabitants. There is no doubt as to its authenticity, for historical records as well as legend point to this well as the common meeting and stopping place of travelers and those going to and fro from Jerusalem or Bethlehem. Caravans used to pass there, as well as those driving their flocks from one section to another in search of new pastures. I was deeply impressed as I sat on the edge of this well and thought of the brethren of the mystic schools who conversed here while refreshing themselves with the wells cool water.



THE WELL OF THE MAGI

Tradition states that the wise men of the East, on their way to Bethlehem to visit, “A new-born King,” drank of the water from this well.

Further on, we passed the round, silo-like tomb of Rachel, another truly authenticated historic place—although unimpressive—along the same famous highway. Rounding a bend in the road, we had a panorama of the hills surrounding Bethlehem, to which so much reference is made in the New Testament. We could visualize the shepherds there

watching over their flocks. We could realize why, since the shepherds played such a prominent part in the life of the people of that time, there were so many parables concerning their conduct. It was simple for people to grasp the significance of such parables.

Lorry after lorry of troops and armored cars passed us, hurrying to Bethlehem. Once the highway over which the wise men traveled, those predicting the coming of the Great Avatar, and the road over which the Christ himself rode and preached to the passers-by of the coming of a new era, it is now an avenue for the quick moving of machinery of destruction and the armies of war.

We were more impressed with our entrance into Bethlehem than into Jerusalem. All streets were exceptionally tortuous, twisting, winding and rough, with cobble and flagstones. Hardly anyone in Western garb was to be seen. All were robed much like the pictures and paintings we have of the people of Biblical times. We were held up occasionally to let a herd of goats or a flock of sheep pass us by. Finally, the narrow street on which we traveled opened into a wider thoroughfare and there before us was the Church of Nativity, the birthplace of Christ. Immediately before it was a large plaza, elevated just a few feet above the approaching street. Like most all of these ancient buildings, it was not welcoming, but sombre, depressing, the very massiveness of the stone conveying the feeling of coldness and dreariness. The windows were small and slit-like. The entrance into the church itself was so low that one had to bow his head to enter.

Most astounding to us, however, was the fact that the lorries which had been passing us with troops and war supplies were making this plaza before the Church of the Nativity their destination. This great space was to be used as a temporary barracks and storage area for war materials. Stacked high were cartons, cases and bundles and the black, ugly, large metal containers of crude oil and gasoline needed for the mechanized equipment of the British troops. Stacked also—almost in front of the very entrance into the Church of the Nativity—were rifles. The troops stood idly by awaiting further orders. Machine guns were mounted on the adjacent wall, surveying the whole area as a protective means. A goodly portion of the Hebrew population stood by, curiously watching.

We entered the Church and walked from chamber to chamber. From these very chambers each Christmas morning a sermon is broadcast throughout the world. In fact, ninety days later, during the greatest strife in Palestine, with all of these armaments about, a message of peace and hope was issued to humanity. Fortunately, the listeners throughout the world could not see the conditions existing where this message originated or they would perhaps have had their faith in the message somewhat shaken.

We were permitted to take pictures of this place, and found it extremely difficult to avoid including modern troops and war paraphernalia in the scenes of this holy site.

Returning once again to Jerusalem, and after visiting many other historic places about which there is dispute as to their authenticity, we were fortunate in being able to photograph the building which legend and tradition declare is the place where the Last Supper of Christ was held. Even most historians are of the belief that this structure was undoubtedly the original edifice. Strange, that this chamber which means so much to Christians, to philosophers and mystics who are all somewhat in dispute as to the real purpose and objects of the Last Supper, is now a Mohammedan Mosque. The Mohammedans themselves confirm the legend that it is the place where Christ's Last Supper was held. They appreciate its sacredness to Christians. Everyone is permitted to visit it. It is a chamber about sixty feet in length and about forty feet in width, with two rows of rather stout columns down the center. It has a very low, arched ceiling and is dark, except for two narrow windows at one end which admit very little light, and candles which are placed about the wall. The stone floor is covered, as is the custom in mosques, with exquisite and very old and valuable Oriental rugs. Unlike many of the other sites of interest to tourists and Christian pilgrims, now controlled by Christian sects, no fees were asked for admission. One could make a contribution as he left but the Mohammedans did not seem to expect it, or ask for it. This contrast in custom was very noticeable to us, and certainly complimentary to the Mohammedans.

We returned to the hotel just before the curfew hour. We found a flurry of excitement. The high commissioner had requested additional troops for Palestine. During the night before an attack had been made

upon his executive mansion, and the rebellion was growing. Tomorrow we would begin our journey away from Palestine into the interior of lands populated by people thought by Christians to be heathens, even pagans, or at least enemies of that for which Christianity stands. Had Christianity set such a marvelous example for them to aspire to? Had it succeeded as well as one would imagine from the reading of its literature and its glowing terms of promise, when the birthplace of its idealism and its greatest exponent was steeped in war and bloodshed, and seething with hatred?

Chapter X

ANCIENT PHOENICIA

RACING THROUGH BOWERS of fragrant shrubs, and then suddenly sweeping upward to skim along the crest of rocky slopes overlooking the broad expanse of the Mediterranean, our spirits rose with each turn in the road. Not more than two hours previously we had been in Palestine, but its blue skies had been colored by our feelings, a pall of dejection had hung over us, because of our intimate experiences with its bitter revolution. How can one doubt that we mortals are torn by the strong influences of environment and our mental attitudes? The most dominant factor in life is our attitude toward things and people, our personal interpretations. If we are confident, cheerful and courageous, every obstacle is but another stride to be taken in our progress. The most sordid environment, even the darkest hour becomes but a background by which to contrast our radiant spirits. Let hope and self-assurance ebb, however, and the slightest change in circumstances becomes to us a wave of calamity by which we are completely engulfed. This but proves that the world is impartial. It never intentionally oppresses the individual nor does it favor him. Time either sweeps the individual along with it, or passes him by. The mentally alert, visionary individual is prepared to strike out and swim with the current. He is never content to bewail his lot on the bank, watching life flow by.

The Mediterranean was exceptionally blue, rather of the colored postcard hue, almost unbelievably brilliant. The sunlight seemed to dance upon its glass-like surface. This coast line of ancient Phoenicia, now Syria, was amazingly like that of California. The mountains seemed to plunge into the sea no gradual approach, but an abrupt demarcation, a bold precipice submerging itself in the waters. It was as

if the parched desert far inland had, by a series of undulations, sought to reach the sea and, suddenly coming upon it, one of its crests had slipped beneath the water.

The surrounding terrain was little changed. Nowhere for miles along this coast were evidences of human progress, except for the pavement upon which we traveled. The coastal hills were uncultivated, although spotted with verdure, but, unlike our California Coast range, they were unfenced. Beautiful sandy beaches marked the erosion of the rocky shore by the sea, beaches which in a more commercialized land would have been marred by gaudy concessions. Little harbor-bays were formed by jutting rugged arms of the coast. In these still waters, about 1000 B.C., floated the sturdy, but small craft of the Phoenicians. At that time black-bearded men, who but a few centuries previous had been desert wanderers, nomads, directed the loading of the boats. They carried cargoes of mother-of-pearl inlay furniture, ivory combs, household utensils, gold trinkets, frankincense and other luxuries with which to barter with the peoples of distant countries bordering the shores of the Mediterranean. They were at that time the greatest navigators of the world. They ventured as far West as what is now Spain and carried on an extensive trade with the early Greeks who were greatly influenced by the Phoenician dress and customs. It is said that the early Greeks borrowed their style of costume from the Phoenicians. As they prospered in their trade, they colonized many towns along the coast of the eastern end of the Mediterranean.

Cars were now passing us rather frequently going in the opposite direction. We were approaching Beirut, the principal seaport of Syria, or the state of Lebanon. In a few moments we were slowly moving through the streets of this city, which was quite evidently influenced by Western ideas and practices. The change in the appearance of shop windows from those of Egypt and Palestine, the large paved thoroughfares, elaborate cafes, spacious lawns, even public trams, did not give us the impression of the Western World attempting to invade the East, but rather that it had already arrived, and the East was trying to survive the influence. Originally captured by the British in October, 1908, the country is now a French Mandated territory, but the city of Beirut is exceptionally Americanized because of the great American University now established there, whose faculty members are mainly

from the United States. These instructors brought with them their manner and methods of living, and, with their families, gradually impressed the natives with their superior way of living, to which the natives have taken readily.

Our stay in Beirut was brief, for it was not our immediate destination. We were bound for the inland. Leaving the sea level we began a very steep ascent, winding our way over the high mountains. Lebanon, as this section is known, is renowned for being the site of the once famous cedar trees, by the same name, for centuries used extensively in the building operations of the ancient peoples whose countries bordered the Mediterranean. But one small grove of the great trees still remains and it is preserved as a monument of the past. Centuries before Christ, the Egyptians put out expeditions to this coast to fell the great trees and float them back to the mouth of the Nile, thence up the great river for hundreds of miles. The writer recently had the opportunity of examining thoroughly several sarcophagi (mummy coffins) being installed in the new addition of the Rosicrucian Oriental and Egyptian museum. These sarcophagi date back to approximately 1000 B.C. Each of them was made, as practically all of them were during that time, from planks of cedar brought from Lebanon, centuries ago. Even though they were about thirty centuries old, they were yet in a fair state of preservation. Many of the early fleets that plied the waters of the Mediterranean were built of the cedars of Lebanon. It was a rare wood and much sought after. Toward the South end of the Lebanon mountains, towers Mt. Hermon, reaching a height of 9000 feet. The mountain is frequently mentioned in the Christian Bible by other names. Around its base are to be found the ruins of the Temples of Baal. Generally speaking, Baal is an ancient sun god, but generically speaking, Baal was the Syrio-Phoenician word meaning God. The ancient Sidonians had named this mountain Syron. It is without vegetation of any kind, except a plant life resembling our North American sage brush.

To this point in our travels, our roads had been remarkably well paved and graded. Now, they narrowed and were frequently pitted. The hills were growing brown, as though they needed rain badly. The country was becoming more desolate and it had its effect upon our moods, and our conversation became less frequent. About two

hours after having left Beirut, and having just made a turn on a high mountain pass, we looked down from an altitude of several thousand feet upon a broad plateau stretching into the distance. Far below our road continued, like a gray ribbon stretching for miles across the waste. Toward the horizon a great green patch was visible. Soon we were entering this patch, the outer edge of a fertile area, and the age-old city of Damascus, which is on the fringe of the great Mesopotamian desert. Damascus, 57 miles east of Beirut, has a population of about 188,000; 21,000 of which are Christians and about 160,000 Jews. It is the oldest inhabited city in the world. In the Tel-El-Amarna tablets or letters, the first letters of state in the history of the world, exchanged between Queen Nefertiti and the rulers of her subordinate states or colonies in 1350 B.C., Damascus is mentioned. At that early time, according to translations, it was termed Dimashka. The same name, referring to the same city is found inscribed on the walls of the Temple of Rameses III in Upper Egypt. It was the scene of many wars mentioned in Biblical literature. David had campaigned against it, but without a great deal of success. French troops were garrisoned there as elsewhere in Syria, but were unsuccessful in accomplishing much with Damascus, or any of Syria in fact, because of an antipathy held toward them by the native Syrians. Various political influences, which we will describe later, caused the French much unrest and a regret that they had ever assumed the mandate.

Our first impressive sight after entering this ancient city, was a large cemetery near the city's center, the tombs of which were fashioned like small mosques with their customary domed roofs and spiral minarets. They were so diminutive that I likened them to the ovens one sees used for the manufacturing of tile and brick. Around the whole cemetery was an artistic Byzantine brick wall, the top of which was crenellated. When our car stopped before the principal hostelry which the city afforded, located in a plaza directly across from the depot of a narrow gauge railroad originally built by Germany before World War I, and now used for the transporting of freight from Beirut to Damascus, we were greeted by a now familiar sight. Porters in white linen robes which looked not unlike the old fashioned night gown tied around the middle with a soiled red sash, and wearing Mohammedan tarbooshes, shuffled up and sought our baggage.

We paid little attention to the interior of the hotel, that is, the main foyer, until our return from our rooms above where we had immediately retired to remove some of the grime of travel. Intensely hungry, we sought the dining hall. We were ushered into a spacious interior court. Courts are exceptionally common in these Eastern countries, because they are cool, inviting and traditional. The walls were all white, against which pots of flowers and climbing vines appeared refreshingly cool. The ceiling was constructed of hand-hewn timbers. Between the tops of the walls and the ceiling was a stone grill work which allowed ample ventilation. At either end was a high, narrow window, hardly large enough to permit the passage of a man. They were well shaded and kept out the mid-day heat and glare. Most surprising was the great number of persons that were crowded in this fairly large dining hall. There must have been at least 400 persons seated at long tables somewhat like those one would find in an army or construction camp. Instead of being seated on chairs, they were seated on benches which were a part of the table. Most of the diners were in Western attire, a sack or business suit, and all wore tarbooshes. It is a custom not to remove the tarboosh when indoors, or when dining.

An amusing incident was that all were eating as rapidly as they could, and not a sound of a voice was to be heard. No one was conversing, all intently concentrating upon the consumption of food. It seemed as though they were given a limited time to eat and could not afford to indulge in conversation. It was so different from the leisurely dining of Europe, where eating is an art and a social event as well. We later learned that it is not a custom among the Syrians and the peoples of the Levant to converse when eating, but rather to devote their attention to food first, and then converse at length afterward. I was also surprised to find a hotel so crowded in such an out of the way place as Damascus. Many of the big hostelrys of America and the Western world would have been grateful for such patronage as this hotel was apparently enjoying at this time. If we had seen a similar sight in America, we would have thought a convention was in session. Conventions seemed to be such a Western mode, that we did not entertain the thought in this instance. Upon inquiry, we found that this was a momentous occasion in Syria, and that an election was to be held for the president of Syria. The hotel was more than a mere hostelry, it was used as an administration

building by government officials and political parties, and in fact all of the principal affairs of state were conducted there. As soon as lunch was finished, the guests all crowded into the hallways, lounge and foyer to congregate in groups, gesticulating wildly with their hands, which is customary among a very highly emotional people such as they are.

Suddenly, while we were studying these people, who, although mainly dressed as we were, yet were so different in manner, a hush came over the entire assembly. Everyone stood rigid as though for an inspection and immediately ceased talking. We looked about to see the cause of the sudden suspension of activities and conversation. All eyes were fastened upon a large French doorway that led into the dining hall, from whence we had just come. The doors were thrust open and a dramatic entry was made, in ceremonial fashion, by a person whose very appearance indicated a regal position and birth. He was an Arab prince, we learned. He had traveled several hundred miles from a desert area over which he had dominance, to participate in these conferences and the election. He was in fact a royal nomad, a desert chieftain. He had control and direction over some 15,000 Bedouins. His costume was impressive and picturesque. He wore a heavy silken robe, full at the bottom, and the conventional Bedouin sandals inlaid with sterling silver. His turban was of a brilliant hue and affixed to his head with the argila. Around his girth he wore a twisted silk cord like a cordelier from which hung, on his left side, a beautiful dirk—although highly ornamental it undoubtedly was quite practical. His wearing of such large sun glasses was unusual. Typical of the Bedouin, his hands were quite large and gnarled. His face was long, slender, and with a large aquiline nose characteristic of the Semitic race. He spoke with a soft, vibrant voice and was very graceful in his walk. He had a definite positiveness and self-assurance, and reflected the attitude of one accustomed to respect and obedience to his least command or wish. He had descended from a long line of nobility. In the open desert his word was absolute law. He was the highest court of appeal and made decisions which would shape the course of the lives of those who depended on him.

In this election which was now taking place, he could have easily influenced the thousands who were his followers and subjects to vote as he wished, for either candidate. Looking neither to the right nor

left, he strode out of the hotel toward a waiting carriage, followed by his personal bodyguards, two huge members of his race, dressed like himself, but not having such ornamentation because of their lesser station. In addition to carrying dirks, the bodyguards also wore, crisscrossed over their chests, bandoliers containing large calibre shells, and slung across each of their backs was a modern repeating rifle. Becoming more curious about the situation we determined to learn further facts. Later that evening we made the acquaintance of the British Vice Consul of Damascus, who frequented our hotel because it was the center of local social life, and because the few foreigners or Europeans who visited Damascus for a brief stay, whether on business or pleasure, located there.

France, we learned, was anxious to make Syria profitable to her—to develop it in some way so that it would not become an enormous expense or burden to the home land, as it very evidently now was. She could not, however, gain the confidence and respect of the people of Syria—primarily because of her foreign policies and her refusal to oblige her officials, both military and diplomatic, who were stationed there, to learn the native language. It is related that she considers it beneath French dignity and obliges the natives to learn French, if they wish to transact any business or affairs with her. This attitude caused a resentment which could not be bridged over by any protestations of friendliness. On the other hand, two other interests were seeking control in Syria. Turkey, who during the Ottoman Empire reigned supreme in Syria, as almost everywhere else in the Levant, had her agents constantly fomenting discord and dissatisfaction among the people, agitating against France and urging an overthrow of the French mandate and the return of Syria to Turkish rule. The more intelligent of the Syrians oppose this move. They either recall experiences with Turkey in the past or are very familiar with the history of Syria under Turkish domination, and they desire Syrian independence, a complete Nationalistic government.

One of the two candidates for president was definitely a tool of the French government, and would have been in accord with any move France wished to make. The other candidate was said to be a tool of the Nationalist party that sought complete independence from France. The Nationalist party dared not run one of its own principal

supporters, for France would have definitely prevented the election. The tool of the Nationalist party had to appear to be sympathetic toward France, but as we later learned, was really powerless to speak and act without consulting his supporters.

The president-elect of Syria resided at our hotel, and by a coincidence his quarters were directly across from ours. He was a small man, one who appeared to be more impressed with his own importance than with the welfare of the state. He was an enthusiastic motion picture fan, particularly upon those occasions when the only theatre of the city exhibited news reels in which he appeared. The local cinema was in the same block and only about two doors from the main entrance of the hotel, yet upon his frequent weekly visits to it, a car of state would pull up to the main entrance of the hotel, the president's uniformed military guard of six would stand at attention and present arms, while he entered the car and was driven about 400 feet further down the block. Then the car would stop, the military guard would march up to it, stand at attention, and again present arms while he left the car. At the end of the performance the whole ceremony was repeated. It was like a scene from a comic opera.

It seems as though the citizenry know the status of the situation and more respect and awe were shown for the Bedouin chieftain, and for the principal political supporter of the National party, the power behind the scenes, who used the hotel lobby and foyer for his consultations. This political leader and hero of the National party, who is said to pull the strings that actuate the president, is a very intellectual type—eyes far apart, deep set, visionary, dreamy made dramatic mannerisms.

He had been incarcerated a number of times by the French authorities for inconsequential offenses, mainly, of course, for political reasons. He was the author of a number of books having considerable circulation in Syria and elsewhere, written mainly to reveal the purported oppression of Syria. One often reads of these political fracasés and intrigues, but one very seldom has the opportunity to see them demonstrated and enacted in such intimate quarters as the lobby of a hotel, and so openly disclosed. Syria, politically, has not yet acquired the subtleties or diplomacies of her larger sister nations of the world where the same things occur, but are rather more carefully staged.

Chapter XI

THE OLDEST INHABITED CITY OF THE WORLD

OUR NEXT DAY was spent mainly in making preliminary preparations for Mr. Brower's and my departure for the strange land of Babylonia, known as Iraq or Mesopotamia. The following day was devoted to photographing some of the historic sites of this most historic city of Damascus with our Graphlex still camera. We visited the "Street Called Straight," a very long and actually very straight street, which bisects the city from the Eastern to the Western gate, a street which has been in existence for several centuries. The major portion of this street is covered over with an arched ceiling, forming an arcade in which there are occasional skylights permitting a soft light which penetrates the dust and smoke fumes from the bazaars and shops below. On either side of the narrow street are little shops, most of them mere closets or cubbyholes, niches in the wall, over the entrances of which are suspended striped awnings of vivid hue.

The proprietors are frequently in native costume. Chamber sit on their haunches before their shops, with knees up under the chin—the most uncomfortable posture for a Westerner, or one unaccustomed to it—or they sit upon small stools, the seats of which are of woven fibre, like the stools of antiquity, or strips of leather. As you pass, they pull at your garments or run in front of you trying to block your way in as gracious a manner as they possibly can, endeavoring to have you turn and enter their shops. If they think you are English or American, or if they understand any English whatsoever, they cry "best goods," meaning that their particular bazaar or shop contains the best wares of its kind. The "best goods" cry, of course, is not to be relied upon, for

four or five doors further on another one of these shops, with equal service and wares, can be found.

The city of Damascus has long been noted for its steel. A particular process was used by the early Damascans in making steel which caused it to be renowned among the ancients. Excellent cutlery, knives, swords and dirks, marvelous examples of craftsmanship, may be purchased at ridiculously small prices, if one is accustomed to buying in these bazaars, which means not purchasing at the first price demanded. The Syrians are also noted for their native candy which has a remarkable combination of flavors and is very attractively prepared. If one can overlook the methods of making it, and uncleanness is not too repulsive to him, the candy is very enjoyable. A number of the bazaars specialized in the sale of rugs, hand-woven and having beautiful hues and a variety of design which would delight any lover of Oriental rugs. Although the prices were considerably less than any we had seen previously, these rugs were yet much higher in price than those which we were to see later on.

In the center of the city is a great mosque, originally a Christian church built by Constantine. Around the mosque are the original walls built by the crusaders. They are still in an excellent state of preservation. One enters the great arched gateway, and there before him is an enormous plaza of original flagging. The high wall surrounding it has, on each of its four corners, a minaret tower from which the Meuzzin, a Mohammedan priest, calls the faithful to prayer several times daily with his musical chant. The area within the walls would comprise the equivalent of at least three or four of our modern city blocks or squares. In this area are also two or three small buildings, some partly in ruins, which are now shrines because of some historical significance. The great mosque itself is to the left of the court and runs the full length of it. There are several entrances typical of Byzantine architecture. We were amazed upon entering to find an enormous room without partitions and supported by Byzantine columns or spiral columns, graceful, tall and impressive. These columns supported timbers, upon which the flat stone roof rested. The entire area of this great space which must have been at least 500 feet in length and about 100 feet in width was covered by rare Oriental rugs, not only rare because of excellent material and design, but because they were several centuries

old. One of them was the largest single woven rug I have ever seen. It did not consist of several sewn together. It was one continuous weaving and was nearly 200 feet in length and the complete width of the structure. Although showing considerable wear, it was still in an excellent condition. By a rubbing of the hand over the surface of the rug and brushing the nap back, in a few moments the original colors would return with brilliance. We were informed that a wealthy English nobleman some fifty years ago had offered the Mohammedans of Damascus ten thousand pounds, or about \$50,000.00 for this rug and the Mohammedans were quite offended, because no price would be accepted for such a rug, having been so long in such a sacred place.

Toward one end of this great room were four wooden shafts, like posts, reaching to the roof from the stone floor. Around these shafts which were set about eight feet apart, forming an eight foot square, was an Arabian grillwork of wood, through which one could look. The floor of the center was a mosaic, the colors were a delicate pastel shade, and the design consisted of flowers, vines, and clusters of grapes. On the center of this mosaic floor sat a small gold chest, about two feet in length, one foot wide, and about eighteen inches high, apparently of hand-beaten gold. Our curiosity was naturally aroused by the special prominence given this chest and we engaged one of the Moslems in conversation. Speaking fair English he advised us that the chest was supposed to contain the head of St. John, the Baptist, and beneath the mosaic floor was the tomb of St. John, the Baptist. It may seem strange to many Christians to know that St. John the Baptist, as an individual, is venerated by these Moslems as well as by the Christians, not because he was a Christian but because he was a holy man to them because of his deeds, and the accomplishments of his life were highly respected by the Mohammedans. No one has ever opened this chest, according to historians, to determine whether or not it does contain a skull which might be in some way identified with St. John, the Baptist. Whether or not St. John, the Baptist's remains are beneath the mosaic floor no one knows, but history does recount the legend that St. John the Baptist was entombed there.

Our journey carried us through a number of little winding cobblestone streets, all filled with small bazaars and shops, and containing a jostling crowd of jabbering citizens, who turned to stare at

us. Foreigners, particularly Europeans and Americans, do not frequent Damascus since it is far off the popular tourist track. Those few who do come do not go into the native quarters, as we were doing. We finally stopped before a large wall, more rightly the side of a building. It was covered with a white stucco, badly soiled and which had broken away in part, exposing mud brick behind it, with an occasional natural stone protruding. We walked to the entrance way which consisted of two large wooden doors, planks hung on crude hinges, suggesting no evidence of the beauty and quaint interior we were to see.

When the doors were opened, we unconsciously gave vent to words and phrases that indicated our pleasure at what we saw. Before us was one of the most attractive gardens I have ever had the pleasure of viewing. It was not as elaborate or as expansive as many of the spacious lawns and gardens which we find in America or England—in fact, it was rather small, but it was as though we were looking at an old Persian print, or as though there had materialized before us, a scene out of the Arabian Nights. Here was a true Persian Garden, such as fabled in song and story. In the center was a mosaic pool. The artistic design consisted of Arabic characters and geometric symbols. The center of the pool had a bubbling fountain. In its center were lotus and water lilies and water plants with which we were not familiar. The flagging which was uneven in the courtyard was of a variety of stones of beautiful natural colors, some a light shade of blue, some terra cotta, some slate, some almost as black and shiny as onyx. About the flagging were large vases, terra cotta, evidently hand-made, because they were not of uniform shape or size, and did not sit level on the flooring. Some of them showed indentations, traces of the potter's fingerprints, and in these vases there were growing shrubs and flowers of brilliant hues, and vines which climbed the walls and high windows.

Toward one end of this patio—or more properly Persian garden, and of which we were to see many in the near future—was an arched walk. Stepping up onto the walk and walking its extreme length, we entered another doorway into a very small, but high chamber, which housed a huge sarcophagus which was quite plain, without color or design. In fact, the tomb chamber itself was without any ornamentation, without any splendor of any sort, and yet it contained the remains of one of the most famous characters in history and the most beloved by

the Mohammedans. It was the tomb of Saladin who lived between 1158 and 1193, A.D. and who died in this city of Damascus. He was a great military lord and defender of the Moslem faith and renowned for his opposition to the crusaders. Although fierce in warfare, in actual combat, he was noted not only for his bravery, but for his kindness to prisoners, to the men, women and children whom he captured, and for his high idealism. His word was his bond and he countenanced no lies or treachery. He despised the breaking of promises which was common among many of the crusader leaders, who would resort to any means to accomplish their end in the name of Christianity.

Our party was to be further divided in Damascus. Frater and Soror Shibley had remained in Jerusalem, Frater Brower and I were to take our elaborate cinema camera equipment and photographic apparatus and paraphernalia with us further East on our venture across the Mesopotamian desert. Soror Gladys Lewis was to remain in Damascus, awaiting our return some ten days later. Damascus was hardly the place to leave an unescorted American or European woman. Even native Syrian women were infrequently seen out of doors, or in public places, except when escorted by their husbands or some male member of their immediate families. On such occasions they were veiled. American and European women are accustomed to greater freedom and dislike being confined, and yet it would be obviously dangerous to go about these bazaars and the native district, and even the main thoroughfares, without an escort. Soror Lewis, however, insisted that we proceed as scheduled, so we prepared for our departure, and one of the most exciting adventures we were to experience on our entire journey. We retired early that night, as we were to leave at sunrise the next morning.

Chapter XII

CROSSING THE MESOPOTAMIAN DESERT

THE HOUR WAS early, the sun already uncomfortably warm, and the streets filling with garrulous Arabs, when a motor bus rumbled up. This was to be our mode of transportation to distant Baghdad, the glamorous city of Arabian Night's fame. Upon a first examination, it was a typical motor coach, such as one sees racing along the modern high ways of the larger nations of the world. This symbol of the Twentieth Century dampened our spirit of adventure for the moment, and jarred the mental picture which we had of ourselves reliving the experiences of ancient travelers to Baghdad. A motor coach does not complement a Marco Polo mood. Frater Brower called my attention to the exceptionally large wheels of the coach—over four feet in height, and having tires with a peculiar lateral tread which I had never seen before. We conjectured that they were designed to afford traction in the soft sands we expected to encounter.

After securing our seats and supervising the careful loading of our camera equipment, still having a few moments before departure, we carried our examination further. The windows, we now observed, were smaller than the conventional ones of other buses. Surprising was the fact that they were hermetically sealed, and we were to travel in desert heat—not a pleasant thought. Small louvers, above each window, afforded the only ventilation when the car was in motion. The driver and his relief assistant had not entered, so we took the opportunity of inspecting the driving and control panel. Just above the panel, and on a line with an aperture in the windshield, now closed, was a metal turnbuckle, mounted on a swivel and ratchet, much after the kind used

as a machine gun mounting in the cockpits of military aircraft. This was ominous and we looked at each other significantly. The thought had passed through my mind that perhaps this journey would not be so uneventful after all.

We retired to our fairly comfortable, individual reclining seats upon the entrance of the drivers. The drivers now received our attention. Both were obviously English. Not only was this apparent from their accent, but from their fair complexions, by contrast with the dark-skinned Syrians and Bedouins of Damascus. They were dressed in khaki shirts and shorts, exposing bare knees above woolen socks, a customary tropical attire for the British, but one which the American never quite seems to get accustomed to. They were tall, about thirty-five years of age, robust and deeply tanned, with eyes that squinted—the result of a continuous attempt to keep out the glare of the desert sun. Traveling slowly to avoid striking indifferent children and animals that straggled down the center of the twisted streets, we headed toward the desert.

Nairne, an Englishman, so we had learned, had left the comforts and conveniences of his home land to promote this modern transportation in a land whose history dates back to the earliest civilizations. He had become particularly impressed with the American advance in the automotive industry and had used American-built motor coaches exclusively. This coach was built in Philadelphia, Pennsylvania, from his own specifications. He had been advised that attempting to operate a passenger line across this desert would be risking human lives as well as property. Marauding bands of Arabs and Bedouins would pilfer and lay to waste each caravan. He made the attempt, it is said, and found the predictions true. Unable to secure adequate protection, it was reputed, he was compelled to pay tribute to certain Bedouin chieftains who in some “mysterious” manner influenced the marauders to give his drivers and property immunity to attack and seizure.

For the last few minutes we had been whisking through the outskirts of this ancient oasis-like city. Suddenly our speed was so quickly checked that the momentum carried us forward in our seats. Looking ahead for the cause, we saw the pavements end. Here was no graded road or winding ruts stretching out toward the horizon, but a vast expanse of hard, table surface, giving little indication, even at this close

proximity to the city, of any vehicular travel. We craned our necks, looking out of either side of the coach. There was no telltale mark of our destination or direction. In a moment we were again traveling, attaining a speed of about forty miles an hour over this open desert, heading due East—but where was the road? There were no sign posts or even tire tracks. The driver caused the coach to weave from side to side occasionally, to avoid depressions in the surface. The riding was not uncomfortable—in fact, more comfortable than over some of the pitted streets of Damascus. Our curiosity was great, but the timidity of revealing our inexperience with this sort of travel kept us from questioning the driver at first—this, and the fact that his relief assistant had reclined his chair and from all appearances was sleeping.

Turning, we looked over our fellow passengers with the intent of questioning one of them. Six other men shared the bus with us—four seemed to be Syrians or possibly Arabs or Iraqians. Their faces were immobile. All were looking across the wastes buried in abstraction. The other two men were Europeans. They were, in fact, Englishmen. One, we learned later, was an army officer returning from leave to a post near Baghdad, and was not a very sociable chap, compared to British officers we had met in Palestine. The other young man, in his twenties, was bound for the Wells of a British Petroleum Company, East of Baghdad. He had made this journey before, and from him came the answers to our questions. We were “navigating” our way across this desert. The driver was guiding the car by compass as a mariner does a ship at sea. These motor caravans, then, were truly ships of the desert.

The Mesopotamian desert at this point was some six hundred miles wide. Unlike our deserts of North America, it was absolutely barren. No cacti, sagebrush, or even birds or reptiles were visible. Except for an occasional swell it was as level as if graded by man. The surface was so hard that walking hardly made the impression of footprints. Unlike the Sahara, here there were no sand dunes. As the great car rolled along, now traveling nearly a mile a minute, it caused a fine dust to swirl around the windows and we were thankful that they were sealed. Small, almost perfectly round gravel, as though shaped by hand, was scattered on the desert floor. The striking of this gravel by the fast revolving wheels caused the pieces to ricochet against the heavy window cracks.

Just as the sameness of the scene began to become monotonous

and the steady hum of the motor lulled us into drowsiness, we saw what looked to us like little dots in the distance, slowly bobbing up and down. Three or four minutes later and we were approaching them. It was the first of many camel caravans which we were to see on this journey. Walking in single file, with their peculiar, forward lurching gait, were a dozen giant dromedary camels. To us they were enormous, in comparison with the riding camels we had seen and used in Egypt. These were pack camels, far larger and much stronger. Lashed to their backs and suspended on either side, swayed their great cargo packs, done in huge bales. Dangling from the lead camel was a hand-hammered brass bell, having a clear and more melodious note than our cow bells. Immediately preceding the lead camel on a fast-trotting burro, which appeared exceptionally diminutive in contrast to the size of the camels, rode the leader of the caravan, a heavily black-bearded Arab. On one side of the line of camels rode three of his companions, also astride patient little burros.

They were following the ancient caravan trail that had led for centuries from Damascus to Baghdad, thence to Persia and Arabia. Even today, nearly all of the freight between these cities and countries is still transported via camel caravan in the same manner as in antiquity. Camels, although considerably slower than motor trucks, are far more economical and dependable on the desert. In this great open space there are no service stations or repair shops, and the hauling of fuel is a considerable item. The camels require little food, as well as water, for their journey. The products of the Western world are being carried in this primitive manner to the East in exchange for the things in which the cryptic East still excels. Each night, the cumbersome burdens are removed from the camel's backs and stacked in a large pile. The camels are sometimes tethered. Drivers pitch low tents of goat skins into which they crawl to sleep on crudely-made, but richly designed hand-woven rugs. As soon as the sun drops beneath the horizon, the desert begins to cool, and late at night the temperature drop is considerable. Bedouin encampments can be detected by flickering camp fires. To approach them unannounced in the dark would mean death, for during the long hours of the night, some keen eyes are keeping vigil and steady hands grasp high calibered rifles. Even today, as in the centuries past, the law of the desert is mainly an individual interpretation of what is right, and

might still rules.

An unusually sharp veering of the bus from its course caused us to look ahead, and on the horizon straight before us was a dark cloud, rising from the floor of the desert to a great height and moving with rapidity in the direction we had been traveling. We were now going at nearly right-angles to our previous course. The driver, whom we had finally engaged in conversation, knowing our interest, said laconically, "Dust clouds."

"Can we avoid them?" we asked.

"These we can, we will drive around them, but it will put us about ten miles out of our way," he replied. Here, then, was an advantage in not being obliged to travel a road or definite course. We could cruise at will, in any direction, without thought of roadway or embankment. "When we are caught in these storms, we are sometimes forced to wait for a relief caravan to aid us. The dust, despite our precautions, chokes our motor," the driver further volunteered.

For the first time, the thought of food entered our minds. I glanced at my watch, and it was nearly noon. We were not due in Baghdad, if on schedule, until tomorrow morning. Certainly food must be provided some way. How foolish not to have thought of it before. Suppose, I thought, we had been expected to bring our own. Mentally, I was reproaching myself when the bus came to a stop. The relief driver stretched, and then, standing in a stooped position facing us, said, "We will eat here." Frater Brower and I looked at each other, and in unison looked out of the windows at the glaring desert, white with the noon day sun, the heat radiations visibly rising, no habitation, no sign of life, no shelter, no water. Where were we going to eat? Why stop here.

We were soon to learn. Lifting a trap in the door of the driver's compartment, the assistant removed a number of cardboard containers, like the commercial size workman's lunch boxes. In fact, they were specially packed, individual lunches. This, and exceedingly cold water from a refrigerator tank, constituted our noon repast. When the car was not in motion, the heat became intense, as very little air entered through the louvers. We stepped out, but the sun's direct rays made the comparative cool of the car's shade welcome. We were about to climb aboard again when we heard the distant sound of a motor.

Coming from the North, still several miles distant, was a dark spot. A few moments later an open, specially built automobile came to a stop a few feet from us. It was evidently very high powered, and was armored with light steel plates. In what would be the tonneau of an ordinary car, was mounted a light cannon for firing one pound shells. Attached to a steel plate on the back of the driver's seat, was a heavy-calibre machine gun.

Solemnly the three occupants got out and approached the bus. Through the white dust that covered them, we recognized that they wore the French regulation army uniform. They also wore the French Legion cap which has a heavy cloth fastened to it that drapes down over the nape of the neck and sides of the face. Removing their goggles which made them appear grotesque—for the area around their eyes was the only portion of their faces which appeared white—they looked at each of us, then peered into the bus windows and under the coach. Without a word or further ceremony they climbed aboard their car and roared away toward the South in a cloud of dust. They were certainly symbols of the silence of the desert. Our driver explained that they were members of the French Desert Patrol. Seeing our bus stopped, and believing that it might be attacked, or in some trouble, they came to investigate. Seeing no difficulty, they did not find it necessary to converse. This desert patrol is to a great extent ineffectual, because there are an insufficient number of these armored cars to patrol the vast area, and travelers can be attacked, robbed and murdered, and hours, even days, pass before their remains are located.

We had been riding for hours, passing only an occasional camel caravan. As it grew dusk, we saw lights far ahead. "A town," I said to Frater Brower. "Can't be," he said. His clipped sentence reminded me of the disinclination of anyone aboard the bus to converse freely. Nothing between here and Baghdad, he continued. It was not really a town we came to, but a great desert fortress, a frontier post manned by French officers and Singhalese troops. This mud-brick, one-story building, with high walls and corner watch-towers surrounding it, was known as Rutba-Wells. Here in this sea of sand, was the only well of drinking water for miles around. The water had produced no natural oasis, but the white man had created one. To make the water available to caravans and the nomads of the desert, and to prevent marauders

from seizing or despoiling it, the French had built this fortress. It was really a garrison in the middle of the desert. The water made it possible for French troops—before the advent of the motor car or plane, which could now bring military relief quickly—to hold out against a siege for many days. Completely surrounding the fortress, whose white walls glistened in the sun, were barbed wire entanglements, the only entrance through them being a narrow path to the heavily barricaded gates.

Sentries peered down at us from the corner towers in which we could also see menacing rapid-fire guns. Behind the parapet of the walls within the gates was a cat-walk, on which troops could stand and fire through apertures if the fortress were attacked. In the center of the enclosure was a radio short-wave antenna mast, the only means of dependable communication the outside world. Outside of the barbed wire were sprinkled the black-skinned, crude tents of the desert wanderers. They were allowed to stay as long as they desired, but were permitted to enter the enclosure only to fill their earthen vessels from the single well. An armed sentry always accompanied them, and waited while they pumped the water into jug or vase. We were besieged by the vain sentries when they saw our photography equipment. We were about to photograph one, when the corporal of the guard came forward and abruptly shoved away our subject and posed himself. It was his photograph which we finally took. Within the cool walls of the officer's dining quarters, we enjoyed a meal which would have done credit to prominent American hostelryes. The prices were exorbitant, but, considering the circumstances, we offered no complaint.

Nowhere do stillness and quiet enchant, as in a desert night under a full moon. The car swept along with a steady drone of which we finally became no longer conscious. The floor of the desert was bathed in moonlight which looked surprisingly like a blanket of snow. The stars were so bright that many had auras which enveloped each other to cause the sky to shine with irregular, luminous patches. We had left Rutba-Wells several hours ago and would in a short while reach the Euphrates, one of the great twin rivers. More than alluvian soil had been swept along the Euphrates and its sister river, the Tigris. Barques of many nations had sailed down these rivers. Races had died by their sides; civilizations had lifted their proud heads from the black mud

that was regurgitated on the surrounding plain. Like two great arms these rivers had entwined and held humanity in a protective embrace for centuries. Here, according to many archaeologists and historians, was the cradle of civilization, the site of the original Garden of Eden. The plain between the Tigris and Euphrates River, formed by the alluvian soil brought down from the North, forms the South end of a great fertile crescent, which fringes the deserts. The greatest distance between the two rivers hardly exceeds forty miles.

It was not until about two thousand years B.C. that this plain received the name Babylonia. Before, it was known as the Plain of Shinar. In the dim past, no one knows just when, persons of the great white race of the highlands, far to the North, came Southward and followed these rivers to their outlet at the mouth. Perhaps they were driven Southward by the descending glaciers that swept all life before them. These peoples we call the Sumerians and they were not of the Semitic race. They were even thought by some to antedate the earliest Egyptians. Gradually they crept North again, along the banks of these twin rivers, building thriving towns and developing the land in between into a great and thriving agricultural center.

We had now crossed the Euphrates. It was dawn, and we were encouraged that we were ahead of our schedule, for we had encountered no severe dust storms. The distance between here and Baghdad was but twenty-five miles. The Tigris and Euphrates veered sharply toward each other from this point Southward. The desert was now intermittently broken by spots of green, where irrigation canals brought the life-giving water to the parched soil. Soon we began to bounce through ruts which followed the contour of a road, and to see straggling riders on burros and camels. Baghdad was now a matter of minutes away. It is the foremost city of Mesopotamia, which name means, it is said, oil. The present population is in excess of 250,000. The city is also now the capital of Iraq which is said to be the old name of this land, and which was restored to it after the recent world war. The ruts now gave way to a fairly well graded, but unpaved road. We came to a stop at a one-story, white stucco building around which stood a number of persons dressed in Western attire. This was the end of our present desert journey. "Baghdad?" I inquired of the driver.

"No," he replied, "the military airport and customs." We cleared the

customs remarkably soon. Our unusual amount of camera equipment aroused considerable curiosity, but no official protest. Negotiating the rental of a small, private car of American make, we proceeded with a native driver to Baghdad, a quarter of a mile distant. Suddenly, we came upon the wide expanse of the historical Tigris River. Murky brown and fast-moving, it was a welcome sight after the long hours of the desert, especially since its shores were fringed with brilliant, refreshing green vegetation, a relief to our eyes.

Chapter XIII

THE CITY OF THE ARABIAN NIGHTS

BEFORE US, STRETCHING across this historical Tigris river and joined together at their ends, was a parallel line of pontoons, floating inflated metal tubes. Heavy planks were fastened across them horizontally. This was a pontoon bridge which Americans or Europeans never see, except during military campaigns or in times of emergency. Across it, in both directions, flowed a stream of humanity. As our car entered upon the first unit of it, the bridge sank deeply into the water, but did not submerge and easily held the weight. As the car ran upon the next section, the preceding one we had left rose again. It caused a peculiar bobbing motion, which agitated the river's surface and sent out a backwash or current on either side. Looking down and up stream, we saw, at about quarter-mile intervals, three other similar bridges. These bridges, the only ones of any kind in existence there, were put down by the British during the last World War for the movement of their troops and armament across the large river. In their campaign against the Turks, Great Britain lost a great number of men within the vicinity of Baghdad, but was eventually successful. These pontoon bridges were very crude, and very old, but far superior to the ancient ferry methods, and were now maintained by the Iraqi government.

Ahead of us, on the East bank, lay Baghdad, a strange skyline indeed. The structures were of no particular design; they were not definitely Oriental, Byzantine, Moorish, or European, but a sort of abortion—as though they were going through a transition of Eastern architecture into Western. The hotels, so-called, had strange and crude

balconies superimposed, which hung, so it seemed to us, precariously over the banks of the river. Most of the structures were very low, shanty-like, and sprawling, without any particular design, and even at this distance suggested neglect and perhaps filth. Originally, Baghdad lay entirely on the Eastern bank of the river, but for the past thousand years it has been partly on the East and partly on the West. A traveler who visited it in 1583, said of it, "A town not very great, but very populous, of great traffic between Persia, Turkey and Arabia." Time has not changed this. Baghdad is the gateway for caravans to Persia, the border of which is but a few miles distant. Southward lies Arabia and northward, Turkey. In the Eighth Century it was purely an Arab town; in the Ninth Century it had reached the height of its power under an enlightened Caliphate, and was a center of power and learning. It was rich in silks and tile buildings, and it was of the Baghdad of the Ninth Century that the glamorous tales of the Arabian Nights were written. Its downfall came about 1258 when Hulaku and his Mongols swarmed over it and ruined the network of magnificent irrigation canals which had converted the parched land around it into a rich and fertile plain. In the Fifteenth Century it succumbed to Turkish invasion. The nearby little village, Hilla, preserves more of the original, truly Oriental nature of the ancient city than does Baghdad, which is a hodge-podge of influences, the result of numerous conquests and migrations.

Perhaps one of the most impressive things to see in Baghdad is what is known as a Caravanserai, which operates in the form of a bank, and in which money customs and trade are carried on in the same manner as they have been for centuries. To visit one of these places is to be transplanted backward, in point of time, for centuries. On the outside it is just another mud-brick building, substantial, somewhat resembling our large warehouses in America. When you enter it takes you a moment or two to get adjusted to the darkness inside, in contrast to the glaring light from which you entered. There before you is a great area—no partitions or rooms, just high posts, at intervals of a few feet around the wall, which support a mezzanine floor about half the height of the entire building. In this great area before you are piled bales, wrapped in skins of animals, or in what looks like coarse burlap. A pungent odor prevails, a mingling of pleasant spices and not-too-pleasant smells. Up above on the mezzanine floor are little dingy

booths—we might term them “offices”—in which banking operations are carried on, using the same primitive methods of several centuries ago.

These men are financiers, and they loan money for the organization of caravans to go to distant lands—perhaps Persia or Arabia—there to purchase, as cheaply as possible, and bring back such cargoes as they feel can be sold to the best advantage. When the cargo is returned, it is brought into this huge building and sold to the highest bidder. From the receipts, the banker or financier takes his principal and his interest, if there is sufficient to meet both; and the caravan organizer receives what is left, if any. If he is fortunate, he makes a substantial profit; if unfortunate, he not only makes no profit but finds himself still indebted to these financiers, most of whom are Persians. Here one sees trade and barter and business undisturbed by the modern methods of the Western world.

With the exception of Rashid Street, which is the main thoroughfare of Baghdad, the majority of the streets are very narrow, alley-like, dark, unclean, swarming with flies attracted by refuse which is permitted to lie until it becomes putrid. Again one is attracted by the great number of natives with infected eyes—men, women, and children. A clear, normal pair of eyes is an unusual sight, strange as it may seem. The lack of sanitation and hygiene causes this infection of the eyes in early childhood. Having a superstitious fear of medical treatment, they avoid physicians, of which there are only a few anyway. We noticed a number of these natives with a painted red circle around the infected eye. We were informed that some few who had received medical treatment had applied to their eyes some medicine which colored the skin temporarily with a red hue, and because it gave them relief, they attributed to the red some efficacy; and thus they used a red ink of their own making to paint around the eyes, believing the color itself, rather than the ingredients, to be remedial.

No attempt was made in any of the native markets to keep the food clean or to protect it from filth. Hawksters sold their bread and cakes from curbs, stacking them on the walks and peddling them with their filthy hands.

The craftsmanship of these people, however, is remarkable and is extremely educational to watch; especially is this so in the copper bazaar. This bazaar is really like a street covered with an arched roof. It is divided into little pens. In each of these little pens, or booths, some craftsman sets up his shop in which he manufactures his wares. All of the wares in this bazaar or street are made of copper. Here one finds magnificent copper samovars, copper teakettles, basins and bowls, ornaments and candlesticks. Walking down this alley-street, one can see copper being fashioned in every form and see it in different stages of manufacture. Back against the wall, in the darkness of the booth, at midday—which is ordinarily extremely hot even in the open—are little boys, not more than eight or nine years of age, who are earning their apprenticeship by pumping the bellows of charcoal fires to keep tools hot or to heat copper plate. One can hardly see them for the smoke and metal fumes which, even where we stood, caused us to turn our heads away so as not to inhale them and irritate our throats. We can understand when we see this why so many of these people die of consumption early in life. It is remarkable that anyone survives these conditions to reach manhood.

They are a jolly lot, good-natured, curious about Westerners. Very few tourists ever reach Baghdad; it has not quite the atmosphere for the one who likes his tennis courts, swimming pools, afternoon tea, drives, cocktail hours, and a few holes of golf. These things do not go with Baghdad; here is the East un-veneered. If one accepts a drink, either water or a local concoction—sweet, brightly colored—he is taking his life in his hands, for the Westerner's system is not immune to the things which the natives survive. In the hotels—that is, the two where Occidentals stop when they do visit Baghdad—the water is purified through a special process. To drink any other water is risking one's life in no uncertain way.

In Baghdad there is also one of the largest leprosy hospitals of the Near East; the contributing conditions we saw about us at every step. And yet there are some inspiring sights as well. To Miss Gertrude Bell must go credit for establishing in the Near East one of the first museums for the collection of the antiquities of this ancient land. An attractive building, unusually clean, houses her marvelous collection. The palace of the late king of Iraq is also an unusual place to visit, as it

is now a state museum, and is so simple in contrast to what one imagines the ancient caliphs had. Most of the exhibits, unfortunately, consist of just his own personal belongings—his riding habit, the costumes he wore on different state occasions and little personal trinkets given to him as gifts by the Shah of Persia, Sultans of Turkey, and some of the Kings of Europe.

On the Western edge of Baghdad lies the great race track. Here, each year in the fall, are races in which the horses are entered by Bedouins, Chieftains, Khurds, and Persians. It is purely sport with them, and is not the commercial venture that racing is in the Western world. The finest blooded Arabian stock is entered, and buyers and breeders of horses from all over the world come to this annual series of races to bid for the winner for breeding purposes. As the racing was to begin about a week after we were to take our departure from Baghdad, several were already training their horses on the track, and we marveled at the speed, grace and beauty of these rather small horses.

After having taken a number of still photographs of unusual places and scenes in Baghdad, we entered a small doorway on Rashid Street and found in the dim interior the most magnificent display of Persian and Arabian rugs we had ever seen. There was no attempt at ostentation; the rugs were piled high over the floors and fastened on pegs around the walls. A brass, hand-hammered, ancient oil lamp was the only means of illumination. The rugs were covered with dust, yet were in excellent condition. Pricing a large rug of beautiful design, I was surprised to learn that all the rugs were thirty-five years or older. More surprising still were the unbelievably cheap prices. The large rug before me cost but \$20.00, and in America, England, or Canada it would have brought easily twenty-five times that price. Seeing that I was interested, the gracious proprietor drew the rug out through a little passageway, we suddenly came out on another of the splendid little gardens which are in back of the home of each fairly prosperous merchant in Baghdad. No matter how dark, how filthy, or how squalid his place of business or his living quarters, if he can at all afford it you will find in back of them a gem of a little Persian garden—mosaic tiling, running water, fountain, and an artistic array of green shrubbery, open to the blue sky above.

Clapping his hands in Eastern fashion, he summoned his assistants and ordered them in Arabic to clean the rug, spraying it out on the rug. This they did by filling their mouths with water from a pail, and then spraying it out on the rug. Then, taking their hands, they rubbed the nap vigorously, which brought back the brilliance of the colors. The rugs were all made from camel's hair, and in broken English he explained that most of these rugs are not made by factories or any place organized for the commercial production of rugs, but are a pastime and a family or tribal industry. The rugs are brought in by the Bedouins, or desert wanderers, two or three at a time, and for these they receive a paltry sum. This merchant exported his rugs to various parts of the world where they would sell at fabulous prices.

By this time we had visited a number of mosques, but no mosque was more splendid, more lavish, more like a jewel set in squalor, than the Gold Mosque of Kadhimain. The towers and minarets, and the central dome itself, were all of pure gold and fascinated the impoverished natives—a symbol of wealth and riches surrounded by poverty, disease, and filth. It was something, however, to lift the thoughts of the people from their circumstances—to give them some appreciation of the beautiful and the sublime, something they could not bring into their own lives, something that could not exist in their homes. We stood and listened to the intriguing wail and prayer of the muezzin (the Mohammedan priest). It was with extreme difficulty that we were able to take cinematographic pictures of this mosque, as one must avoid offending the religious principles of these people.

At night the scene changes. Peaceful side streets have lurking assassins in them. A person who dares to venture down them unarmed will be slain and robbed. The Iraqi police force, efficient in many ways, is incapable of policing the entire area. The people are mostly barbarians, and seem strangely attired even when they do wear Western clothes. The Bedouins who bring cargoes across the desert, or who came to trade with the city dwellers, enter the city nightly for entertainment, and they visit the native cabarets or cafes in which dancers go through sensuous gyrations which, in addition to the native liquor, help intoxicate their senses. The Bedouins are powerfully built men, all of six feet or more in height, large boned; typical of their racial characteristics they have large aquiline noses, big, bony hands and large

feet. Ordinarily they are mild mannered and extremely generous, but temperamental and easily offended. Frater Brower and I visited a native eating place one noon and were the only Westerners present; had we known this, we would not have entered. All the rest were Bedouins attired in flowing robes, sandals, armed with dirks. Looking us over curiously, they immediately came forward, proffered us cigarettes and cups of Arabian coffee which one must acquire a habit for over a long period of time; and since I had not been in Baghdad that length of time, I could not become accustomed to the molasses-like substance and quinine-like taste.

Another unforgettable scene is the river with its strange modes of transportation. Very few motor craft are seen—mostly barges that are moved by long skiffs or poles. The strangest boat of all seen anywhere in the world is the gufah. It is a sewing-basket-like boat, about six feet in diameter, and woven of a river reed; being perfectly circular it has neither bow nor stern. It is guided by a pole, and it is indeed an amusing sight to see these baskets floating downstream, loaded with cargo and with their one-man crew. These strange boats have navigated the Tigris River for centuries. Herodotus, ancient historian, in his accounts of his travels through Babylonia, mentions these gufah boats and explains how the natives far North of Baghdad make these boats, put on board their wares and a burro, and sail downstream with them for miles to market; there they sell their wares, break up the boat, sell it as firewood, and ride home again on the burro.

Burros are not common in Baghdad, and neither are trucks. *Human beings are the cargo bearers.* Here we see coolies for the first time in the East—white men staggering along under unbelievable burdens, enormous timbers which must weigh at least 300 pounds or more. These men will carry anything that it is humanly possible to carry, and for a few cents a mile they carry coal, iron, or cans of petroleum. The muscles of their legs and backs are abnormally developed, and unless they cease their activities of carrying these tremendous weights day in and day out early in life, they soon die. Most of them become afflicted with varicose veins, the result of over development of the muscles and the consequent causing of an exceptional flow of blood through the arteries.

It is pitiful to see a human being competing with animals as burden bearers. You can hire a human being to carry cargo—furniture, case goods, anything—cheaper than you could possibly hire either a camel or a burro for short hauls in and around the city. They live on rice and water—unclean water. Their income hardly exceeds thirty-five or forty cents a week if they work steadily; and yet they seem much more intelligent than peoples we had seen in other lands. They do not have the vacuous look in their eyes—that hopeless, despairing look. They are bright and cheerful. Their fathers and grandfathers before them have carried loads as they do. A steady stream of them cross pontoon bridges from one bank of the river to the other, like ants, carrying for a mile or more what an ordinary man could hardly lift.

But Baghdad was not our final destination in this country. We were to go Southeast to Babylon—the *Babylon of Biblical times*—the Babylon of history. It was with enthusiasm and expectancy that we prepared for our next adventure. We found it difficult to secure porters to accompany us. Always enthusiastic, hoping to earn some extra money, until they learned that our destination was Babylon; they offered then excuses that seemed strange to us—no, they did not wish to go to Babylon. We tried to draw out of them “why.” We would pay them well; it was not a great journey; our equipment was not unusually heavy. They avoided making any explanation—and would look at each other as we urged them, with a knowing, furtive glance that was not only annoying but uncanny. If we showed irritation at their reluctance to aid us, they hastened to suggest someone else who—perhaps—would go instead. Their conduct heightened an emotional state I was experiencing, which, so far, I had carefully concealed from my companion, because if it had become visible. I would not have been able to explain it. For the last twenty-four hours, in fact, since crossing the Mesopotamian Desert, I was conscious that I was suppressing an intense excitement that kept my celiac plexus in constant agitation. I had endeavored to analyze these strange feelings and physical discomforts I was undergoing. It was not fear—for what had I to fear? It was not exuberance, for there was no reason to anticipate that this next episode in our adventures and travels would be more thrilling than what had gone before—yet the sense of excitement and agitation was peculiarly familiar to me. The sensations were like those I had often experienced when returning

after an absence of several months at school to rejoin my parents. The gripping in the region of the solar plexus and the quickening of the pulse were also like the sensations I had often had when anticipating, at any moment, the presence of a deeply loved personality, or again seeing a scene of which I was very fond, or about which I had pleasant memories. It was with difficulty that I controlled my speech, so as not to reveal these feelings. Something, somewhere in this environment or in the thought of our forthcoming journey, was stimulating and arousing to great intensity the psychic centers of my being—I was not conscious of the reason for it or the source of it—at least not at this time.

Chapter XIV

AMID THE DUST OF THE AGES

THE PAVEMENT HAD ended nearly an hour ago. Baghdad was no longer in sight. Riding, even though in a modern car, was an exertion rather than a pleasure, and we were thrown violently from one side to another as the car attempted to negotiate the ruts that served as a road. The actual distance from Baghdad to the ancient site of Babylon is but sixty miles, but it requires nearly three hours to make the journey. Though it was only 10:00 A.M. the sun had already become uncomfortably warm, and the powder-like dust of the plain over which we traveled, churned by the wheels of the car, choked and irritated our throats and eyes. We had left the Tigris River and were heading westward toward its twin, the Euphrates, on whose banks the city of Babylon was originally located. With the waters of the Tigris we left behind us all vegetation, all vestiges of life, even color. Before us was a flat terrain covered everywhere with the whitish dust. It was, strange to say, not desert-like in appearance, not like a land that had always been barren, but like a place that had been laid to waste. I thought of it as some vigorous being that had been trapped and, after life had ebbed from its form, had gradually crumbled until its impalpable parts, flung free, had settled down on all things around.

In my imagination I visualized that a deluge of water here would cause not only a cohesion of these dust particles, but a magical reassembly and restoration of the magnificent forms that once composed the civilization of this region.

The stillness, when we stopped for a few moments, was appalling and hung heavily about us. We felt as though we were shut within a

glass sphere which the slightest sound might shatter, permitting the inrush of strange cries, freakish laughter, and the wails of the millions who had lived and died here centuries ago. Ominous as the quiet was, we contributed to it by not speaking, because the human voice sounded unnatural, even hideous, like a cry from the depths of a cavern.

I was not unmindful of the predictions of the Hebrew prophets taken into captivity by Nebuchadnezzar when he destroyed Jerusalem in 586 B.C. that the splendor and glory of Babylon would so crumble that future man, looking at its utter desolation and ruin, would marvel that such a place could have ever been a site of power and beauty. It truly was as though that land had been visited by the wrath of a god. We were not alone in our feelings, for our native porter and driver was strangely quiet as well. He seemed to have a reluctance to reach our destination quickly, and even when the roadway permitted he did not accelerate the car speed. Was there, I wondered, any connection between this combination of sentiments which we had about the land and the difficulty we had experienced in engaging a porter for the journey?

Rising suddenly into view about a mile to our right were a series of mounds. At this distance they never would have attracted the attention of tourists or casual travelers, but to us who knew of their existence they were the remains of Babylon which we sought. Babylon was of little importance before the Third Millennium B.C. In fact, its prominence came with Hammurabi's rise to power, and when it became the capital of Babylonia, it dominated this whole surrounding land.

Babylonia owed its importance to three conditions; namely, geographical, political, and spiritual. Preceding Babylon in importance was the city of Kish, not far distant, located on the banks of the Euphrates at that time. Later the river changed its course away from Kish to Babylon, and because of this Babylon acquired suzerainty of the entire land. At this point but a narrow stretch of land separates the two big rivers of the valley, the Tigris and the Euphrates. To the north originally was the great fertile area of the Tigris, and to the south, the wide plain that borders on the Persian Gulf. Travel centuries ago, as now, was best along the river edges in the valley proper. This forced all traffic through Babylon, in the middle, and gave Babylon her dominant political position.

The third factor, or the spiritual one, was the city religion of Babylon. The principal god of Babylon was Marduk. The people had personal pride in him, and desired that he be given priority over the other gods of the entire country, and its surrounding nations. Even kings and princes were forced to submit to the rites of respect to this god, which amounted nearly to their coronation by the priesthood. No ventures or activities were permitted which were not done in the name of this god. For a great time this religious influence bound all contemporary life closely with Babylon, and made her a religious mecca, as well as a place of commercial importance. This religious supremacy was made possible mainly by fear. When any prominent person who had not recognized Marduk or his priesthood suffered a calamity, the priesthood attributed the misfortune to a punishment by the god. When the Assyrian king, Sennacherib, who leveled Babylon in his siege of that city in the Sixth Century B.C. died, his death was said by the priesthood to have been caused by his failure to pay homage to their god Marduk.

We had come to an abrupt stop at the foot of one of these mounds which were about twenty-five feet in height, and now that we were close to them we observed that they were about one hundred yards in length, and fifty yards across. Viewing them from where we stood, they seemed to be a natural formation—certainly not man-made. Actually, these mounds covered by debris and the dust of the centuries, were the remains of palaces, walls, canals, temples, and towers of Babylon and later civilizations. We struggled up the steep sides of one, lugging our heavy camera equipment, and sneezing with the dust raised by our feet which broke through the surface crust baked by the sun. We perspired little for the air, as in Egypt, was exceedingly dry and absorbed the moisture as it appeared. The sun's rays were now fierce; their burning effect on our exposed skin was like that of drawing a sharp blade across the flesh, smarting and stinging.

From our elevation the whole plain for miles around was revealed. To our West some distance from these ruins was a fringe of green grass and palms stretching in a straight line nearly North and South as far as the eye could see. This growth marked the banks of the Euphrates River. Its course in ancient times ran close to these mounds and fed the canals of the ancient city. The brilliance and varied shades of green of

the vegetation caused us to realize how magnificent the gardens and surrounding terrain must have been during the glory of Babylon when she was queen of the ancient world.

After she was demolished by Sennacherib, Nebuchadnezzar in 604-561 B.C. returned from his destruction of Jerusalem to restore Babylon's splendor, and the temples of her revered gods. There before us, like a refuse heap, lay part of his handiwork, the ruins of his great palace. It looked like a crater caused by the explosion of a great shell, for it was merely a large ugly hole. It must have been two hundred feet square. From where we stood it looked as though heaped high in the center was a mass of rock or chunks of dried soil. Adjoining this large crater were smaller ones, subdivided with partially-upright partitions or walls. These were the remains of the same structure and parts of others. Towering above all to the right, the largest structure still standing in Babylon was the Ishtar Gate. The remains are two square-like towers of mud-brick, once faced with splendidly glazed and colored tile and ornamented with figures of animals, a few of which are still visible.

Nebuchadnezzar had married a Median princess of extreme beauty and culture, whom he greatly loved, so the legends tell us. He brought her from her mountainous and beautiful home country of Persia to the flat, dusty, and ugly land of Babylonia. He set about rebuilding Babylon, and he constructed great walls of defense, one within the other, making it the greatest fortified city of antiquity. Meanwhile, his beautiful bride pined for the beauty of the mountains of her homeland with their fragrant shrubs, flowers, and refreshing verdure. Learning of her loneliness, it is recounted that he decided to build her an artificial mountain on which she could dwell. Thus was begun his great palace which became one of the seven wonders of the world which we refer to as The Hanging Gardens of Babylon. The structure, as most of them in Babylon and Assyria, was built of mud brick and then fired to compose a tile or faïence. It was built in tiers each slightly recessed so that the whole composed an enormous terraced tower, and along each terrace were planted magnificent trees and tropical plants and vines which hung low on the sides, causing it to be known as The Hanging Gardens. At the top of the tower was the palace and living quarters of Nebuchadnezzar and his bride. He had the waters of the Euphrates diverted into great canals around the palace base, and on either side of

them were magnificent tiled walks, and in them artistic boats leisurely floated carrying musicians and men and women of his court.

The great Ishtar Gate was built to commemorate the Babylonian goddess Ishtar, a composite of all the female Babylonian goddesses. She was a deity of nature and beauty, also known as the weeping mother because it was thought that she interceded in behalf of man whenever he was to be punished severely for his sins against Marduk. A planet was named after her, and it is thought it was the same one which the Greeks later called Venus. In fact, authorities believe Venus was the Grecian counterpart of Ishtar. From this gateway to his palace, Nebuchadnezzar built a roadway which became known as the sacred way. Along it at the new year festival in March a procession carried an image of Marduk. After homage was paid to him at the numerous temples, he was then placed on the river barge and conveyed to the northern section of the city. Through this gateway, which we carefully photographed, had marched the conquering army of Xerxes, and later. Cyrus, who successfully in the Sixth Century B.C. routed the combined Lydian, Babylonian and Egyptian forces which opposed him. Also through this gateway tramped the legions of Darius. Cyrus' successor. Darius, admiring the beauty and culture of the city, attempted to preserve it.



ONCE MIGHTY BABYLON

Of all of the remains of civilization to be seen in Asia Minor and Egypt, those of Babylon, shown above, are the most demolished and depressing, as captive Hebrew prophets predicted they would become, centuries ago.

We endeavored to persuade our porter to climb among these ruins with us. We offered him an additional fee to carry the camera equipment. He refused. Fearing that if we insisted too strongly, he might leave entirely, we desisted and slid with an avalanche of dust and hard particles following us down into the center of the demolished Nebuchadnezzar's palace. The surface blocks in the piles about us were just mud bricks, several of them still adhering to each other, and slowly returning to the dust from which they were made, and they received little attention from us. Slowly we began the laborious business of digging deeper in the thousands of years old rubbish about us for what might have been left or overlooked by the German archaeological expeditions of 1914 and earlier which had worked here. Since the World

War, no real attempt had been made to continue the great excavation work in Babylon begun by the Germans. The Iraqi government, which controls the ruins, discouraged further excavations, not by its attitude or by actual prohibition, but because of the instability of the government. An expedition might obtain a permit from the present government to excavate extensively and establish a research base at the site of the ruins, with thousands of dollars' worth of equipment, work diligently for several years and recover much valuable material, and then suddenly a government upset occur, and the succeeding authorities prohibit the excavators from continuing or from removing the fruits of their labors; or might even, as has been done elsewhere, give the materials which they recovered to some other institution or country.

We worked diligently, our thoughts occupied not with what we now saw before us, but with a mental picture of this site in ancient days, the days of its magnificence. We thought of the great engineering skill of these people, how they had driven into the Tigris and the Euphrates rivers piles to enlarge their land, how they had built beautiful parks laid out in geometrical designs. We thought of the splendid gold work which they accomplished, of the gorgeous jewelry and furnishings with which the palaces were amply supplied, of swimming pools, race courses, fields of grain and vegetables, herds of cattle and sheep. We also thought of the Hammurabi code of laws, with its excellent system for courts and judges, its protection of the person and of property rights, with its sound provisions for divorce, its regulation of taxes, and of the stern punishment it meted out. We thought of the temple liturgies, the chanting and singing, the wailing and prayers.

A cry from Frater Brower brought me to his side. He had found the first of what we had hoped to find, a large mud brick, a building block about a foot square inscribed in cuneiform, the peculiar wedge-like writing of the Babylonians and Assyrians. As we held it in our hands we diligently and reverently examined it. Nearly four thousand years ago, some human like ourselves, a craftsman, had carefully written this inscription with his reed stylus in preparation for including this block with thousands of others in the walls of the palace of Nebuchadnezzar. What was he like, this ancient craftsman? What was his life, and what did he think of the future, four thousand years hence? Could he have

imagined a people from a very distant land, like ourselves, examining his handiwork centuries after his death? From the time the workman cemented this block in place, using the natural soil, until now, when we lifted it from the dust into which it fell, it is very probable that no other hand had ever touched it. We were at this moment living in another world, seeing and feeling things which represented life and power to another people, that seemed as much a part of a continuous existence to them as the things of our world do to us. Around the ancient maker of this block, the writer of this inscription, had been such activity, such examples of strength—that is, buildings, temples, troops, broad avenues, teeming thousands of humans—that although he could have imagined changes, a state of such utter desolation, oblivion, nothingness as that into which his civilization eventually fell, would have been beyond his thought—as far beyond it as is a similar thought to the mind of the average resident of cities like New York, London and Paris. Time had made the impossible possible; it had vanquished all, and we very forcefully realized that it could do so again with the powerful civilizations now in existence.

It is surges of thought such as we now experienced, stirring emotions such as those we now felt, that have led archaeologists to the far corners of the earth to wrest from the past the story of men of other times. Here, then, was another example of universal brotherhood, but universal in time as well as extent. In archaeology we find a love not only of those who work, play and pray today throughout the world, but a sympathetic understanding of the human race since it began, and a desire to bind the past fast to the present. The archaeologist has a pride in all human achievement. He believes, and rightly so, that we have as much right to share the experiences of our fellow men of thousands of years ago as we do those of today who are thousands of miles distant from us. After all, no experience is personal unless we participate in it. Thus, what others have done before us can be as interesting and as intimate to us as those experiences of our foreign contemporaries which we seek to know through our news channels. In the broader sense, humanity has no periods. It is a continuous flow from its beginning to its ultimate end. Only when we confine ourselves to a consideration of the things of our individual lives do we get that narrow concept of humanity as having periods or eras

and assign them a relative importance to our own day. If we think the Egyptian and Babylonian vain and lacking in forethought because he concerned himself so fully with only the things of his own period, then, in light of what time has since done to his civilization, let us not make the same mistake of occupying ourselves solely with the things of the present time. To us belongs a consciousness of thousands of years of human endeavor, not just of the meager span of the few years that compose our individual lives. If we live in the past as well as in the present, we can live ten thousand years in one lifetime. In other words, life begins not with our infancy, but with the earliest birth of humanity of which we have record.

Chapter XV

I RELIVE A LIFE

WE BOTH CONCENTRATED our digging and probing in the one place in which we had made our discovery. We were soon rewarded for our efforts and we turned up brick after brick, each weighing about ten pounds, all deeply and clearly inscribed in cuneiform, some bearing the inscription of Nebuchadnezzar's name. Turning them over, we saw that they had a sticky black substance smeared on them. "Looks and smells like asphaltum," said Brower.

"It is," I replied, "the Babylonians had asphalt or bitumen pits, and they used this substance to coat their bricks just as we use the same material today as a preservative on our roads and highways. And you will observe," I continued, "that it has done an excellent job." We hurried, for the hour was getting late, to reduce the size of the bricks—because of their weight—with a hammer we had for the purpose. We knocked away all except the area containing the inscriptions. We soon had a very representative collection, and one quite heavy. We intended to take them back with us to America for the Rosicrucian Museum. In fact, they are now part of the collection to be seen in the Babylonian and Assyrian gallery of the Rosicrucian Museum.

In this same palace where we were making our discoveries an outstanding tragedy had happened. Alexander the Great, after successfully putting to rout the army of Darius, the Persian king who occupied Babylon at that time, and taking over Babylon himself, was murdered in this palace at the height of his power, and, it is said, while in a drunken stupor. Near here, in this series of earth mounds, was the ruins of a library. Ashurbanipal, last Assyrian king, and grandson of Sennacherib, built himself a great library at Nineveh, Assyrian city located north of the present city of Baghdad. This was centuries

before the great Alexandrian library of the Greeks. He had thousands of clay tablets inscribed in cuneiform writing placed in jars. These stone books, for this is what they were, were placed in rows on shelves, properly classified. There were thousands of them, devoted to the subjects of science, history, various phases of literature and religion. Hanging from the top of each was a little straw tag giving the title of the tablet, or the subject of the book. Some of these books were later filed in a library in Babylon, and they have not yet been discovered.

The great library of Nineveh has been found; that is how we know of these books and their classification, and most of its stone books which lay in a heap when the building crumbled are now in the British Museum in London. On some of these tablets are found parts of the story of the flood mentioned in the Old Testament. The legend, as it also appears in the Old Testament, tells of the hero building a large boat on which he took his wife and a pair of each of the animals, and that all other humans, and animals were destroyed by the deluge, and that finally when the flood subsided, he and his wife and the animals were left to perpetuate themselves as the only living things. This story is undoubtedly based upon an actual local flood within that region, and of course it was thought by the early writers to have been a deluge of the whole world. It was passed perhaps by word of mouth, or even by tablet, to the Egyptians, thence to the Hebrews, and it was finally incorporated in the Christian literature.

We loaded our camera equipment into the car, also the inscribed stones, for our porter would not help us with them. They were to him taboo; that is, untouchable. A curse, so the natives believed, would be inflicted upon those who disturbed the property of the dead. The Assyrians, like the Egyptians, threatened trespassers and those who would violate their sacred precincts with oaths of vengeance. Ashurbanipal, for example, declared in cuneiform writing on each stone tablet of his library (each book in other words), that whosoever shall carry off this tablet or shall inscribe his name upon it side by side with my own, may Assur and Belit (gods) overthrow him in wrath and anger, and may they destroy his name and posterity in the land. Now we began to realize why they feared to visit this site. Strange, too, since working in the palace rooms I felt rather ill. My heart was palpitating. I could no longer control physical evidence of the intense

excitement I felt, the uncontrollable feeling of suspense—as though any moment something unforgettable was about to occur. Beads of cold perspiration stood out on my forehead, unusual for this climate. I felt exceptionally tired. My head throbbed slightly. I laughed to myself, and said, the power of suggestion.

Relieved of our burdens, we climbed over several mounds to another large pile of crumbling brick. It is referred to by some authorities as the remains of the Tower of Babel, mentioned in the Old Testament. The Babylonians, contrary to popular knowledge, built many large towers. The one to which the Old Testament refers was just one of many similar structures. The predecessors of the Babylonians were the Sumerians, a people who came from a mountain land far to the north, and finally settled on this plain which they named the Plain of Shinar. In their home land they worshiped in temples on mountain tops a god named Enlil. He was the god of the earth. To simulate the mountain temples they built great tower temples which were cube-like in shape. The base was nearly as large in area as the height of the structure. Surrounding the base was a great stone courtyard. On one side three large inclines or ramps made it possible to reach the first two levels of the tower, and from there a gradual incline continued around the entire structure, making it possible to reach the tower top. On the top was the actual temple itself in which dwelt the priests, and in which the ceremonies were conducted.

Koldewey, German excavator and archaeologist, has reconstructed, from the plans he made of the ruins of Babylonian tower temples, complete models showing how they actually appeared in ancient times. The highest of these towers was probably some four hundred feet, which, like the great Pyramid of Gizeh, looked by comparison to the surrounding level terrain much greater. Of course, to the captive Hebrews, this god of the Babylonians was a false one, and the worship of him on such a high edifice, reaching, it seemed, into the clouds, was a defiling of the sanctuary of their own god, consequently the story of the Tower of Babel. These tower temples contributed to later architecture and were first copied during the Hellenistic period. The world's first lighthouse, on Pharos Island, outside the ancient port of Alexandria, Egypt, was a copy of these tower temples. It, in turn, became the model for the Mohammedan minarets. In the Babylonian-

Assyrian Gallery of the Rosicrucian Museum, which collection is now one of the largest in Western United States, is a great number of these tablets and cones having inscribed on them liturgies and commercial correspondence; all of which were removed from the ruins of these ancient temples.

As we pondered among these ruins, in our mind's eye we could see the Hebrew slaves, naked except for loincloth, with matted hair and beards, fettered with bronze chains and anklets, toiling, sweating, and stumbling in their misery and near exhaustion, in the blazing sun under the lash of the whips of their Babylonian captors, making and carrying the brick which was raising a tower for the worship of the god of their oppressors, offering prayers silently for their deliverance—prayers, the echoes of which still ring in the chapters of the Old Testament. Cruelty, yes. Unnecessary—yes, also. But the custom neither began with the Babylonians nor did it end with them. This much can be said of the Babylonians: Their persecution of the Jews was not primarily a religious one, but a political one. Judea being a subordinate state and a rebellious one, its warriors became political prisoners of the Babylonians, not religious ones. Other prisoners were treated likewise by them. Today, now, the Jews suffer persecution again, but in this day and age it is not principally political persecution but religious or racial persecution, which is a far greater reflection upon the level of intelligence of an age than the punishment of a people because of political uprising.

I now felt rather faint—yet I was surprised that I was not alarmed at my condition. There was a proclivity to let go—to slip into either sleep or oblivion. To watch Frater Brower and listen to him seemed such an effort. On the other side of my objective consciousness, and seemingly deep within, was an appealing sense of ease, of comfort, of relaxation, that tugged strongly at my consciousness. The world around me was perturbing. I was like one on a threshold of a portal leading to a chamber of quiet and soothing atmosphere, and yet reluctant to cross over and leave my present distraction. The struggle was tremendous—but objectively I was losing. It was too difficult to draw myself back into my immediate surroundings. I must submit to the impelling urge. With that ultimate resignation came not just gratification but afflatus. Ethereal throngs pushed by me, jostled

me. Familiar sounds came to my ears. Was I now awakening from a dream? There before me were the citizenry of my home land going to and fro, attired as I had always seen them, occupied with their daily interests I so well knew. I was with them—and yet I was an unseen spectator. Vaguely I recalled another place and different peoples. But to think of them, place them, was now an effort. And why try? Here I belonged—in Babylon. I did not want to participate in the activities before me just to drink them in, and each sound and sight gave me new life, seemed to lift a burden from my soul, and my spirits rose. I could remain this way forever, yet something was continually annoying me—a voice, faint, distant, but distinct, kept calling me. I could not avoid it. If I listened, this joyous procession of my friends, Babylon itself, to which I had just returned, became hazy. I decided to get away from this voice, to move along with people about me, to be myself again, to enter into their spirit and mood. I rose, but I seemed to float; surprising to me, yet a pleasure, was the sensation. Here then was a pleasing freedom. I could mingle with the throngs unobserved. I could satisfy my curiosity as I entered the various craftsmen's stalls. I was amused at the conversations I overheard as I stood with the spectators who watched the armorer fashion new shields, and who lamented the added weight and reminisced when leather was sufficient for even the king's guards to protect their persons when doing battle. I sauntered on, to come to rest before an aged lapidary worker. Around him were grouped his keen-eyed and agile apprentices. I marveled again, yes, as I had on many occasions, at the symmetry of design and the details carved in such hard stone and with such unvarying accuracy. I was proud of the age in which I lived—for had we not advanced far? Certainly long shall we endure. Nowhere, not perhaps even in the land of the tyrants of Mizraim, are men as progressive as we. I looked up in admiration at the magnificent varicolored tiled walls of the Great King's Palace. They sparkled like the rays emanating from Marduk when they plunged into the waters of the canals. I turned to watch the orderly steps of a squad of stalwart bowmen as they passed to enter the portals of the sacred way of the Goddess Ishtar. Above my head and fastened to the mass of inner walls which secured our city, beloved of the God Marduk, against the ravages of the Northern invaders, was a proclamation to all free men guaranteeing them the protection of the God of living things and his earthly ambassador, my most powerful and glorious king. I had

achieved, my tongue could express itself in signs, my words could go far beyond the sound of my voice. I could read as well. Few could equal me. I had read, and I had written often; my livelihood depended on my writing. My words shall live beyond my time. I recalled how I was often sought to leave my message with my seal impressed, with those who wished to ponder over my thoughts. I was more than a scribe bound to the Temple or the court of the King—I was a counselor on the ways of living. It was my art to translate into understandable language, into a code of practice and into a useful order of living, the enigmatic words of Marduk which his priests spake high in the tower temples. I was not unaware that I was disliked, envied, possibly feared. The mighty of Marduk's sacerdotal army resented my intervention, my mediation between them and my fellows. I was not of their holy sect. I was not appointed for ministrations to God, yet I spake and wrote words of wisdom as I knew them. My thoughts were just of earth, of man. However, I took comfort that my words in writing had been commanded for examination by the great Lord and King. He had favorably accepted them, for had he not given me reward and the generous sanction allowed one who is honored as a sage? He had encouraged me in an epistle from his supreme minister to freely give my thoughts animation and permanency—but to be ever mindful that I did not offend Marduk, creator of all, and himself, Babylonia's Lord and King.

Again, once again, that fretful disturbance, that distant echo, that now indistinct cry, seemed to possess me. I shook my head repeatedly as though trying to shake off some physical bondage. Then the sound of my name crashed down upon me like a bolt of lightning. It shattered the vista before me; towers, palaces, streets, peoples, slaves—they all fell into mere parts like a jigsaw puzzle dropped abruptly on pavement. They melted before my eyes, and through the mist there appeared the face of Frater Brower. He was speaking, but his voice was still distant; then it gradually grew stronger as though it were approaching me from afar. He was shaking me by the shoulder and saying, "What is the matter with you? Why don't you answer me? We must get back. Are you ill? You are extremely pale." I realize now that I must have been in a state of semi-consciousness. Objectively I had not been aware for several minutes, perhaps, of my actual surroundings. For while I had

this vivid experience, this transition to an era of nearly four thousand years ago, my body had been seated right where it now was, on the sub-foundation wall of this tower temple. And yet, how clear had been my experience in all its details! Hardly like an hallucination that comes from an ordinary lapse of objective consciousness. I was ill, extremely so; I burned with fever. My mouth was parched and I was badly nauseated.

Two thoughts now dominated my consciousness. First, over and over again, like a leer, the words of the Babylonian execration imploring the gods to punish despoilers coursed through my mind. I attempted to ridicule myself as I lay in the back of the bouncing car heading again toward Baghdad. I thought of the dozen or more volumes I had read quoting the authorities of the world, and of the Rosicrucian teachings, all of which discredited this superstitious belief, yet mocking me was this ailment, the discomfitures of which gave the oaths a more vivid realism to my semi-delirious mind than anything which I could recall having read or studied. Reason gave way to fantasy. I pictured myself as the victim whose life was to be given to prove the mysterious potency of these ancient curses. I had been chosen to vindicate the Babylonians, to discredit the stigma modern science had placed upon the forces which they were said to invoke! Second was the realization that all I was now perceiving in this awakened state seemed more unreal, more dreamlike than what I had just experienced. In fact, I felt that instead of returning to normalcy I had lapsed into delirium, and that the preceding occurrences were my natural state—I even yearned to return to them. The details of what I had seen and heard clung to my memory like a deep fragrance to the air after flowers have been removed. Reason told me that I had, during the entire time, been seated on that mud-brick foundation, and yet I knew, a conviction that I could not shake, that my inner consciousness had relived, not in imagination but in memory, what it had once registered as an actual experience.

Several days of quiet, after a diagnosis of my case as mild tropical fever combined with intestinal influenza, caused possibly by an insect bite on the desert, saw me rally sufficiently to prepare for the trek back across the desert. Our trail was now to lead northward and westward like the flow of the ancient civilization whose sites we had been visiting.

Chapter XVI

THE VINEYARD OF WISDOM

SO CEASELESS AND yet so unchanging is the sea. To ancient eyes that peered across its wastes from the bows of frail craft, it too, was either a roaring fury with deep valleys whose mountainous walls were tipped with lacy foam, or a placid glass-like calm. Of all of the things of the world, the sea alone seems untouched by the moods of man or nature. As we gaze into it today we see, mirrored in our consciousness, the same vision which men who looked upon it in centuries past experienced. It remains an unbroken, unscathed bond with the beginning of time. Perhaps it was the spirit of oneness with all that had gone before, which the inky waters instilled in me as I looked over them from the deck of our motor ship, that made me think of the great personalities who had sailed this same sea.

Just a few hours before we had departed from the modern docks of Istanbul and now we were leaving the sea of Marmora and entering the straits of the Dardanelles. At this point, two great continents, Europe and Asia, were separated by a scant watery thread three to four miles in width. It was as if nature had symbolized, by this geographic arrangement, that the peoples of these enormous land areas should often embrace each other's customs and habits and yet by the slender thread of racial differences ever be separated.

The ancient name of the Dardanelles—a narrow body of water forty-seven miles long—is the Hellespont. It separates the Marmora and Aegean seas. It is related to have derived its modern name from the city of Dardanis. Here, too, Xerxes, Persian King in the Sixth Century B.C., built a floating bridge—composed of a series of small boats

lashed together—and crossed with his vast Army of the East for one of the earliest invasions of Europe. This same site, within the century, had been the scene of other great armies struggling for possession of its natural gateway to the Black Sea, and the great territory of Russia. During the first World War, the German and Turkish powers had fortified the slopes on either side of the Dardanelles, so as to make it almost impregnable. The British Navy was mainly assigned the task, by the allies, of penetrating the Straits, running the gauntlet, it may be said, and opening the water route to the Black Sea. Russia, an ally, needed this outlet to the Mediterranean very badly. British ships were blown to bits in the mine-infested waters and by the bombardment of heavy land batteries.

The strategy of the Turks, under German military guidance, cost England thousands of Canadian and Australian troops. After severe return assaults on the land batteries by the British cruisers, one suddenly ceased firing, and after a length of time it was believed to have been silenced. The troops prepared to land and when they had but touched the shore an inferno broke loose. Heavy artillery shells crashed about them and machine guns rattled, mowing down wave after wave of men. Retreat from the trap was impossible and advance was suicide. Britain became the eventual victor of the engagement by a small margin, for which she paid a terrific price in human lives.

Turkey remains today a steadfast ally of Germany, though making overtures of friendship to England. Every third man in impoverished Turkey is in uniform and all have the military bearing and stamp of German training. After the World War Turkey solicited a continuation of German officership of her forces, in exchange for certain trade concessions to the Reich. At this time, the system is so thoroughly organized that in only the highest ranks, and then in an advisory capacity, is it necessary for German officers to remain. Turkey's own officers now know only one military technique—German. In Turkey, also, the army has the same outstanding prestige that it does in Germany. No other class of citizenry receives the privileges or the distinctions of the army. To Americans and to Canadians, this may seem deplorable and indicating a warlike spirit. On the other hand, our survival-of-the-fittest contest is strictly along economic lines—clashes between capital and labor—attempts at an adjustment of consumption and production,

but with these other powers, it means a fight for actual existence as a sovereignty.

To become weak in military strength is to be absorbed literally over night by a stronger nation; consequently the attitude is: defense of national existence must precede economic and cultural interests.



WINDOWS OF THE EAST

From a grilled arch of the quadrangle of the blue Mosque, we look out upon the stately, impressive beauty of Saint Sophia, the greatest of all of the mosques.

A slow rolling of our ship accompanied our entrance into the Aegean Sea. To our starboard side, but two or three miles distant, were the rugged mountains of the Island of Lemnos. Frater Brower and I stepped to the railing to scan them through binoculars. Deep in their clefts, near the shoreline, here and there, were small villages appearing

as though they had been washed down from the heights to wedge fast, and there, like sheltered vegetation, flourish. To the northwest, not more than fifty miles beyond our range of vision, lay historic Macedonia. In what is now known as the Thessalonike Peninsula, of Macedonia, once existed the small outpost colony city of Stagira. In it, about 384 B.C. was born a man who was to fashion the thought of the world for over 2000 years and command its respect for centuries more. It was here that Aristotle, son of the physician to the King of Macedonia, and descendant of a long line of physicians, began his career.

Each island, each peak, bay or inlet about us constituted a landmark, not in the history of races, nations, or men, but of thought. Surrounding this small sea were born and lived more men who contributed to the advancement of thought than in any similar area on the surface of the earth and in the history of man. Genius after genius sprang from the hearty mountainous region. It was as though it had been impregnated by Divine touch with the seeds of wisdom.

Over the port side loomed the silhouette of another nearby island. Its coast line was so precipitous that it plunged from a height directly into the sea, affording little beach. The late afternoon sun was concealed behind its hills, causing a back-lighting and a radiant aura to extend around and sharpen its rugged contour. This was Mytilene or the renowned island of Lesbos which played a prominent part in Aristotle's life. Students of philosophy and of Aristotleanism divide Aristotle's life into three distinct periods. The first and perhaps the most prominent was from his seventeenth to thirty-seventh years, when he was a disciple and constant companion of Plato. His writings during this period had the formal pedagogic style of Plato's dialogues and his doctrines reflected the principles of his teacher. He lived in Athens and never journeyed far from the academy.

The second period, called the *Wanderjahre*, was after his master's death and was devoted to travel. His contact with other schools of thought, and his own experiments and conceptions, caused his writings of this period to contrast sharply with his former ones. It was during this period of travel that he spent two years of study on Lesbos, the island before us. Here he gathered specimens of marine life and carefully observed their habits. It is said that from these observations

there came about his famous doctrine of development, which was the first theory of evolution. He attempted to unite by his theory two realms of reality—mind, or the initial ideas as Plato called them, and matter. What a surge of wisdom flowed through the small channel of this one human mind! He attempted the first classification of all natural phenomena—grouping inanimate matter, plant and animal life, into separate divisions and making possible the first truly scientific study. He devised the term metaphysics, meaning beyond physics, to define the study of the causes of physical phenomena, in fact, the first causes of all being. He gave the name psychology to that branch of study concerned with the Soul and the functions of mind, thought, sensation, perception. Merely as an aid to assist his reasoning and to make his insight into the profound problems which he considered clearer, he invented the system of formal logic, which is still in use today with slight variation.

No greater test of wisdom or its relevancy to truth can be had than that it be subjected to the passing of time. The titles which Aristotle bestowed upon the divisions of reality he made have endured, and many of his fundamental doctrines remain unshaken by sieges of controversy. It seems incredible that one mind could conceive such truths, become so enlightened by its own efforts during one normal life's span. As further tribute to his greatness, may it be said that he, far more than his contemporaries and his later followers, realized and admitted his limitations, this bleak body of land, therefore, seemingly spewed up from the sea, provided not a source of great mineral or vegetable wealth to protect or sustain the bodies of men, but a natural laboratory from which came ideas that nourished the minds of men for centuries.

Eighty miles west of Stagira, Aristotle's birthplace, was located the City of Pella, the ancient capital of Macedonia, over which presided Phillip II. His fame having spread, Aristotle was urged by Phillip to become the private tutor of his son, Alexander, who was destined to become a world conqueror. It was said he accepted the appointment because of the opportunity it provided to test his political theories. His pupil, later, while on an expedition of conquest, had a selected staff of sages collect and send back to Aristotle, for his examination and study, strange plants and specimens of minerals and soil. Vicious gossip and

the jealousy of Alexander poisoned his mind toward his master and teacher, while he was on a distant campaign. Eventually Aristotle fled to Chalcis, on the elongated island of Euboea, which was now directly west of us, but beyond our vision. There he died in 322 B.C. In recent years, just outside of where existed the small colonial city of Eretria, about twelve miles south of Chalcis, excavators unearthed a gold stylus, ring, and pieces of pottery which were said to be Aristotle's. In the grave was also found a skull, which is believed to be his as well.

The eastern shore of Asia had faded from our view. We were now directly off the coast of the ancient Ionians. During the glory of the Greek schools of philosophy it was said that, of all of the colonies of Attica, Ionia provided those who excelled in the love of inquiry into nature—in other words, those who inclined toward what we consider the physical sciences. The principal city and capital of Ionia was Miletus, in which flourished the earliest school of philosophy. The founder was Thales, 585 B.C., who is said to have predicted an eclipse. There began with him a transition from the theogony of the gods, the common belief in Greece at that time, to physical philosophy, which sought to explain the universe along rational, and what we might term scientific, lines. Thales sought an ultimate substance, a primary element from which all things came, and he finally concluded that substance to be water. The school ceased with the destruction of that city by the Persians in 494 B.C. Nearly opposite from Miletus, across the Aegean, was the City of Megara, where certain lesser Socratic schools, those expounding a version of the Socratic philosophy, came into existence but never into prominence.

With such enjoyment had I lived in my mind the lives and accomplishments of these astute personalities of thousands of years past, that I had not become conscious of the hour. The clashing sound of the dining steward's dinner gong brought me to an awareness of a keen hunger induced by the invigorating sea air.

We retired to our stateroom early, but I could not sleep. My imagination had been stimulated by these monuments, these reminders of a great past civilization. Perching myself on the berth, in a position so I could look out of the porthole, I opened it and stared down at the water a few feet below, which seemed to rush past. The light of the stateroom cast a faint glow upon the sea. The small circle of light

was sufficient to intensify the darkness of the water and give the foam a contrasting scintillating whiteness. With my back to the room, and before me visible only this small illuminated circle of the sea, and with the freshness of the salt air stinging my face, I had a full sense of appreciation of the beauty, majesty and wildness of this element. For miles, on and on, the water rolled, rose to crests, broke, lashed, and slid into great wallows: the sky reaching down on all sides was its only container. What it held close to its bosom fathoms below and immediately beneath me, perhaps no man would ever know. I thought if there is on earth any power or agency of nature which displays a spirit of complete freedom and a disregard for the efforts of man to control it, it is the sea. Use it man can, but never is he its master.

The following morning the decks were bathed in sunlight. It was enjoyed in sheltered corners for the air was biting. Land had not been seen for hours, but there was no possibility for monotony as preparations by passengers and crew alike were being made for the arrival at the port of Piraeus. By the time Frater Brower and I had repacked our cinema equipment, after having filmed the notable sights we had passed, we were entering the Gulf of Aegina. In this gulf some of the greatest naval battles of the ancient world were fought. These battles gave Attica the supremacy that assured her independence and perhaps preserved her spirit of inquiry and love of knowledge. Persia had constantly menaced the security of Attica, under the leadership of Darius. Xerxes, his son, at the death of his father, continued the campaigns against Greece. Success crowned first the efforts of one side, then of the other. A powerful Persian fleet sailed one day into the port of Piraeus, and only the strong Athenian army stationed on the shore kept it from landing. Themistocles, great statesman of Athens and Arcon, head of the state, proposed that the Athenians build a large fleet to dominate the surrounding sea and keep the Persians from crossing, as in only that way, he believed Athens safe from invasion. His proposals were well received and finally 180 ships were built and put to sea. The Athenian fleet eventually met and defeated the Persian fleet in a great naval combat in the waters immediately surrounding the Island of Salam is, slightly north and west of Piraeus, whose harbor we were now slowly entering.

We had been standing in line alongside wooden benches in the

customs shed, where our baggage was piled awaiting inspection, for nearly an hour. Our estimation of the department's efficiency was greatly diminishing, as was our patience. There was an obvious shortage in personnel, which at the time appeared to us an imposition on travelers. The inspectors were gracious enough, but their courtesy did not lessen our agitation. It was not until the next day that we became aware that Greece's severe economic plight was responsible for the under-manned staff. For centuries Greece had been under the domination of Turkey. During the Ottoman Empire it was divided into many districts by Turkey, and like other subjugated nations of the Ottoman Empire, it was bled of resources and of the opportunities of internal expansion. Not long after obtaining its independence and following its participation in the World War, it was plunged into revolution—a struggle between monarchy and republic. Its people are thrifty and its resources, though not many, are in demand, but it has been and is still at the mercy of its more powerful neighboring states, which prevent it from obtaining the concessions it needs for a successful economic life.

Archaeological collection began in Greece as early as the Seventeenth Century. The ruins of its great edifices were so impressive that they were bound to excite curiosity and interest. It was not until the Nineteenth Century, however, that a real scientific examination of the antiquities of Greece was begun. To Lord Byron, English poet, 1788-1824, must go the credit for reawakening world interest in the magnificent history that was Greece's, and the decaying arts which lay in Athens just below the debris of centuries.

Byron, a cripple, who traveled for health, romance, and adventure, through Europe where his works were more appreciated than in England, visited Greece and immediately felt a strong affinity for its traditions and people. To commemorate an historic event, he swam the Hellespont. Inspired by his studies there, he returned to England to compose his greatest works. Later he returned to Greece to interest himself in its political strife. He spent a considerable amount of his personal fortune to aid in her liberation. He was once offered, in return, the Governor-Generalship.

Athens nestled between two mountains. Mt. Hymettus and Mt. Pentelicus, the former having always been renowned for its honey and

the latter for its excellent marble. Nature had endowed Athens with excellent elements for defense. Slightly inland, with elevations that made the sea visible and prevented sudden naval attack, and with a surrounding plain whose soil provided essential foods, such as olives, fig groves, vineyards, and good pasturage, its people were soon able to give themselves over to pursuits other than the mere acquiring of sustenance. Speaking of the climate, which is never extreme, one of the ancient philosophers wrote of it: The clear bracing air fostered intellectual and esthetic pursuits and endowed them with mental energy.

Our stay in Athens was not to be lengthy and we had much to accomplish. Consequently, after depositing our baggage at our quarters, we immediately set out to photograph those things which would be representative of the Hellenic civilization. Sporadic showers did not discourage us. The most commanding and never-to-be-forgotten sight is the Acropolis, a large promontory, 1000 feet in length or about two of our city blocks, on which temples to the gods and fortresses with protective walls have been erected since Neolithic times.

Modern Archaeology has located the remnants of the numerous gates of Themistocles' wall which surrounded it and through which trod many of the eminent of Greece's past. Not far from the Dipylon Gate was the Academy of Plato, where his students came to hear his learned discourses and to hear him inveigh against the Sophists. But a short distance from still another gate is said to be the site of the Lyceum, the school of the peripatetics, where Aristotle expounded truths to his disciples, as they walked to and fro with him.

We wended our way up and through a wooded section known as the Pnyx. After a brisk walk we stopped before an enormous rock pitted with age, in which there are two cave-like chambers with benches hewn out of the living rock and giving evidence of once having been occupied by humans. The entrances now have iron gateways, which are opened by attendants. An exhilarating sensation swept over me when I was told that I stood in the prison cell of Socrates in which—Plato's dialogue, the *Phaedo*, informs us—the great Sage drank the hemlock. It is difficult to express the emotions we felt, as Plato's masterfully drawn word picture of the execution of Socrates occupied our thoughts in the very place where it is supposed to have occurred.

However, we reluctantly drew ourselves back to the reality of fact, that in all probability, from an Archaeological point of view, these caves, of which there were others, were part of a prehistoric city which surrounded the Acropolis.

Nearby was the Aeropagus, commonly called Mars Hill, on which, it is generally held by historians, the Apostle Paul preached to the Athenians. The structures which now stand upon the Acropolis were built after the Persians had destroyed all of the previous edifices and left them in smoldering ruins.

Conceded to be one of the Seven Wonders of the World is the magnificent Parthenon, the great temple erected, on the Acropolis, to the glory of the Goddess Athena. One stands before it overwhelmed at its beauty. Even though it is in partial ruins, there clings to its great Doric columns an atmosphere, in effect, like a heavy perfume, which so overpowers the senses that naught but its exotic presence can be realized. As I walked along the marble flagging of a peristyle and gazed between the graceful columns at the city lying below, I wondered what thoughts must have occupied the great minds which assembled here on occasion. Were such idealists limited in the range of their concepts to a mere consideration of the problems and affairs of their day, or did they at times separate themselves in mind from their environment and in such an inspiring setting envision the future of the world 2500 years hence? Could they have imagined that men of other races, centuries later, would pass through the structures they had planned and built? Could they feel that their work in many of the arts was so original, so far-reaching, that their influence would be felt thousands of generations into the future? Would these men, if alive today, choose our times in preference to the times in which they lived?

After the destruction by the Persians of the earlier structures of the Acropolis, Pericles, Fifth Century B.C., statesman, orator, and lover of culture, began a great campaign for the beautification of Athens. From the campaign came artistic developments which, even today, remain foremost in the records of the achievements of man. Appropriating the enormous sum, for that time, of over two and one-half million dollars, which was derived mainly from the Athenians, he engaged the greatest Greek craftsmen and artists of the day to perform the work. Ictinus was the architect who designed and supervised the building of

the Parthenon. Phidias was the sculptor who beautified it. Architect and sculptor worked hand in hand in creating these masterpieces. The columns, for the first time in the history of architecture, were caused to incline inward at the top, to give the structure the appearance of stability. To prevent the illusion of concavity they were gracefully tapered, giving the whole a symmetrical balance. Phidias sculptured a frieze of idealistic figures around the top sides of the temple. The figures, though human in form, were so perfect, depicting the ideal man and woman for which Greece strove, that they became a symbol of beauty which inspired the citizenry to emulate them. The sculpture at the gabled ends depicted the birth of the Goddess Athena and her struggle with Poseidon, God of the Sea, for possession of Attica.

Within the temple there had stood a magnificent gold and ivory statue of the Goddess Athena, thirty feet in height and wrought by the genius of Phidias. Outside of the temple was also a colossal bronze statue of this protectress of Athens. This, too, was the work of Phidias. Rising to a height of seventy feet, the figure held her shield and spear upraised in an attitude of protection of the city below. It is said that sailors returning home could see the tip of Athena's spear glistening in the sun like a beacon of welcome when their ships rounded Mt. Hymettus. Is it a wonder that the Periclean period of history is referred to as the Golden Age?

The days had swept by so rapidly that it was extremely difficult for us to separate them into periods spent in one country, on one continent, or in one place. We had, it seemed, in the months of our travels witnessed not a series of disconnected past events, but a continuous parade of human adventure. At no time had the threads of man's efforts been entirely lost in the transition from one fabric of civilization to another. Decline had meant a paucity of material, a few minds working to preserve the heritage of wisdom against the contaminating influences of ignorance and superstition. These threads of genius were surrounded, in the eras of stagnation, by the drab incidents of the deterioration of human morals and thought. Let a time be favorable and the threads transformed all they touched into beauty, illumination and splendor.

Civilization is a great force put into motion by the concerted actions of men. The momentum of that force can carry it forward or backward.

It depends upon the direction in which it is started. It is individual human intelligence, inspired intellect, virgin ideas and concepts which determine the direction that civilization shall take. Civilization itself does not produce this intelligence, but merely provides it with an excellent tool with which to work. Only in a degeneracy of life itself can this intelligence ever be destroyed. Civilization can and will fall again and again, and time after time from the purged ashes will arise, phoenix-like, a mind or minds which will develop another civilization, founded upon those instincts and precepts which draw men together in the hope of attaining a common good not individually possible. The only fear, and that is a remote one, is that some civilization may pervert all of the human race simultaneously and close the channels from which spring the visions which move men upward and onward.

Our journey was completed. Homeward bound, we sailed past the Rock of Gibraltar, through the legendary gates of Hercules, toward the Western world and the New Age.

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The Word Went Forth



THE WORD WENT FORTH



By Laura DeWitt

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To
MAY FOREMAN CARR

I have esteemed Thy Words more than my necessary food.

—*The Bible*

Imagine yourself standing waist deep in the middle of a small pond. You have become very quiet. Not a ripple stirs across the surface of the water. Your hands hang straight and still at your sides. So silver-flat is the surface around you that it is like being at the center of a vast mirror.

Then very gently you begin to rise and fall upon your toes, just a little at first, and in perfect rhythm. Waves begin to move from you toward the distant shore. A dreamy peace fills your heart. You are enchanted. A childhood dream of a fairy circle has come true. From you as a center, perfectly timed concentric circles are lifting and falling and widening. A rosy flush gleams along each smooth crest.

Still maintaining your rhythm, you increase the tempo. A wonderful thing happens. Waves, moving also with increasing speed, gradually assume a rich orange glow. A clear pleasing yellow follows. Faster yet you rise and fall, rise and fall. The yellow slips on shoreward, followed now by delicate green waves. With each increase of speed the color shifts from green to blue; from blue to indigo; and from indigo to violet until at last you are surrounded by a pulsating rainbow.

Suppose you grow curious and begin to experiment a bit. Perhaps the clear yellow has appealed to you. You find again the speed that produced that wave, and then you rise and fall rhythmically at that tempo until all about you spreads a sea of gold. Or you may have preferred the rose-colored sea. Slowly you drop to your first motion, and wave follows wave to the shore until you find yourself at the center of a living rose.

“Magic!” you cry.

Yes, it is a kind of magic. You have invoked the law of vibration from which all manifestation springs. You have established a rate of vibration which produces a correspondence of manifestation in all fields of experience. That which has delighted you in sight might have been realized also in hearing had your ears been attuned to catch the tones. The color has simply made visible to you the pattern of sound that would surround us if every tone we uttered were permitted to manifest its true nature.

Whether we are color conscious or tone conscious, we are dealing with the same fundamental vibrations, for the two are inextricably

interwoven. Wherever there is a pure and beautiful color, there is also a pure and beautiful tone. Whenever we voice a perfectly and purely enunciated word, we also evoke a clear and lovely color.

Let us imagine that in the midst of your playing with the prismatic waves, your body suddenly grows too weary to move longer. As your motion ceases, the waves begin to subside. The colors begin to fade. Sharp disappointment stirs in you, then despair. In that desperation you cry out. Surprise cuts the cry short. At the impact of your voice upon the waves something has happened. The sudden sharp vibration has apparently checked the fading of the color. It even seems to have deepened the glow along the crest. Can it be? You cry out again and the wave beat picks up its momentum. Excitement lays hold of you, and you begin to send out sounds in quick succession. You run up and down the scale; you vary the syllables. You have made a tremendous discovery. The same spectrum colors are riding out from you toward the shore, more delicate in hue but just as well defined. The motion of the body is not necessary. Now you stand in the middle of the pool and chant rhythmically. Wave follows wave; color succeeds color; the shore is still washed with iridescence.



You have demonstrated two important principles of sound and color: first, that an integrated pattern underlies the related fields; and second, that this basic pattern is simple and uncomplicated. In spite of all the bewildering array of color in our modern world, we all know that the whole vast display can be resolved back to the seven colors of the spectrum. The seven can be resolved into the three primary ones; and the three in turn resolve themselves into white.

Sound, too, is an apparently complicated mass; but sound, like color, can be reduced to just five elements. Throughout the world, regardless of the languages they speak, men use only five sounds: A. E. I. O. U. The symbols of sound may be multiplied, but the sounds themselves remain as five.

The important point is that these five vowel sounds are the entire vocabulary of the Inner Self. Whenever the real I wants to express itself in audible form, it must use those five sounds. It has no others; in fact, there are no more in the universe. Here then we begin to see the simplified pattern.

Only five sounds, yet how utterly adequate! The Self that has learned to use them has begun to apprehend the secret of creation itself!

Sound is a homing pigeon. Send it never so far away, and it will still find its way home. Some years ago there was an experiment over the radio. A dog barked into the microphone, and seventeen seconds later his voice returned to him from the loud speaker. In that fraction of a minute, his voice had travelled all around the earth, a distance of some twenty-five thousand miles, and found its way right back into the room where the dog stood.

Every tone that we send out from the middle of our pool rushes away from us on a curved path. Nor does it move outward in only one line of progression. We need to remember those concentric circles. In fact we should think of ourselves as standing in the center of a great globe, to change our illustration for a moment. The waves not only go out to the four points of the compass, but they go up above us and down below us as well. The figure is so complex that we cannot actually conceive of all those circles, moving in every conceivable direction and at every existent angle from our center. As we attempt to picture them moving out on a curved path; gradually reaching the limit of their orbits and then turning back to the point of their origin, we find ourselves out into figures of a fourth dimension.

The pattern is intricate and exceedingly symmetrical but utterly beyond us. Then we need to come back to our basic simplicity. We need to remind ourselves that there are only five original sounds. Again we need to impress upon our minds the truth that the Inner Self is uncomplicated. It deals with fundamentals and operates according to

law. Its alphabet forms, not the ABC's of speech, but the AEIOU's of sound.

The whole topic of sound is so immense that the figures we use in attempting to deal with it may be multiplied almost indefinitely. We have called it a pool and a homing pigeon. Like the pigeon, sound returns to us bearing gifts. Another analogy might be the carrier wave in radio. Picture again the pool. Imagine that we can see groups of creatures on the shores. Shall we make them human in form, or elfish, or frisking animals? It does not matter much. They are there; some lovely, some stupid, some coarse, some tender and gracious. They are all facing toward us as we stand in the center of the waves. They want to come to us, but can do so only when a wave of their own character curls upon the shore, turns and flows back toward the center. Then upon that vibration which harmonizes with their own, they hurl themselves and are borne to the center.

If the sound that we send out is one of anger, its sharp, ugly vibrations could not carry back to us the tender creatures. They would shrink from it. Only those creatures of sharp and ugly wavelengths could accommodate themselves to it. Thus when it reached us once more, it would not come simply as we sent it out. It would come reinforced with all the crowding creatures of hatred and malice riding on its crest. Its impact upon us would be destructive and violent. Certainly our mental peace would be gone in that terrific washing. Also certainly, though perhaps less obviously, our physical poise would be undermined. Days later when its effect came into our consciousness in the form of a headache or an upset stomach we would wonder why we felt so miserable. We would fail to connect the two facts; the harsh tone and the aching head. The connection, however, would be there, hidden and potent.

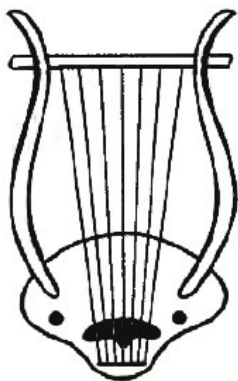
Fortunately the reverse also holds true. The loving word sent out provides a return wave for all creatures tender and gracious. Someday we rejoice in a feeling of great and abiding well-being. We cannot trace it to its source; but it lies perhaps in that which Shakespeare calls the best part of a good man's life, his little acts of unremembered kindness.

The vowels A. E. I. O. U. are in reality the only sounds man uses in speech or song. Perhaps the question has risen: Are not the consonants

also sounds? No, consonants are only stoppages. Test them for yourself. Try to utter the sound of B without any vowel sound attached to it. You cannot do it, for B alone is only a repression of the breath stream behind the lips. R is only a stoppage a little further back in the mouth, and not quite so rigid as B, but without an initial vowel sound, it cannot be pronounced.

The consonants are forces opposed to the vowels. The vowels are positive; the consonants, negative. The vowels give voice to the Inner Self; the consonants are the outer and material self, obstructing. The vowels are constructive and creative; the consonants interrupt and destroy. It is the age-old conflict between body and soul, expressing now through the realm of sound.

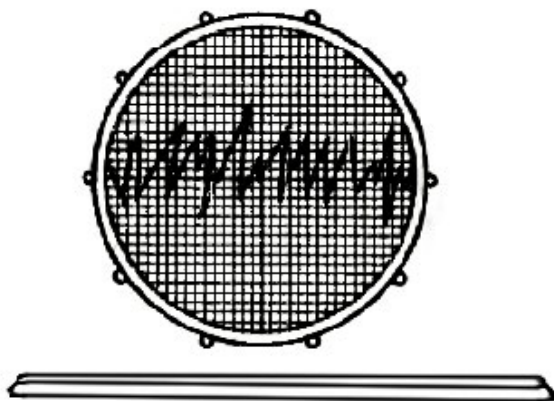
If we analyze the various abuses of voice, we find that the consonants are usually the troublemakers. Take the man who talks through his nose. There is a tensing of the muscles in the voice mechanism so that the breath stream is forced out of its natural channel instead of being permitted to flow freely. Tension belongs to the consonants; relaxation belongs to the vowels. There is perpetual conflict between the two, but each is necessary. It is not a case of getting rid of tension; it is a case of controlling and using tension as an ally of relaxation. We live in a world of opposing forces. It is only as we control and bring them into a state of poise that manifestation takes place. The negative and positive forces must meet in the electric light bulb and establish a state of equilibrium before we can have light in the bulb or power in the machine; and this same rule of three operates in every department of life, including that of speech.



A pure tone is the result of a nice balance between the open, relaxed flow of the vowels and the reserve energy created by the tension of the consonants. Notice how this state of balance reacts upon the speaker. Let a sudden emotion cut in to upset the balance. Let anger, for example, throw in sharp, hard repressions upon the breath stream. Ugly, broken vibrations go forth. They build a path from us to all other angry, ugly utterances. Sharp and bitter vibrations, seeking lines of force along which to travel, click with the stream we have sent forth. They are like shoppers at rush hours hopping upon an escalator and hopping off again when they reach their destination. The one who sends out the angry vibrations sets his own private escalator in motion. His own body is the destination toward which myriad shoppers, bent upon destruction, hasten, pushing and snatching and upsetting all the rhythms of life. The return wave is well-nigh unbearable.

“What have I done to deserve this?” is the baffled and often sincere cry.

We are not conscious of the true relationship of cause and effect. We should be better aware of this relationship could we see the pattern of sound our voices produce when we are emotionally taut. That wonderful instrument, the oscillograph, should be an inspiration to everyone who has ever watched his own voice weave an unbalanced and irregular line across its screen. If even one perfect pattern should occur in the midst of the straggling lines, it would be forever in his heart as a desired goal. Were the oscillograph to register color also, the corresponding color when anger strikes through our voices would lose its purity. It would be muddled and dull.



It is strange that we should feel that this combining of sound and color and emotion is fanciful, for our common speech is shot through with evidence of our having perceived the relationship. We have through long years of usage classified the negative emotions by a color scheme. We see red; we feel blue; we are green with jealousy; we have yellow streaks and dark brown tastes; grief is garbed in black; and our faces turn grey with fear.

Strangely also, we have not so well classified the finer emotions except in a few cases. We have golden memories; we are tickled pink; and the future assumes a rosy hue. Old age wears lavender. Green, blue, and brown figure not at all in our happier moments.

We speak of evolving upon a higher plane by merely contemplating this subject. It has been said that no one can achieve his own highest place in the cosmic scheme until he has become aware of the true significance of sound. By every sound that we utter we are constantly attuning ourselves and our environment to a definite vibratory pattern, in the midst of which we must live, like the spider in the middle of its self-constructed web. The pool of color is merely a device to help us visualize this sea of vibration in which we are immersed.

A second point to realize is that these patterns which we establish are carrier waves over which lines of communication are set up between our centers and the numerous centers of other people, whose webs are contiguous to ours. Shakespeare says that we creep into the jaundice by being peevish. Can you not visualize that peevish, whining child surrounded by thin irregular waves of irritation? Can you not also discern the lines of force pouring back upon him from scores of other peevish whining creatures? Misery truly loves company; and presently the child's glands are overtaxed. The invisible reactions have pounded at the nervous system until it has lost all its resilience. The child is ill.

There is a third point to be considered. Jesus said that every idle word men speak must be accounted for in the judgment. That seems preposterous. Deep down in our hearts we find it hard to believe; yet it is profoundly true. How do our words affect our own inner selves? How do they register their power for good or evil in our very bodies? A possible and relatively understandable answer is found in the structure of the pituitary gland.

The whole subject of glands has been so popularized that there is scarcely a child of this generation who has not at least heard of them. Science has brought within the scope of the layman's attention these seven ductless glands which so vitally influence our development that they are sometimes called *personality glands*. Our knowledge, however, is still very elementary; not even the most eminent scientists pretend to have an exhaustive knowledge of them. That they are there we know; and that they are like great controlling motors of the whole system with its growth and development. That they respond to certain stimuli we also know. We know that they are of two types; both of which affect the sympathetic nervous system. One set stimulates that system to greater activity; the other retards its activity, or even inhibits its functioning altogether. Can we not see here the same pattern of action and reaction that we see in the vowels and consonants? The sympathetic nervous system controls our involuntary actions, and brings our psychic impressions into the field of consciousness. Here as elsewhere we find the eternal struggle between forces. There are the thrust and the counter-thrust, the positive and the negative, in the constant interplay of the sympathetic and the cerebro-spinal nervous systems.

If we ask how these glands control the body, there can be only one answer: by initiating certain vibratory motions. How does a watch-maker so condition his watches that they will keep accurate time? By a series of fine adjustments he brings them into harmony with the rhythmic beat of the universal magnetic currents. When they synchronize with these magnetic currents that sweep the earth, the watches are trustworthy. Bring a magnet near your watch, shift its rhythm ever so lightly and mischief results. The watch becomes very ill. So do the glands bring the nervous system into harmony with the rhythm of its universe.

We might reasonably ask how the glands themselves keep in harmony. As the watch depends ultimately upon its great mainspring, so do the glands depend upon one gland which seems to be superior to them all, the pituitary. Here are secreted hormones that determine growth and development; here are the hormones which enter into the creation of new life; here are secretions that regulate metabolism, sex, sleep, blood pressure, and body heat. With good reason the pituitary has been called the Master Gland.

Like a child we can continue to ask *why* and *how* until we push back our borders of knowledge to their final limits. How does this Master Gland function? What force keeps it in harmony? We can go at least one step nearer to the answer; and that is one step nearer to solving an acknowledged riddle. The structure of this gland is most interesting. We need only to glance at it to recognize its connection with our voices.

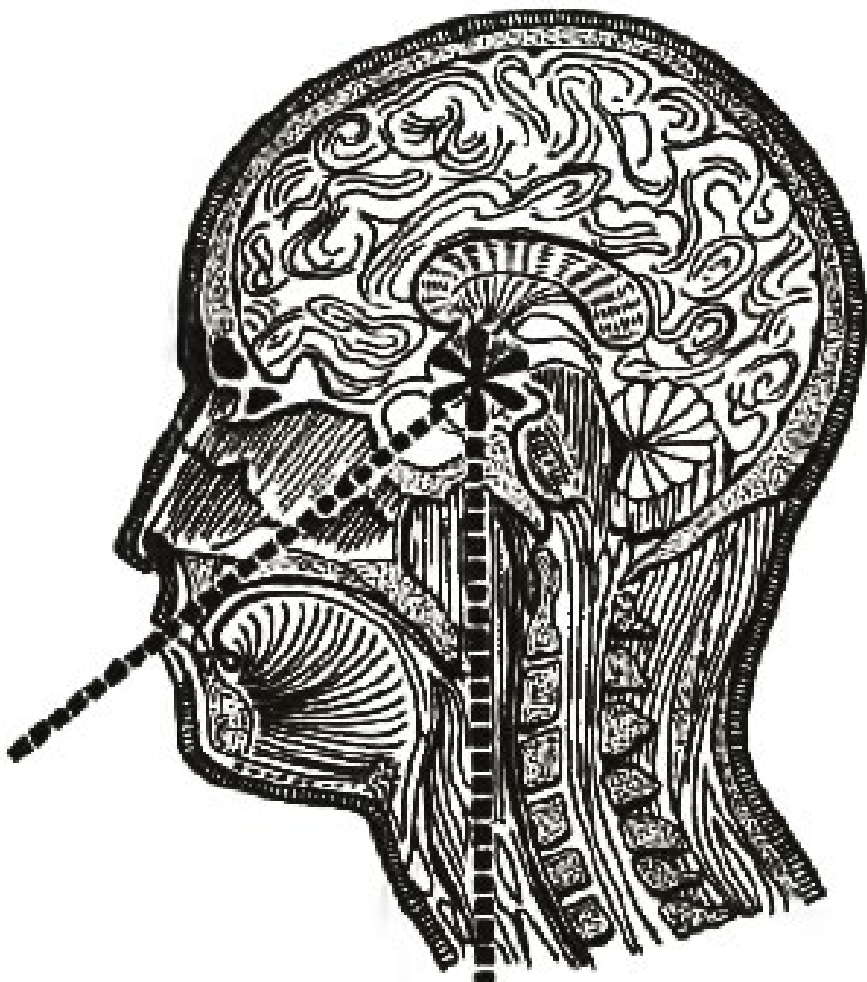
The pituitary is a sort of triple gland. It is composed of three parts; an anterior or front lobe, a middle portion, and a posterior or back lobe. Of the middle, or smaller part, science has as yet little to say; only that it is probably less important than the other parts. Yes, it is less important in just the same way that the hairspring is less important than the mainspring. Just a little matter of equalization perhaps, a transformer that serves to synchronize the vibrations from the two larger lobes. Of these two, the posterior descends from the floor of the mid brain. We are not immediately concerned with it and its functions. We are interested in it only as it transmits the messages from the anterior lobe, relaying them to the sympathetic nervous system.

The anterior lobe is of tremendous importance in our study of speech. It arises from the upper part of the pharynx during the embryologic stage of development. Picture those two lobes, one arising from the upper part of the pharynx, the other dropping down from the mid brain, contacting each other by means of the smaller middle portion that lies between them. Follow the pharynx downward and discover that it is only an upward extension of the same tube that forms the larynx or voice box. In imagination speak words of various emotional content and tone. Watch the vibrations formed in the vocal chords, see them travel upward through the tubelike aperture into the mouth, into the ears, into the nose, and on up until they strike against that upstanding tip that forms the front lobe of the pituitary gland. Follow them further, if you will, as they are modified and transformed—possibly stepped up to a greatly intensified rate—so that the posterior lobe can gather them up and flash them along through the brain to the entire nervous system of the body.

Possibly that middle portion functions like a thermostat, controlling the rate of vibration to that which will at least not destroy the body. Otherwise how could the system stand the constant crashing of noise and static that bombards it in our modern civilization? How,

THE WORD WENT FORTH

for instance, could it endure the screaming and yelling that one does at a ball game? Is it any wonder that one comes home completely exhausted from such an orgy? It is not only from expended energy that we suffer; it is also from the interruption of the normal flow of regular and vitalizing vibrations through our nerve channels. College yells emphasize the snap and crackle of the consonants: "Rah! Rah! Siss, boom, bah!" Even written here on the page these words seem like an outrage.



In the beginning was Chaos. The word means little to us, for our experience has all been within the realm of law and order. We attempt to picture it by swirling fog clouds, by flashes of erratic lightning, by *darkness*. None of these figures is adequate. All we really know about it can be summed up in three brief statements: It was complete darkness. Have you ever stood deep in the earth, in some cavern, while the guide snapped off the light? Well, that is it. Nature's one hundred per cent blackout; it was without form, *patternless*, a state inconceivable to us; it was the *negation* of the Cosmos which is a patterned, orderly universe. These three truths we believe, and there is a dim fourth one that we arrive at by inference. There must have been, buried somewhere in the heart of that chaotic mass, *the germ of life*. Something there was that was waiting, waiting, waiting the stimulus that would cause it to stir and rise and emerge; and the something came in the fulness of time.



In the beginning was the Word also. When God was ready to create, when the plan was fully conceived, and the finished design lay before Him, perfected to the last detail, then He cast about for the medium by which He could externalize His conception. He needed, as it were, a tuning fork to set the vast machinery of the universe in motion, for He had planned that this universe which He was about to fashion should move to music. It needed chords of harmony echoing and re-echoing forever; chords too vast for human comprehension; chords that would seem lost because no one little human brain could ever contain them

in their entirety. Only in broken bits could the mind grasp the divine harmony; only in thin pipings could it pretend to reproduce it. The individual notes of that cosmic chord were destined to be scattered throughout the entire universe, sustaining and nourishing all creation, and constantly stirring in mankind the discontent of the partial and broken. Always within the heart of man was to lie a veiled knowledge that he was only a part, separated from a vast and perfect whole.

What then was the tuning fork that God used? Brooding over His inert universe, He breathed life into it by speaking the syllables of His own Name. *The Word went forth*, syllable by syllable, powerful, invigorating; And the Word became flesh. It gathered to itself whirling electrons; it built up form, atom by atom, until the waters departed into their own places; land appeared; trees and flowers unfolded; and animals stirred in field and forest. The earth was ready and waiting for man.

But while sound initiated the creation, it did not work alone. The tones of that great scale, chanted through space, would have been like the empty warp strung upon a loom had not light been called into being. Light with its sevenfold threads of color furnished the woof. Back and forth across the love-call of the Almighty, as across the warp of the fabric, shuttled the thread of light to create the vivid tapestry of life.

Man has never forgotten that there was a Word. He has cried for it in his loneliness. He has, in rare moments, heard its echo in his heart. Occasionally there have arisen men who outstripped their fellows. They have stood above the crowd, and their voices have seemed to work magic. People have gathered around them and among the throng has run the subdued whisper: "The Word! The Word is made flesh!"

The Word has not been lost. It is Man that is lost. Carrying his one little note in his heart, he has wandered off until the sense of his separation has overwhelmed him. His single syllable is not a harmony when it removed from other syllables. Mobility has betrayed man. His power to move about has led him to withdraw from his fellow beings. Nature in her fixed orbit has retained her song; man has lost himself in his straying.

He has lost, too, the knowledge that he is essentially a creature of light. There is a light and there is a word deep within each being, for sound and color co-exist eternally. The voice of the Inner Self is the echo of that Name by which creation started. Twisted and distorted, but still recognizable, the Word goes forth continually: A.E.I.O.U. How tragic it is to mouth the sacred sounds over a lazy tongue. We slur them into slovenly syllables from ignorance and haste. Unaware of the creative energy of these five letters, we fail to stimulate and energize our glands by pure and true speech. We permit song to lie idle within us while we crowd our days with nervous tension. That which was given to us to renew and invigorate, loses its own resilience through neglect; and both body and soul are the poorer as a result.



The Tetragramaton has long been considered a sacred remnant of the Word that God spoke in creating the world. *Tetra* means four and *gramma* means letter. This four-lettered Name of God is found in many languages: Egyptian, Arabic, Persian, Turkish, German, and Latin; French and ancient Hebrew; Greek and Keltic. Our special interest centers in the Hebrew form whose four letters are all consonants.

To the Jew the Word became known as the *Incommunicable Name*, for the vowels were lost. If man had ever known them, he had forfeited his right to even the memory of them when he wandered away from his original state. In the days when he may have known their meaning, he feared to take the Holy Name in vain, for he dared not lightly invoke its power. Because of the ban placed upon him, he never wrote it down. Its syllables were whispered from man to man, and cherished in

memory. But gradually through his extreme reluctance to pronounce it, the true pronunciation was lost. The vowels slipped away, and only the consonants, the voice of the outer body, were left. To the present day, no devout Jew will needlessly pronounce that Great and Omnipotent Name, not even in its emasculated form. He will instead substitute for it the word *Adonai*, meaning Lord.

With the Christianizing of the Name, however, one of those curious happenings occurred which give us pause. Could it have been merely accidental? Could it rather be that by some subtle process beyond our understanding, when the Word that was in the beginning was again made flesh and dwelt among us, that memory stirred anew in the heart of humanity, unconsciously restoring to us a creative power which even yet we scarcely realize after more than two thousand years?

However that may be, when the Tetragrammaton was Christianized, it became *Jehovah*. To the Incommunicable Name, composed of its four consonants, had been added the vowel points from the word *Adonai*. Thus the various forms came into being: Yah, or Yahvah; Jahveh, and finally the *Jehovah* of the Christian period. Occasionally we find this form shortened to Jehova. The I of the original four-lettered name, IHVH, was thus made interchangeable with Y or J. In the same manner we know that U and V have always been interchangeable. Thus by substitution it would be quite proper to write the word IEHOVA.

What then of the H that stands in the middle of the Sacred Name; is it a consonant or a vowel? It is really neither. It offers no obstruction to the breath, and therefore cannot be called a consonant. It makes no sound, and hence cannot be called a vowel. It is in reality only a breathing. Do you not catch the marvelous symbolism of the word? Rearrange those letters without the H in their midst and you find the five vowels: AEIOU. Then set in their midst the royal sign of the breath stream upon which they must flow freely if we are to utilize their sacred creative power. What wonder that we are forbidden to take the Name in vain. Yet it is not a power reserved only for a select priesthood. No man can ever be defrauded of his birthright, for the word is a part of his own flesh.

When humanity was in danger of losing this sacred inheritance, the Word clothed itself again in flesh and cohabited with man. Jesus about to lay aside the flesh cried out to His Father, "I have manifested Thy

Name unto the men that Thou gavest me.” Later Paul, quoting from the scriptures of a former age, urged man to remember that the Word was nigh them even in the mouth and heart. Something that was lost had been recovered.

Law and Love are two of the most important of the opposing forces that dominate life. Law belongs to the outer self. It is composed largely of restraints placed upon individuals and society. Whether the command is positive or negative makes slight difference. *Do this* carries with it by implication a long series of *Do not's*. If the law says, “Drive at thirty-five miles an hour,” every driver is immediately aware of the negative implications, “Do not drive at fifty miles an hour or else—” Even in its positive form Law is still restraint, interruption of normal desire or activity.

Love, on the contrary, is the fulfillment of desire. Not even a positive command has any effect upon a lover. He would laugh at the suggestion that he *must* love.

“How could I help loving?” He would ask.

Love knows nothing of compulsion. Its only law is that law of man's own Inner Self. Law is negation; love is confirmation. Law destroys freedom in order to express itself; love by its own nature creates freedom. When humanity functions chiefly under the law, the consonants hold the balance of power; the outer self cracks the whip over the breath stream and drives it out of its natural channel. The voice grows harsh and dictatorial. *Thou shalt* and *Thou shalt not* arouse the spirit of combativeness. Caution and nervous tension contract the voice's range. Reserve destroys flexibility. Fear and deceit sap its resonance. Body triumphs over Soul.

When Love dominates, the vowels assume the mastery. They do not destroy the consonants. They share with them and together with the Inner Self create sound images of surpassing beauty. Streams of tender emotion are unleashed. The Self expands and the tones of the voice grow warm with kindness. Soul has triumphed and is guiding the Body along ways of pleasantness and peace. Then Soul and Body function in harmony, each necessary to the welfare of the whole. Conflict is past; balance has been achieved.



Man can never capture and confine the Spirit of God. When under the reign of Law, he sought to monopolize the secret of life and to retain it for the benefit of a select few, he eventually found himself holding the mere husk of a word, a few consonants from which the essence had escaped. He was left with nothing vital, and so was forced back upon the necessity of establishing a legend. He told of the thing that once existed; he told of it so long that it became a reality to him once more, but a lost reality. Now he had only a vanishing memory and four letters which he could not pronounce if he would.

When in the fulness of time, love became incarnate and man passed out of the old regime into a new one, slowly he learned a new commandment: *Freely ye have received; freely give.* Then the miracle happened. As man opened his hands and sought to share the thing he had once hugged to his own heart selfishly, back into the empty husks, revitalizing them and gradually displacing them, came once more the glorious, creative vowels. Here was the something that had been lost and was found again, none other than the Incommunicable Name made Articulate once more.

That which was lost among the consonants under the rule of Law has been found again, thinly disguised in the garb of the vowels, under the rule of Love. Here is good news indeed! As we meditate upon it, light dawns within us.

“I see!” we cry, in the astonishment of a new understanding. It is not the physical light of a material creation that fills our hearts; it is the spiritual glow of an awakening consciousness. Merlin’s light that is not of sunlight, or moonlight, or starlight has flooded our beings. Song and speech have become sacred things because we have realized the multiform character of our five words. Sound, muted though it is as it creeps through our cramped channels, is yet pregnant with life; the gleam, that flickers through our dreams and interweaves with the strands of sound, is still powerful enough to bring to pass all of the loveliness that our hearts crave.

THE ROSICRUCIAN ORDER, AMORC

Purpose and Work of the Order

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